TUNG-NGAI SAN-LUK.

東涯新錄

卷一 一號 唐甲寅十一月十七日

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年正月初四日起錄

本埠名為散汎思歌乃四方雲集之區重客館埠之地各国均有新聞錄刊而唐人独不行焉則輿情縱有變更貨價又有高下誠恐弗見弗聞也柳知花旗国之律例每十年一次冊籍以誌士農工商之多寡故花旗之新聞紙甚多有每日派一二次或有隔日一次或有每礼拜一二次或有每月一次又有每季一次不等但各新聞紙所錄不同有云国家之事如京抄一般有云教门之道有云醫家之理亦有云及士農工商並一切之事亦有婦女所看者其欵甚多不能尽錄但總計有二千八百樣新聞紙每年共計刊錄有四十二千二百六十萬張故花旗之人甚仰望唐人設立新聞紙焉今設之名為東涯新錄每礼拜印刷三次礼拜二六皆是唐字惟礼拜四唐番字各一边如此則所錄之事正與花旗相同　一金山正埠之新聞並国家規矩因唐人多有未明花旗規矩间有作事不合其国法者令諸君看之規矩自明遵而行之庶免人輕視也　一錄唐山東边帯来新聞之事　一紙內常云及本埠貨物行情無論唐番有何貨物沽發者隨時刊派庶可共曉貨物之寡多價值之貴賤則操縱自有權衡免被棍徒之欺蔽如此則商賈利見聞輿情亦通達其所取益誠非淺鮮矣　倘諸君有貨物事件者代為附刊可也

前月廿八日有一花旗船名白啫喈由香港至本埠帶来八月初旬香港新闻紙云及粵東省城被紅頭兵圍困紅头兵仍欲將城外地方量度以作戰坊見有一日官兵發炮攻擊紅兵兩相交戰未審勝負官兵离城三四里之遠築立坭炮台以禦紅兵却被紅兵將坭炮台攻破奪去大炮二十餘口迴子坟左近地方又有一夥紅兵十分猛勇覩此情形省城之危在旦夕矣

花旗阿啰阿省嗱嚹城有一揸文女人一胎生六子一日將六子放在馬車上酒籃之內探親中途一女人從而问之對曰此子是吾所生現已六月矣較之平常六個月孩兒惟小但看他六子均同一樣此事寔有確據又照花旗新闻紙云有數段事皆是一胎生五子惟未得其詳故未錄耳

有三枝桅大船由香港来金山七月廿四日被大風押回駛至赤柱湾泊幾乎被海盜所劫幸在船上發鎗打退

香港現有大船四隻將来金山一名亞非列一名加啲嚀一名烟掁嫩一名準加利損

有一兩枝半桅船在嗌咪載棉花往嘆国吮華補中途船工忽然失火將船隻並貨物尽行燒燬該船主與水手共十五名在大三板逃生行了三日方到西唧地方

本埠禮拜堂每逢礼拜日一点鐘並晚刻六点半鐘在此宣講聖書推解耶穌之道諸君屆期移玉至此聽講聖書同心敬拜上帝致獲無窮之福每礼拜三六日一点鐘有花旗醫生在此看症施葯調治分毫不取逢礼拜二五晚在此教讀番書学習番話如欲学習者請至礼拜堂便是係由唐人街直上旧四邑會館對面是也

據嗷喲来新闻紙云及有一唐人姓容名宏係香邑人氏自小在那士啞書館習讀番書後在香港馬公教訓書館處再讀後隨鮑留云先生往花旗直至吱咀書館再習後又入大書院從師学習本年番七月在嗷喲會考得進秀才于十一月八号由嗷喲落船回粵矣其在花旗各朋及窓友甚厚待他皆望他作善以榮光上帝代他祈禱欲他归国以教訓衆人矣

南花旗嘵𢭃州約有六百唐人在此傭工立約言明每年工銀四十八員限五年為滿每日自朝至暮定要挑豆五嚉雀糞尚不如數則用五尺生皮鞭打一啲咀打至鮮血並流仍要挑豆然後完工此雀糞乃污穢之物多有手足瘇爛之患若可以作工者定必强轄要做有人親見一日三十人被打即逢礼拜亦不停工一年之久亦停工数日而已似此刻酷多端或有懸樑自尽或在岩上跳下或用刀自割或自埋而死其苦寔不堪言矣

前月二十五日檀香山来船一隻携来檀香山新闻紙云有番船五十餘隻前季由檀香山開行往南極打海鰍有三十餘隻毫無所取有二十餘隻所取不過旦羅經灯用而已

味咋吮啶在吵時地喃坐種植棉花甚好前日间在吵架免度錄新闻紙之人云見有好棉花一单係味士嘭唎倫在吵架免度附近地方已經些小植有四年他説此處種植棉花地土極甚相宜

本埠于耶穌一千八百四十九年嘭唎頓夫妻二人起創設教至五十一年十月止共修金費用銀約計一萬員由五十一年十一月起至五十二年十月止共計修金費用銀二萬三千員又自五十二年十一月起至五十三年十月止共計修金費用銀三萬一千員又自五十三年十一月起至本年十月止共計修金費用銀五萬一千員另支建立書館銀一十萬員現在本埠書館共有八间係內有一间習教黑人童女其大者教習童女三百五十六人小者教習五十一人其修金費用均由本埠布政司衙门支給另有自行請先生教習者不在其内

本埠總差頭向来每月受工銀二百員副役亦受二百員其餘差役均受一百五十員今副議律廳官本月初四晚新立一例總差頭每月添工銀五十員其餘均添二十五員

THE ORIENTAL:

OR, TUNG-NGAI SAN-LUK.

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THE ORIENTAL.

THURSDAY MORNING, JANUARY 4, 1855.

THE COMMENCEMENT OF THE ORIENTAL.

In attempting the establishment of an Anglo-Chinese newspaper in San Francisco, we have been actuated by several aims.

The 1st, is the exceeding importance of this interest to this community. Take it as you will, it is scarce outweighed by any other. Asia must be to California what Europe has been to the Atlantic States. The commerce of this ocean is but in its infancy. Twenty-six States have been built up east of the Mississippi. Time will see a greater number on its west. Westward have empire, civilization, arts and knowledge been ever driving; and they must complete hither their circle. Though in its infancy, the importance of our commerce, and of all our relations with the East, is already great. There should be *some periodical in this city*, whose chief attention should be directed towards the publication of whatever affects our interests in that direction. Not China alone, but the other ancient, populous, and partially civilized countries of Southern and Eastern Asia, and the islands of the Southern Pacific, may afford subjects for its remark. We feel confident that in an effort to meet this want we shall obtain the support of our mercantile community, which is second to none in the Union in intelligence and activity.

2. Every department of industry and knowledge, our agriculture, our arts, and our fund of information on many subjects connected with literature, may derive materials for their advancement from such a source. The introduction of silk, tea, rice, sugar, and other products of Chinese cultivation, and the employment of Chinese labor, not in California especially, but over the wastes of the great West, and over the vast sparsely-peopled regions South of us, are questions constantly assuming a greater magnitude. They are questions we must think upon, and act upon —which are fundamental in the considerations of the future. Our progress is novel in its rapidity, and not less so in its prospective phases of political economy. Every contribution, however small, towards informing our own people on these topics, will be received with kindness, and be encouraged, we trust. But

3. The chief personal motive we have in view in commencing this paper, is one we deem more important. Were there no religious and moral interests involved, we should not have put our hand to this work. This Chsistian community groans with the weight of a burthen of heathenism. The Chinese are heathen. You see its dreadful evidences. They are felt far and wide. The most urgent reasons for commencing this paper have been those arising from our religious obligation. We have strained every nerve, by the preaching of the gospel, by the healing of their sick, by the instruction of those willing to learn in school, by the distribution of tracts among them, to make an impression. But the number is comparatively small that any or all of these agencies reach. We will try an additional power—that of the press; one felt by our nation to be great, and one that may be made to extend to every encampment of the Chinese.

To our own people we are under a great obligation. The heathen are in our midst. Sincere Christians often ask, What can we do in behalf of the Chinese? A missionary paper is needed. There is none, peculiarly so, upon the Pacific coast. Our prospectus presents some of the topics before us for treatment in this aspect. Will not every one that feels a desire for the advancement of the Redeemer's kingdom, and the spread of the Gospel, aid us, so far as they are able? It is an arduous, anxious work. But we are willing to be "poured out upon the sacrifice and service" of it. We are encouraged by seeing what the Almighty is accomplishing in China itself. This country must exert a mighty influence in the regeneration of the vast empires of the East.

The general cast of our paper will be such as to make it especially suited to *families*, and to exert a healthful religious influence upon them. The most potent influence, next to that of the missionary, is that which must be shed over heathenism from the Christian homes with which many are brought in contact.

Such, we say to the reader, are the motives and aims in the commencement of THE ORIENTAL. Such is the draught of what we have had long in view. As our strength is, with faith and trust in God, we shall strive to accomplish it. The times are in some respects unpropitious for a new enterprise. There are a number of sufficient reasons, however, for not longer delaying this. We ask your serious consideration of it. The editor can take no burthen beyond that department. The publishers are actuated by a generous spirit. It is not expected that it will do much more than pay its expenses. But without the cordial support of the American community it must fall to the ground. *Shall it do so?*

GEORGE HERBERT'S PREDICTION OF AMERICA.

THE old English poet, George Herbert, "was born the third day of April, in the year of our Redemption 1593." He was the friend of Wotton and Donne, and Isaac Walton says in his life of him that Lord Bacon, who was his contemporary, "put such a value on his judgment, that he usually desired his approbation before he would expose any of his books to be printed; and thought him so worthy of his friendship that, having translated many of the prophet David's Psalms into English verse, he made his friend George Herbert his patron, by a public dedication of them to him, as the best judge of divine poetry."

Herbert's death took place in 1633. For a dozen years previous, the country was in a ferment from the emigration of many of its best Christians to America. He saw in it all the hand of God—the church following the sun, till the whole world should be lit. It seemed the teaching of both prophecy and Providence. He looked to this continent as that where the last and brightest displays of Christianity should be made, previous to that time when the final struggle should take place between truth and error, and the judgment of sinning nations usher in the millenial peace; or, as some suppose, when Christ should descend to judge the world.

The publication of the poem on "The Church Militant" occasioned great excitement at the time. The Vice Chancellor, at Cambridge, for some time refused to license the printing of the volume of which it is a portion, unless the publisher would strike out "the two so much noted verses—

> Religion stands a tip-toe in our land,
> Ready to pass to the American strand."

At length, however, he yielded. The book, in some forty years, reached 20,000 copies, and many since. Some of the most remarkable portions of the prediction are contained in the following lines, which will be especially interesting to us, on the coast of that great sea, where the East and the West are at length met together—where the Empire of Christianity, the Arts, and the Church, have at length "accomplished their round."

> "Religion, like a pilgrim, Westward bent,
> Knocking at all doors ever as she went.
> Yet as the Sun, though forward be his flight,
> Listens behind him, and allows some light,
> Till all depart; so went the Church her way,
> Letting, while one foot stepped, the other stay
> Among the Eastern nations for a time,
> Till both removed to the Western clime."
> "The second temple could not reach the first,
> And the late Reformation never durst
> Compare with ancient times and purer years;
> But in the Jews and us deserveth tears.
> Nay, it shall every year decrease and fade,
> Till such a darkness do the world invade
> At Christ's last coming, as his first did find.
> Yet must there such proportions be assign'd
> To these diminishings, as is between
> The spacious world and Jewry to be seen.
> Religion stands on tiptoe in our land,
> Ready to pass to the American strand.
> When height of malice, and prodigious lusts,
> Impudent sinning, witchcrafts, and distrusts,
> (The marks of future bane), shall fill our cup
> Unto the brim, and make our measure up—
> Then shall Religion to America flee,
> They have their times of gospel, even as we.
> Yet as the Church shall thither Westward fly,
> So Sin shall trace and dog her instantly;
> They have their period also, and set times,
> Both for their virtuous actions and their ertmes.
> And as of old the Empire, then the Arts,
> Ushered the Gospel ever in men's hearts,
> Spain hath done one; when Arts perform the other,
> The Church shall come, and Sin the Church shall smother;
> That when they have accomplished the round,
> And met in th' East their first and ancient sound,
> Judgment may meet them both and search them round.
> Thus do both lights, as well in Church as Sun
> Light one another, and together run.
> Thus also Sin and Darkness follow still
> The Church and Sun, with all their power and skill.
> But as the Sun still goes both West and East,
> So also did the Church, by going West,
> Still Eastward go; because it drew more near
> To time and place where judgment shall appear."

☞ It is reported in some of the Eastern papers that a company of Chinese had become Mormons, and were on their way from here to Utah. It is doubtful whether any have gone except as adventurers. Yet the creed of Brigham Young would entirely harmonize with the religious and moral sentiments of these Buddhists. With their materialist notions of the Deity, why should the Mormons not also establish image-worship?

☞ Our friends of the Methodist church are talking of sending a missionary to the Chinese of California, and another to our Indians. Laborers in both fields will be heartily welcomed by all interested in the exten sion of the blessings of the gospel.

THE CHINESE AS AGRICULTURISTS IN JAMAICA.

During the past eight years, since the attention of the nation was strongly called to the subject by the publication of the experiment of Sir James Brooke, at his colony of Sarawak, on the island of Borneo, the English have been more than ever impressed with the value of the Chinese as laborers in their colonies. Many have gone to Australia and other British possessions. In the West India Islands they are received with especial favor. The emancipation of the blacks was effected seventeen years ago—the British Parliament paying to their owners over six millions of pounds. Since then the agriculture and commerce of the Island have been almost prostrate; the wholly ignorant and indolent negroes having been too suddenly introduced to the privileges of freemen. In 1839, 400 Hindoo coolies were first imported. These, however, are inferior to the negroes in strength. They are listless and superstitious. European labor has been tried without sufficient success. Efforts are now in progress which will be looked upon with interest from every part of the world, on account of their bearing both upon Jamaica and upon China. They are, 1st, to introduce large bodies of Chinese as free cultivators of their sugar, cotton, coffee, pimento, arrow-root, indigo, ginger, and other agricultural products; and, 2d, to provide for their education and christianization. The New York *Courier* contains the following notice of this important movement, collected from late Kingston papers:

"In 1852, the Legislature of Jamaica passed an act for the encouragement of Chinese immigration, and creating a fund of $100,000, the interest upon which was to be paid by an export duty on produce, to defray the expenses of introducing the immigrants into the Island. One cargo of laborers has already been introduced from China, and it is now contemplated to transport the Chinese laborers on the Panama Railroad, who are represented as being much dissatisfied with their situation, to the Island. The cost of transportation from Panama is £6 per head; from China, £18. In view of the great number of those people who will soon be brought into the Island, the Jamaica papers are discussing the means of making them a permanent benefit to the Island, not as supplying a present demand for labor only, but as fixed, industrious, and educated inhabitants, reclaimed from their ignorance and superstition, and fit to become useful members of society. They protest against their being considered of importance merely to make rum and sugar, and call upon the Government to provide means for their education, and the people to devote some attention to civilizing and Christianizing them. It is certain that many advantages for Christianizing these people are given by their being placed immediately within reach of a Christian community, and by their being removed from the influences which are around them in their native land. The people of Jamaica have the power in their hands of doing much not only for those who come among them, but even for the civilization of Asiatic countries. For the Chinese always leave their homes with the intention of returning when they have gained some property; and thus they would carry back the seeds of Christianity, and scatter them over all that vast empire. Some interesting facts in regard to the Cninese are given in the directions of the agent of immigration in China, for the treatment of those who are broaght to Jamaica. They are characterized as being eager to acquire money, and to elevate themselves in the social scale. They are not servile, but all have an air of independence. They all intend, when leaving, to return at some future day, and are always anxious to communicate with home, and to send back some of their earnings. Hence, *families* never emigrate, nor women, except as slaves; and this is the greatest evil attending immigration, and the greatest bar to a permanent settlement. Yet it is hoped it may be overcome by so treating them as to give them a favorable opinion of Jamaica. In conclusion, he says that they are obedient and easily managed, as long as they are treated well, and their peculiar habits not interfered with; but when harshly used they become careless of their own lives and those of others."

Chambers, the editor of the Journal of that name, has recently returned from a visit to the United States. He remarks of our press:

"I should not expect to be credited, did I not speak from official authority, when I say that on the first of June, 1850, there were in the United States 350 daily newspapers, with an aggregate circulation of 750,000 copies; as many as 2,000 weeklies, circulating in the aggregate 2,875,000 copies. The number of newspapers printed during the year which then expired, amounted to 422,600,000 copies —a fact which throws more light on the freedom of thought throughout the States than any other I could advance."

☞ The Chinese year commences with the new moon which falls nearest to the point when the sun is in 15° Aquarius, which is generally about a month later than the same festival with us. Our present New Years day falls on the 14th of the eleventh moon; theirs will occur on the 15th of February.

A CHINESE GRADUATE OF YALE COLLEGE.

A young man named Yung Wing, a native of the village of Sha-mi, about six miles from Macao, in the district of Heang-shan, left Canton for New York in December, 1846. He had been a classmate, in the Morrison School at Hongkong, of Lee Kan and Tong Achick, now residents of this city. He was accompanied by two others—Wong Fun, at present a student of the University of Glasgow, and Wong Shing, who, after remaining in the East three years, returned to China, chiefly on account of his health, where he was lately made Superintendant of the London Society's Missionary Press, in place of Mr. Richard Cole, who came to California a year or more ago. Yung Wing has lately completed his collegiate education with much credit. In his Sophomore or Junior year, strange to say, he took the prize for English composition from his class. We find the following pleasing notice of his return home in the *New York Observer:*

"Among the passengers in the Eureka, which sailed for Hong Kong on the 8th inst., was Yung Wing, a native of China, who came to this country about eight years since, under the care of the Rev. Mr. Brown, who had been at the head of the Morrison Education School.

Wing, in his childhood, had been a member of the family of the late Mr. Gutzlaff, the distinguished missionary, and was afterwards a pupil in the Morrison School. On his arrival in this country he was placed in the Munson Academy, and while there became united to the church of the Rev. Dr. Ely. After the preparatory course at Munson he entered Yale College, where he was graduated in July last, maintaining a high reputation as a scholar and a man. He was popular and much esteemed among his fellow students, and indeed all who have known him have felt much interested in him.

He returns to China animated by the hope of being useful to his countrymen in the onward progress of that great empire, and he will be followed by the prayers and good wishes of his numerous friends throughout the United States."

CHINESE OIL, AND JARS.

Large black pottery jars, holding some six or eight gallons, filled with oil, are often seen in our streets, which are imported for Chinese use. This oil is used both for cooking and burning. It is expressed from the ground-nut, or pea-nat, (*arachis hypogæa*)—called by them *fashang*. Immense quantities are consumed, as it is much cheaper than lard. Tea-oil, which is obtained from a species of Camellia, is also used, but is not pleasant to the taste, and burns less clearly. These vegetable oils are used for the lamp, we believe, by some Americans. The former retails in this city at present at about $2—the latter at $1 50 per gallon. The Chinese have never introduced the use of olive oil, so common among the nations of Southern Europe; nor have they acquired that of butter, or of milk.

The jars in which the ground-nut oil is imported have lately proved of much value to this community, in an indirect and singular manner. The firm of Landis & Maher, engaged in the manufacture of the acids required by the United States Mint, were unable to obtain the large vessels of glass or pottery, necessary for the preparation of the nitric and sulphuric acids. They tried American and English pottery, but the best proved too porous for their use. In this serious dilemma the Chinese oil jars were thought of, and have completely answered their purpose. Mr. Maher pronounces these coarse and cheap things superior in texture to the best English pottery, while the cost is but one-twentieth or twenty-fourth.

ADVERTISEMENTS.—Those *in Chinese* will open up a new field to our merchants and business men. They will be published at about the regular rates: it will be five to ten dollars for a business card per quarter, in the weekly, or twice that sum in the tri-weekly paper. Those putting in advertisements should have their name also in Chinese at their door. This may be written on pasteboard. We hope for the patronage of public conveyances, by land or water, in all parts of the State, many of which are largely indebted to Chinese support.

Advertisements *in English* will meet the eyes of our people wherever the paper may be clrculated, the same as if they were in any of the newspapers in our own language. One page will be thus occupied.

The cost of maintaining our paper forces us to rely on the advertisIng custom as a great means of its support. We trust this may lead some of our friends to lend us thus a helping hand.

☞ Washington's motto was, "For God and my country—deeds, not words."

CHINESE DISPENSARY.

Since last July, a medical dispensary has been connected with our mission, for the benefit of sick Chinese. It has been the means of saving a number of lives, and of relieving much suffering. We acknowledge with gratitude the efficient and disinterested assistance rendered it by various friends, especially by Drs. W. O. Ayres, and H. P. Coon, who have been present and prescribed on two days of each week; and we thank Dr. S. Adams, druggist, on the corner of Clay and Dupont streets, for the favorable terms on which he has furnished us the necessary medicines. A full report of the cases treated will be published at another time. For the present, we can only give place to the following communication from one who has been actively interested in this means of benefitting our fellow men; only adding that beside the number enrolled at the Dispensary, perhaps a third more have received medicines distributed at the Companies' and at private houses.

In every community, and especially in those where the population is crowded, many persons are found suffering from the combined evils of disease and poverty. Institutions for affording gratuitous medical aid to such are now fully recognized as having a sure place among the objects of christian benevolence. And in few instances has such an institution been more evidently needed than among the Chinese of San Francisco. Many of them reach this port in circumstances of great distress, owing to the privations experienced on their voyage. After their landing, the change in climate, in food, and in manner of life, together with their national peculiarities of constitution, render them liable to many forms of disease, some of which we seldom see among our own people. Of course, the poorer class among them suffer most from such causes, and for the purpose of giving them relief, a Dispensary was established in July last, at the Chinese chapel, which still continues in active operation. Two physicians of this city have given their services from the first, so that the only draft which it has occasioned on the mission funds has been for the purchase of medicines.

At first, as may be supposed, the number in attendance was small. By degrees, however, their feelings of distrust abated, and the numbers seeking relief increased; and during the months in which the ships from China were landing their crowds of passengers so frequently, it was of constant occurrence to find from thirty to forty waiting at the Dispensatory for aid, every Wednesday and Saturday.

The whole number thus relieved has been two hundred and eighty-nine. Of these, by far the larger part,—about eighty-eight per cent. of the whole—have been suffering from the debility and scorbutic affections caused by the small quantity and bad quality of their food on board ship, in connection with the absence of proper venti ation and cleanliness. Indeed, very few have presented themselves who have been any length of time in California, and, so far as opportunity has been afforded for judging, a very small amount of sickness exists among the Chinese residents here, except that produced by the causes already mentioned.

Many pleasant incidents have occurred in connection with this work, and among them, certainly not the least have been the frequent expressions and manifestations of gratitude from those restored to health. Much good, we believe, has been already thus accomplished among them, and much more we hope, will yet ensue.

☞ The remains of the Romans in England are specially interesting on account of their relation to the introduction of Christianity into our mother country. Paul visited Spain, and some have thought Britain. At the village of Keston, in Kent, the remains of a Roman vi la have been recently discovered, about 60 feet in length by 32 in width, and one or two under the ground. There were obtained large quantities of all kinds of tiles, some handsomely ornamented with various patterns, fragments of red and black pottery, and articles of iron, nails, a knife, &c. In the same vicinity, coins of Constantine, Albinus, Allectus, Claudius Gothicus, &c.; the foundation of a temple or tomb, of a circular shape; a square tomb, containing a coffin of stone and other antiquities, had been disenhumed previously during the present century.

☞ A "Soldiers' Friend and Army Scripture-Reader's Society" has been formed "for the purpose of diffusing religious knowledge throughout the British army." They have now seven Scripture-readers engaged with the army in the East. Through the Divine blessing, much good has followed their labors. A large addition to their numbers is loudly called for.

☞ The demand for silver for the China trade had so far ceased, at last accounts from England, that dollars fell 2d. per oz.

☞ The harbor of Hokodadi, recently opened in Japan, is described by officers of the expedition as one of the finest in the world.

LABORERS FOR THE PACIFIC RAIL ROAD.

Among the questions presented to those endeavoring to establish a railroad communication between the Atlantic and Pacific portions of our continent, one of the most important is—where shall the laborers be obtained for the completion of so vast a work? Three classes propose themselves—the European, the negro, and the Chinese. The great internal improvements of the Northern States have been effected by the first—those in the Southern chiefly by the second species of labor. The turbulence, intemperance, and expensiveness of the one, and the indolence and the difficulty of procuring free laborers of the other, are very great obstacles to their employment here. Are there any advantages connected with the substitution of that of the Chinese?

1. It would be cheap. In California many cry out against this feature of Chinese labor, but it must be remembered that this is a national enterprize. It will extend from the Bay of San Francisco to the Mississippi. The laborers must be scattered over an immense territory, and the rates at which they may be employed need not materially influence other employments in this particular region.

2. The number will be sufficient to meet the requisitions of the work. None others can be furnished except in tardy platoons. With Americans at Hongkong, Amoy, or Shanghai, contracts can be made to furnish whatever number may be demanded, and at the seasons when their presence is needed.

3. They have had experience in their own land. The gigantic structures of that Empire are well known. The embankments or levees by which, as in the case of the Mississippi near its mouth, the overflows of the Yellow River and the Yang-tsze-kiang are prevented, the paved roads, the ancient bridges, and other achievements of the Chinese, are among the most magnificent and enduring monuments of human ingenuity. On this point, a single quotation from Sir John Davis' work on China will suffice. He beheld what he describes, when in the suite of Lord Amherst, as one of the interpreters to the English embassy of 1816. "For the internal commerce of the Empire, the Chinese are rendered almost independent of coast navigation by their Imperial Canal, which. in point of extent and magnitude of undertaking, is, as well as the Great Wall, unrivalled by any other works of the kind in the whole world. The Canal, as we already had occasion to notice. was principally the work of Kublai Khan and his immediate successors of the Yuen race. In the MS. of a Mongol historian, named Rashid-ud-deen, written in AD. 1307, and made available to us by MM. Von Hammer and Klaproth, there is the following curious notice of it: 'The canal extends from Khanbalik (Peking) to Khinsai and Zeytoon; ships can navigate it, and it is forty days' journey in length. When ships arrive at the sluices, they are raised up, whatever be their size, by the use of machines, and they are then let down on the other side into the water.' This is an exact description of the practice at the present day, as may be seen by reference to the accounts of the two English embassies."

A gentleman who has been accustomed to employ and control large bodies of men, in connection with internal improvements in the Atlantic States, informs us that he found in the South negro labor more effective than Irish; and, so far as he is able to compare the Chinese, he thinks they can be used with more success than either, even were the rates of wages the same.

We confidently expect the time when the boundless plateaus of the Western half of this continent, now desolate and almost unpopulated by any but the savage and scarce improvable destroyers of the buffalo, will be scattered with busy lines of Chinese builders of iron roads, that shall link the two oceans, and add to the wealth and comforts of the dwellers upon either shore.

☞ Chinese presents, suitable for the holidays, may be obtained at the store of Chai Lung, on Washington street, north side, below Kearny; or at that of Hung Shing, on the same street, south side, near Sansome. Beautiful and appropriate articles of silk, ivory, silver, lacquer, sandal-wood, porcelain, paintings, toys, &c., may be selected from their assortments to grace the apparel or adorn the homes of our friends. These are most acceptable gifts to relatives in the East.

☞ The Treasurer of Nevada had in his hands, on the 19th, $16,909.71, of which there was from the State's portion of the Foreign Miners' tax, (almost wholly Chinese,) $9,766.82; from Property and Poll taxes, and from other licenses, $7,142.89.

☞ A body of the Chinese immigrants at the Australian gold fields have applied to the authorities for permission to erect a building for public worship, according to the Chinese version of the liturgy of the church of England.

CORRESPONDENCE FROM CHINA.

Dr. S. W. Williams, (the accomplished author of the work on China named "The Middle Kingdom,") writes us from Canton, under the date of August 29, immediately after his return from Yeddo, where he had been acting as interpreter in the formation of the treaty with the United States: "I returned from Japan last fortnight, where I have been absent seven months, spending the time usefully and very pleasantly among the Japanese—a people whom their fellow-men have invested with arts, virtues, knowledge, ignorance, numbers, wit, enterprize, morals, vices, and other lineaments, just as they wished to dress them up for a purpose. They are neither of the portraits made of them; like all heathen, they 'do the works of their father the devil,' and show the need of sending help and salvation in every word and action. Theirs is an awful degradation in morals."

Dr. Williams mentions the death of the Rev. Theo. Hamburg, a missionary of much promise, who was sent out in 1847 by the Evangelical Society of Basle, in Switzerland; a loss we deeply deplore. He was a man of unusually fine and harmonious character, well cultivated, and imbued with grace from on high. He had enjoyed the privileges of the best society in various parts of the Continent; and possessed an affectionate and winning temper that made him much beloved. His missionary character was, so far as we were acquainted with him, judicious, earnest and self-sacrificing, and his attainments in the knowledge of the Chinese such as would promise future influence and usefulness among them. Four female missionaries had died—the wife of Rev. Mr. Vrooman, an American, and three German ladies.

The letter concludes by saying—"Canton is in a state of siege, and murders, robberies, piracies, beggary, and their train of horrors and woes fill the surrounding country. Thirty-seven bodies floated down Macao Passage in one day."

☞ A number of fine fowls, which had been imported from Europe, were sold in New York last month, at auction. A pair of beautiful China "Mandarin ducks" brought the highest price, $150; Chinese "Golden Pheasants, $18; a pair of Japanese peacocks, $100.

The visitor to the city of Canton will see great numbers of these ducks and pheasants, with other birds of splendid plumage, in the shops of New and Old China street, or in the gardens of Chinese gentlemen in the suburbs. They might be procured here by orders through the Chinese merchants in this city, or the houses of some of our friends in the "Thirteen Factories."

Rev. Dr. Scott.—We are happy to welcome again to our midst, with his family, this able scholar and divine. His labors in the Atlantic States have been greatly blessed to the advancement of "pure and undefiled religion." His style of preaching is eminently scriptural, and hence its success. He will deliver the customary lecture, at the next monthly concert, (Sabbath, Jan. 7th, at 3 P. M.,) in the Chinese Chapel. The public are invited to attend.

☞ The Rev. J. L. Shuck, formerly of the Southern Baptist Mission in Shanghai, a very efficient and successful laborer, and highly esteemed among his own denomination throughout the United States, is at present in Sacramento. He has given a successful course of lectures on China, and is preparing to erect an edifice for a chapel and schoolroom. We cordially wish our old friend and brother success, in this enterprise, and the rich blessing of the Spirit of God upon all his efforts for the good of those to whose improvement he has given his life. We hope to have in our paper some valuable communications from his pen.

Rev. E. W. Syle.—The Episcopal Board of Foreign Missions have appointed a missionary to labor among the Chinese in California. The Rev. Mr. Syle, who is probably on his way here by this time, is a native of England, who was brought to this country by the excellent Bishop McIlvaine, of Ohio, and graduated under his care at Kenyon College in 1840. He went to Shanghai, China, in 1845, whence he returned in 1853, on account of the health of his family. He was favorably known as a man of evangelical spirit, and a faithful zealous missionary. He has been giving some lectures in the East on the subject of the Chinese. We look forward with pleasure to his joining us in the great work to be done among the Chinese in this country.

"He led them through the deep, as an horse."—The Hon. Elias Boudinot, the founder of the American Bible Society, was returning in his chaise to his home late in a dark night, from a court he had been attending many days. He did not know that a recent freshet had carried away all the planks from the long bridge which lay in his accustomed path. Therefore he drove right on as though there were a bridge there, and reached home safely. His friends inquired by what road he came. "The usual road," he replied. "Impossible," said they, "there are no planks on the bridge." He persisted, and they, trembling for his veracity or his sanity, eagerly went with him next morning early, to survey. When arrived, they found the very tracks of the carriage at either end of the bridge, and the very footprints of his horse on a central sleeper. There was no more to be said—sanity and veracity were both safe. Some power had presided over the instinct of that horse, had ordained the correspondence of those wheels with the sleepers over which they passed, and kept the man in ignorance of his danger. Was that power mere fate, or chance? "I, even I, am the Lord; and beside me there is no Saviour; which maketh a way in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the army and the power." "The darkness and the light are both alike to Thee."

If authority for this narrative is demanded, reference may be had to the family, particularly Mrs. Adriana Boudinot, of Beaverwycke, N. J., a near relative of Judge Boudinot, from whose own mouth she received the account.

THE HOPEFUL CONDITION OF THE WORLD AT THE PRESENT TIME.

The following is the vigorous and impressive appeal with which the Presbyterian Board of Foreign Missions closes its last annual report. The picture presented of the condition of the world should deeply move the heart and excite the utmost exertion of every one who feels an interest in the welfare and salvation of mankind.

"The present state of the unevangelized tribes and nations is full of interest. Not for ages before has the call of providence sounded more loudly, summoning the people of God to the work of evangelization. The Indians, our own heathen, are in circumstances increasingly urgent; what is done for them must be done quickly. The great population of Western and Central Africa, is now stretching out their hands to receive Christian missionaries; hardly any barrier remains to be overcome, excepting such as will always exist, or such as the gospel must remove. The inhabitants of China are stirred by a revolution having in it an element as new and strange as it is powerful, and one which may result in the supremacy of the Christian religion in the land of Sinim. Siam is more open than ever, and the light of the gospel may be made to shine forth from its capital upon the neighboring lands of darkness. India could not be more accessible to the Church; Hinduism is in rapid decay; and in this valley of vision a movement among the dead is now commenced; before long they shall live and stand upon their feet, an exceeding great army. The Jews, beloved still for the fathers' sake, were never more unsettled in their religious belief, nor more in need of being directed to the Messiah. Among Romanish nations, in Europe and on this continent, notwithstanging the arts and malice of the priests, much may be done and much is doing for the spread of true Christianity. The war now beginning between the great powers of Europe will probably, whatever its precise issue may be, tend to a radical change of the Mohammedan religious system, which must henceforth cease to be a persecuting power in Europe and Western Asia, and which will doubtless everywhere, before long, pass away like a stream dried up by the heat of summer. The Christian may be permitted to hope that the final result of this conflict will also be the breaking down of the power of Russia as a persecutor of the saints and an opposer of the kingdom of Christ; to be followed speedily by the similar destruction of the Papal Antichrist. The leading movements of Divine Providence for many years have been in the direction of Christian missions, and the end of the great war now beginning, it may be believed, will open still more widely the door of entrance for preaching the gospel to every creature.

"In such a time as this, every Church of Christ should be a foreign missionary church. No real Christian should be willing to be excused from taking an active part in the work of missions. Those who are already enlisted in the cause should go forward in it with quickened pace, following their great Leader. The end will be 'Glory to God in the highest; on earth, peace and good will unto men.'"

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The Institution is open to all classes of the community, and the young men of San Francisco, of every calling, profession and pursuit are earnestly invited to participate in the advantages it offers. The Library contains nearly three thousand volumes, carefully and judiciously selected, comprising many of the best standard works in the English language, besides many valuable works in French, Spanish, German, etc. The Reading Room is spacious and comfortably arranged, and is abundantly supplied with Newspapers, Magazines, Periodicals, and Illustrated Works from all parts of the globe.

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An iniation fee of five dollars, and a monthly payment of one dollar confers a membership, with all the advantages and benefits of the Institution.

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Subscription books are open at the rooms of the Association, and at the office of the Treasurer, Mr. Charles L. Strong of the house of LeCount & Strong, in Montgomery Street, near Califorcia St.

Contributions of books, manuscripts, maps, charts or other literary matter, will be thankfully received and duly acknowledged.

San Francisco, February, 1854.

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PROSPECTUS OF THE ORIENTAL.

The American population of this State have felt strongly the want of a newspaper to connect them with the Chinese. Beside those in English, there are several in other languages spoken here. But for that largest class of foreign residents whose commerce is most essential, but who are yet the most uninformed regarding our customs, laws, arts, and religion, none has yet been established. Our purpose to publish a Chinese newspaper was adverted to in a course of lectures delivered in this city more than a year ago. It is only of late that circumstances have favored the maturationof our plan.

"THE ORIENTAL, or Tung-ngai San-luk," will be published tri-weekly, in Chinese; but only weekly inE nglish, upon a royal sheet.

The Chinese portion will be lithographed, and placed under the immediate superintendence of Mr. Lee Kan, an intelligent gentleman, educated under the care of an American Missionary at Hongkong. It will be our aim to make this an instructive and interesting vehicle of religious and general knowledge, of late news, and of whatever may tend to draw the Chinese into the tide of our nation's advancement. The most respectable Chinese merchants of the city have entered with spirit into our project, and have taken the chief burden of procuring the subscribers among their own people.

The English department will occupy the inner pages of each Thursday's issue. The name of the sheet indicates its general objects. They are—

1st. To disseminate information in regard to the *Chinese in this country*. No deople are so little known and comprehended, even in our own midst. Many topics present themselves under this head; such as their customs, manufactures, articles of trade, companies, agricultural and horticultural capabilities, mining and other employments, vices, opinions, religious usages, missionary operations, their wants, and plans for their relief and advancement.

2d. To furnish intelligence from China and the countries and islands of *the Eastern world*; accounts of their productions, arts, commerce, languages, literature, religious movements, and other topics interesting to the merchant, the scholar, and the Christian.

3d. To illustrate the Scriptures and Christian archæology, from comparison with the present manners and sentiments of the East; to promote useful knowledge, morals and spiritual religion in this portion of our country; and especially to present items of interest in relation to the spread of Christianity.

4th. To afford *an advertising medium* for the mutual benefit of our own people and the Chinese; and by this means also aid to sustain the necessary expenses of the paper.

These are broad yet harmonious designs; appealing for the sympathy and assistance of all classes of our community. We are conscious of but partial qualifications for the work proposed. Valuable articles for our pages are expected occasionally in future, however, from friends here and in the different portssin China, Siam, India, and some of the Islands of the Pacific. And there is no lack of materials in the treasures accumulated through the long and extensive intercourse of the West with the East. The way of duty seems to be plain and straight forward. With the help of God, aided by those who wish to see objects, in themselves so important, promoted in some measure, we will give such efforts as we are capable of to the task.

The price of subscription will be for the Tri-Weekly paper, (only in Chinese, but which may be taken by others, for the benefit of Chinese customers and employees, and for the advancement of the object,) two dollars a month, to the carrier. For the Weekly paper, in Chinese and English, fifty cents a month; or through the Post Office, five dollars a year. Advertisements in the Weekly and Tri-Weekly, in English and Chinese, at the regular rates.

As many copies of this paper will be required for gratuitous distribution, and the expenses of its publication will be considerable, donations are also solicited.

The reader is one upon whom the establishment and success of this paper partially depends. The addition of *your* name to the list of subscribers or donors, and the insertion of an advertisement in the Chinese or English columns, will materially assist and encourage those adventuring, only from a desire to do good, the burden of its publication.

Whitton, Towne & Co., Publishers.
Rev. Wm. Speer, Editor.

Dec. 16, 1854.

WHITTON, TOWNE & CO.
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THE O

貨物行情

唐山眷米每磅銀[illegible]
花旗米每磅銀[illegible]
唐山上白糖每磅[illegible]
次白每磅[illegible]
生油每加倫銀[illegible]
洋烛每磅[illegible]
火腿每磅[illegible]
之叱麵粉每桶[illegible]
白毛茶每磅[illegible]
烏龍每磅[illegible]小種[illegible]
猪油每磅[illegible]
架啡每磅[illegible]
薯仔每包[illegible]銀[illegible]
火柴每箱[illegible]
唐山烟仔每萬[illegible]

在南便嘁吼士度埠仔本月初三晚九点鐘起火燒了大半鋪戶

花旗有一火船名奥臣由士頓城上近咔北河遣被船名堅呢吋相撞船内火焚人逃走不及被四名受傷者數名

[illegible]日善咖𨫼埠仔有二[illegible]布盧士一名嗒磱士[illegible]命被官捉獲布[illegible]巳吊本省總督[illegible]罪赦了囚禁十年

西边有党採金人掠得金沙二两餘

前一礼拜五下晝採得金沙值銀一千餘員

囉是咽治埠仔有二人一名咖噹一名亞来大因致斃人命被獲審寔本月十二号问吊

又在𡃁埠仔有一人名嘅啱有二百五十員銀子在身被賊施放对面笑将頭打伤嘅啱當即吽喊此賊逃脫追捕不及

前月有人在嗜啊吻地方採金掘有四尺餘得一金石約有十七磅淨金兑足十磅共該銀約值二千員

有將住宅或街道堆積穢物被差拿獲七十四人到差房本月初四日到縣衙门審訊擬每罰銀十員後因伊等係初次免罰倘有再犯定罰加倍

Page, Bacon & Co.

批治百近銀行公司在孟甘麻吼街口架利科呢街西北角找換金沙

Drexel, Sather & Church

喁嘫沙咉吩啐治銀行在孟甘麻吼街口金嗎吵街轉角找換金沙價錢極高

Pacific

巴思拂生揭銀房在嗎毡街第九十八号倘有銀両

Loan & Security Bank.

到貯者每百元每月計回息銀一員半如五員已上方可收貯給回契紙或本省本府本城紅契或合衆国總局执照為按本行亦有銀两出放但欲光顧按質可也司事係嗎吼活喊𨫼二人

California Steam Navigation Company.

架利科尔亞火船公司有火船名鳥窩船名思麻在嘩乙賀街馬头每日四点鐘開行往吵架免度又一隻船名威利喱船主吃哏船主名哧路每逢礼拜二四六日四点鐘開行往吵架免度又一隻船名嘆地笠船主名灣八又一船名吓咔頓士船主名架嘞此二火船每逢礼拜一三五四点鐘由嘩乙賀馬头開行往吵架免度

由本埠往士喁頓火船名吓呢利也船主名吓建連在嘩乙賀馬头每逢礼拜二四六日四点鐘開行又一隻名亞咩喇近哝咕船主名卜每逢礼拜一三五日四点鐘開行

St.

往散嗷西火船名哌吋嘛船

Guadalupe

主名哈每逢礼拜二四六上朝十点鐘在嘩乙賀馬头開行

St. Willamet.

現有新堅固火船名篙𨫼也船主名渴在巴尸拂馬头每逢礼拜一三五日四点鐘開行往吵架免度

Steamer "Queen City"

又有火船一隻名君薛地船主名吡喇在巴尸拂馬头每逢礼拜二四六日開行往吵架免度如搭往咪喇運郎在此船换紙無悮往二埠每噉貨脚銀五員往咪喇運每噉貨脚銀十二員

Steamer Eclipse.

吵架免度啲嚇公司有火船一隻名倚唭啦士船主名礼喇士在巴尸拂馬头每逢礼拜一三五四点鐘開行往吵架免度每逢礼拜二四六二点鐘回埠此上此三火船皆新造堅固與各埠火船相鬥客位載脚均皆減價

Oakland & San Antonio Ferry.

有火烟渡船一隻过对面海屋倫埠仔每日上午九点半下午十二点半四点半在晨咕街馬头開行在屋倫来埠上午八点鐘十一点半下午三点在散晏多呢柯埠仔早晨来埠七点半十一点下午二点半開行

Wm. F. Greene, Att.

未氏記嚏状師寫字樓在孖毡街口孟甘麻乙街西北角在孖毡街第一張梯上二層樓便是

Adams & Co.

亜泵公司包寄来往書信金沙會单銀行在孟甘麻乙街加利科尔街角

Tuck Lung Ho.

德隆号在吵架免度常有雜貨伙食發行

E.H. Parker

歇活治北加火藥公司在佛郎街六十四号吵架免度街角常有新到上好火藥粗幼俱齊

Wadsworth & Messages.

屈示獲尾沙志士行在不打乙街吳臣街角常有船隻載貨物往沙架免度

R.K. Swift & Co.

鴉基士威夫銀行在吵架免度此街角包办各處往會单銀两

Wells, Fargo & Co.

威炉士花嗎公司包寄来往書札金砂会单各物在孟甘麻乙街口架利科尔亞街東北角本行並找换金砂收貯銀両

Burgoyne & Co.

白高仁公司銀行在吧地厘街口華勝頓街角找换金砂

D.L. Ross & Co.

羅士號常有船隻開行往唐山或往别国各鎮埠

R. McKee & Co.

未麦𥗦号常有各樣雜貨發客鋪份倫街近吵架免度街

J.B. Roberts & Co.

未士羅白士号常有孰雜大单或零星發客鋪在吧地厘街第七十号近在吵架免度街

Hussey, Bond & Hale

未士剉時那喻吩常有船隻来往埠中鋪在散沈街第五十九号

Blumenthal.

未士布炉文爹乙常有上好各色絨便賣鋪在唐人街直下第六十八号

Wm. Reynolds.

未士嘁林嚏那常接办税館報税事務

番照正両計一年有三百六十五日零三個時辰本月十四日乃是番人新正元旦也其慶賀各件等項亦與唐人相同

由本埠至便尔沙約計有三十咪路至吵架免度約有一百四十咪至士喁頓約有一百五十咪由吵架免度路行至士喁頓約五十五咪由埠至做遮約六十咪

在金華吩府去年自正月初十至十二月十五日止共收得外国人採金稅唡紙銀四萬五千六百七十員零[illegible]毛

Printed by F. Kuhl.

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷二 四號 唐甲寅十一月廿四日

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年正月十一日錄

花旗国京城和勝頓户部按例每年一次出示以諭通国軍民人等知悉云一年共收得貨物税餉之多寡並出入口貨物價值之多寡於耶穌一千八百五十三年六月起至五十四年六月止一年之内由各国各省所到入口貨物價值銀三十千萬員由花旗国各省出口貨物價值銀二十五千萬員收得各国各省貨物税餉銀六千五百萬員

前俄罗斯與得基国交兵之事勝負未分英吉利佛蘭西兩国協力帮助以攻俄罗斯前番十一月初五日二家会戰俄罗斯退回營寨堅守不出惟被殺死者一萬人據佛嚂西新聞紙云俄罗斯之兵不過四萬現被殺死一萬又英吉利新聞紙云他兵丁有七萬五千被殺死者與及受傷者共一萬五千人現俄罗斯呈退守營寨亦未得謂之全敗不過喪些氣耳夫勝敗乃兵家之常事後来之事未能逆料也

散汎思歌埠税舘旧歲總計共收得税餉銀一百四十六萬一千一百六十員

番旧歲各国各省由船到本埠之唐番男女共有四萬七千七百二十人照関口簿所録唐人男女共着一萬五千五百零一人由此埠回国或往外国外省者唐番共有二萬四千四百七十七人唐人回国者二千五百三十六人由此可知本埠之人愈加繁衍比旧歲又增二萬多人誠為地靈人地傑矣

正埠旧歲之被回祿其水車共出一百八十九次偽者六十一次大者四十五次小者五十七次或煙筒之煙者十次共計燒去屋宇貨物等項值銀三十二萬五千員

前日有一檀香山船至本埠帶来新聞紙云及檀香山第三代之王名架美夏尾遐患肺家之病口吐鮮血前後五日之内于番前十二月十五日而崩享寿四十一歲但其一崩之時京城賀那嚕路炮台即放大炮四十一口在港口所有外国之兵船亦皆如是宫殿衙门及礼拜堂俱懸黑綢紗為掛孝其連放大炮四十一口者因其四十一歲故耳当時国家之旗号及船上岸上所有之旗俱落下一半故通埠軍民人等咸皆知悉即有一萬人往宫殿吊喪内三千乃外国之人後二日用鉛作棺而葬之現其子二十一歲名叱賀叱賀接位按綵先王之名架美夏尾遐第四代王為国号此太子曾經周遊數国英吉利佛及花旗俱皆到過其外国之規矩礼儀風土人情均学習之矣

加利科尔亞省之大公司議律院係在沙架免度每年正月初一起集議本省事務本省總督名碧鏬依例每年正月初一日出一諭勸達公司應办何事應議何新例呈云如此但本省之事伊不能自主惟憑公司所議而後施行但伊如是以尽職耳總督又云凡事當廣節省儉緣前年本省之税餉不敷支需鉠銀三百萬一千四百四十五元舊歲除清支需尚溢銀一百七十一萬四千三百零三員至旧歲底止尚鉠一百九十萬八千五百八十三員諭云意欲將来必能填補不致虧空昔年大公司每年一集連酌議四五個月之久今諭云或後来不用如此乃兩年一集限九十日之内凡事務可以定奪因費用浩大須要省儉並各官員之俸祿必須減少以充倉庫現本督每年俸銀一萬員今諭欲止受六千員本省有三位總督按察司其職均同一樣現每年受俸銀一萬員後来亦受六千員本省大公司之人每日受俸銀一十二員後来亦受八員若果如是每年所省之費用溢銀三十五萬零二百員此呈出于總督之意欲為国家積有餘之倉庫以備不足之用但此果能行否皆由公司酌議定奪

本省公書舘教習讀童子書者前年有五十一間先生五十七位童子簽名讀者有一萬零九百五十三人惟時常到舘讀書者不過四千一百九十三人耳旧年公書舘有一百六十七間加多上年一百一十六間先生有二百一十三位加多上年一百五十六位簽名讀書者有二萬零零七十五人加多上年九千一百二十二人惟常至舘讀書者不過九千七百七十三人又加多上年五千五百零八十人矣現本省之地方尚有七百二十一萬二千九百二十四個厄架未賣每一厄架約三亩半總計值銀八百七十二萬六千五百五十五員此地方係屬和勝頓大公司所管今將此地方送與本省每年所賣地方以銀供先生之需或後来建立書舘房屋等支用矣

又諭云現唐人至本埠者甚多緣唐人乃独自孤身而来又不携家眷至此居住所有女人到家者俱係娼婦更又唐人識話及識伊規矩事例者甚稀又不甚與伊們来往在本省貿易者亦復無矣乃僅聚于一處以睹博為生涯或入山採金除此别無他作況唐人来趁此省者欲獲財帛耳但得稍遂其願即回国矣並無利益于本省如别国之人多有携家室此周圍在省居住或作工皆有事業與伊們相交酬應往還彼此均有礼貌

F Kuhl's lith. Press.

The Oriental:

OR, TUNG-NGAI SAN-LUK.

Devoted to the dissemination of information relating to Christian Missions and the Eastern Hemisphere; and to the Religious and general improvement of the Chinese.

"And these from the land of Sinim" [China.] Isaiah 49: 12.

Rev. WILLIAM SPEER, Editor.

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☞ Letters relating to the Chinese Department may be addressed to Mr. LEE KAN, care of Rev. Wm. Speer.

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SAN FRANCISCO, THURSDAY, JANUARY 11, 1855.

WHAT ARE COOLIES?

The Chinese in California are supposed by not a few Americans to belong to a debased caste of their countrymen, recognized by the generic name of "Coolies." Questions upon this point are among those most commonly presented to individuals who have been acquainted with them at home.

The mistaken ideas which prevail on this subject have arisen from confounding the Chinese people and customs with those of India, where the entire social system is widely different. The English newspapers, familiar with Indian usages, and viewing all the nations of the East through the medium of the press in their great colonial presidencies of Bengal, Bombay, and Madras, have originated in Great Britain and America, gross mistakes in regard to the other countries of whose trade the East India Company held also a long monopoly. The British traders in Canton attached Indian appellations to many articles of solely Chinese produce or use. Of all the names of weights, measures, coins, and officers, scarcely one is properly a Chinese word. The difficulty of pronouncing intelligibly the native sounds, indeed, has led to the gradual formation at Canton of a jargon, the words and grammar of which are the most novel and ludicrous. The Hindustaní word "coolie" is one of those thus inflicted upon the Chinese, in whose language it has no equivalent, and who have no caste or class whom it represents.

What is the Indian "coolie"? He is, we reply, the representative of a degraded class of the Hindus. The system of "caste" prevalent in that country is familiar to all. It is known that there are four distinct and fixed divisions of society. We designate them by the word applied, from their own language, by the first Portuguese and Spanish navigators—*casta*, "a race, or lineage." The native Sancrit word is *varras*, "colors." Of these castes, the highest, the *Brahmans*, came originally from the head of the supreme creator, Brahm. They are the chiefs of the other castes, and the expounders of the sacred books. The *Vishya*, or *Bias*, sprang from his body—constituting the chief supporters of the body politic, the agriculturists and capitalists. From his arms issued the defenders of the state, the *Kshatriya*, or military caste. The *Sudras*, or laborers, sprang from his feet. They are the most degraded of all, performing only servile duties. They are used in tilling the soil, and in menial occupations. The Vedas, or sacred books, are closed against their perusal. "Thus," says Campbell, "this thing of caste, according to the Shasters, is not merely an accidental or economical arrangement of society, but it is a divine and sacred ordinance—a something that has its foundation in the very nature of things; and hence, in the opinion of good Hindus, it would be as impossible for a man belonging to one of the lower castes to be transformed into a being of the higher caste, as it would be to change a dog into a horse, or a crawling insect into an elephant." Under these four great divisions. there are a multitude of inferior distinctions of caste—each like a band of iron round its members, so that a man can scarce perform a solitary act, can neither eat, drink, be born, or die, but he is made to feel its power. It is the most complicated, burthensome, and despotic superstition with which the human race has been cursed.

The word "coolie" originated from a singular race of people, of which there are several tribes, together calling themselves *Kulí*, or *Kolí*—a word which signifies "clansman." They are the aborigines of India; apparently much more ancient than the Mohammedan and other races who have successively conquered the country. They are in Hindustan what the Miau-tsze are in China, or the North American Indians are upon this continent. It is only of late that their curious divisions, habits, and history have been carefully investigated. Some are still wild inhabitants of the mountains and jungle. Other tribes have embraced Hinduism; of these, most near the coast and large rivers are fishermen, while the residents of the interior are generally employed in farming, as village watchmen, or as servants. They are a strong, robust people. of a light copper color, and use freely animal food, which the superior castes abhor. The kulís of Bombay are the only inhabitants subject to a regular poll-tax, which is over six rupees each. Dr. Wilson (Hon. President Bombay Branch of the Royal Asiatic Society) says in his account of them: "A considerable number of the Bombay kulís, as well as those of the islands of Salsette and Bassein, have entered into the Roman Catholic church. The great body of them, however, are devoted to the lower forms of Hinduism, to which they have been more attached than they might otherwise have been, by the secession of their brethren. Those, indeed, who are Romanists, are very little removed from heathenism. Many of them, a few years ago, when they were interdicted by the priests from worshipping Devi, the supposed goddess of cholera, threw of all disguise, and professed themselves to be the disciples of the Brahmans." The kulí population of Bombay is estimated at about 10,000, which is divided into no less than eighteen inferior castes, each bearing a distinguishing name. Their habits, food and persons are unclean, and their own countrymen despise and oppress them.

Such is the debased class of Hindus to which the name kulís or "coolies" appropriately belongs. Europeans in India often apply the epithet to other servile laborers and employees, of a low caste. But it is this people alone to whom it should be rightfully given. And it is these kulís of the hills that have of late emigrated in large numbers to the Mauritius and the West India Islands—a colonization of which frequent mention has been made in the newspapers of the day, and of which some notice was taken in our last issue, by way of introduction to an account of the proposed substitution of Chinese labor for that of the negro and of the Hindu on the island of Jamaica. The Europeans and Americans resident in China, never, so far as our observation extends, employ this word, as in India, to signify wild races, fishermen, laborers, watchmen, or particular debased classes. The coolie in Canton is the house-servant, the bearer of the sedan-chair, or the porter of the tea or silk warehouse; a class subject to no cincture of contempt—one from which some of the wealthiest and most influential merchants have sprung, and embracing occupations sometimes accepted by their sons for the sake of learning the language and customs of foreigners trading there.

Now, with the Hindu kulí, the object of our apprehensions, compare the emigrants to our shores from the empire of China. First—One in the least acquainted with the social system of that nation need not be reminded that there *no caste* exists. The unimpassioned, unimaginative, calculating Chinaman adopts Buddhism because it is all around him, the religion of every land with which his is contiguous; just as the furniture is tinged green in the room whose windows are curtained with green. Buddhism is positive, systematized, and minatory: his own patriarchal traditions are neither. But he rejects the more odious preceptive portions of the Hindu creed. He offers no human sacrifices; he burns no widows; he sanctifies no abominable licentiousness, as a part of temple worship; he bothers himself wirh no frequent or minute ritual; he eats, drinks, and is merry; nor is he at all sensible of such sin before Heaven as to require the painful mortifications and grievous burthens so eagerly borne by the Hindu. The whole apparatus of caste he flings away, as something uncomfortable and unnecessary. And so the social and political system built upon this pantheistic base. There are are no fixed divisions in the body politic; no employments necessarily hereditary; no essential superiority of nature; no permanence of rank; few offices beyond the reach of the humblest individuals gifted with talent and energy. Strange as the declaration may seem to many, who regard them with blind prejudice, it is yet true that few nations hold opinions, on many points in politics, more democratic than the Chinese.

There is not a solitary "coolie" in California. The laboring classes of China have been sometimes styled "coolies." If justly, then an Englishman at Hongkong, or any other white in those countries, similarly employed is a "coolie" too; for there is no more essential degradation in the one case than in the other. If it be said that the Englishman of a lower class often acquires wealth, and assumes a more elevated rank, so, we reply, does the Chinese comprador, or servant, by his fortune purchase the highest honors of the state. But it would be justly held degrading to style an English laborer, of whatever occupation, in China, a "coolie" and it is not right to attach to Chinese the odium of a social debasement which is peculiar to another country, to other institutions, and to another and most dissimilar people. We repeat, that the word "coolie" represents a class, a caste, and a man, in its proper sense and origination, for which there is no equivalent in China or in California.

What are the Chinese we see swarming in our streets and crowding our mines? They are just what any other people are: laborers, cooks, boatmen, farmers, carpenters, stone-masons, brick-makers and brick-layers, shop-keepers, book-binders, weavers, tea-packers, gardeners, and just what an equal number from any other land might be expected to present in the variety of their occupations. Some, that speak English best, have been scholars in missionary schools, or employees about foreign *hongs*. Here and there is a literary man. though rarely seen, and his accomplishments lost upon this air. Then, there is an abundance of the vilest classes—the gambler, the infamous female, and others, who prey upon the fortunate, the unwary, or the wanton.

How did they get here? Just as any others. Some had means of their own. Some borrowed. Some sold their small possessions to join in the rush for "The Golden Hills." They were imported by no capitalists—Chinese, English, or American. They are owned or held in slavery by no one, save in the bondage of obligatioh to pay one's honest debts.

From an extensive acquaintance with them and their employments, and after inquiry into the points we have been considering, I am assured that the prejudices existing against the Chinese generally in this State, as a ktnd of slaves or bondsmen, is the result of want of information. Prejudice against them upon such grounds is unfounded. When this is fully understood, their condition, as poor, friendless, inoffensive, foreigners—many of them willing to do the best they can, and to learn to do better—wili ensure them sympathy, instruction and protection from many by whom they are now avoided and contemned.

SECRET PRAYER.—COMMENCEMENT OF THE YEAR.

You join in the prayers of the church. That I would not dispute. Many so assume the posture of prayer. The crowd always runs to a fire, though few plunge into the burning building, or even take a hand at the distaut or safer post of the engine or hose-plug. You go to the Monthly Concert. There Christians meet for this especial purpose. But masses of prayer, like masses of vapor, are often heavy. No doubt, if spiritual things could be separated from sound, we should see that many prayers do not rise at all. They settle, in frost, just upon the dwellings and churches of the petitioners—helping to rot them.

But, Christian brother or sister, I have another question to ask you: Do you pray *in secret* for the missionary work? Perhaps you do not feel individual prayer to be called for. But is the duty not most urgent? Have you not witnessed enough, yourself, to awaken you? And see the dark, the miserable, the degraded condition of the whole heathen world. Paul's description, in the 1st chapter of Romans, is the picture of to-day. You know that nothing but the knowledge of Christ, who is "the power of God unto salvatian to every one that believeth," can give them light and life. If you do not feel prayer for such to be necessary, that insensibility to the most glorious and holy work of God, the Redemption of sinners, should warn you to your closet. Go there to Him,

———"that on the *secret* top
Of Oreb, or of Sinai, didst inspire
That shepherd who first taught the chosen seed
In the beginning, how the heavens and earth
Rose out of chaos."

The chaos of the heathen world can only be reduced to order by Him "by whom the worlds were made." God, who commanded the light to shine out of darkness, shall shine in their hearts to gtve them the light of the knowledge of the glory of God in the face of Jesus Christ. The God of Moses will come down *now* to those that climb the mountain's "secret top."

Perhaps, fellow-christian, you think the prayer of one solitary individual is too atomic to be sensible in the great movements of Divine Providence. You are mistaken. "Moses went out of the city, from Pharaoh, and spread abroad his hands unto the Lord, and the thunders and the hail ceased, and the rain was not poured upon the earth." "The effectual, fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months: and he prayed again, and the heaven gave rain, and the earth brought forth her fruit." The same God who stooped to the lone hillock on the Nile, and to the top of Carmel, will in due time "rend the heavens, and come down, and the mountains shall flow down," in answer to your prayer. Remember, rain comes in drops. Pray, and a few shall help to swell the flood of living waters. Not a sigh is there which does not help to stir the elements, and hasten the day of joy to all the earth.

Now, another year is commencing. Solemn hour! In that whose last moments have disappeared, it is estimated that near thirty millions of the unchristian world have died. As if the whole population of the United States in one year had by a pestilence melted away. Dreadful thought! David says, "the wicked shall be turned into hell, and all the nations that forget God." Each day has sunk between eighty and ninety thousand—scattered in myriads of habitations, from every continent but all in the same direction. Think of this. Is there no help for it? Yes! Your secret prayer, when you have gone into your closet and shut the door, God, who seeth in secret, will reward openly, and mightily. The "secret" prayers of christians is now the great necessity of the world.

THE MISSIONARY.

The following lines were selected, and sent, we believe, to a periodical in the East for publication, just before his departure for China, by Rev. Walter M. Lowrie—a name dear to all the churches. He did not, however, quit life in any such circumstances as those pictured in this poem; but was hurled into the sea and drowned by pirates, near Ningpo, in August, 1847. The thoughts following were the purposes and principles of his own life.

My Soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with earthly shadows, or pluck earthly flowers
Till I my work have done, and rendered up
Account. The voice of my departed Lord:
"*Go teach all nations*," from the Eastern world
Comes on the night air, and awakes my ear.

And I will go. I may not longer doubt
To give up friends, and home, and idol hopes,
And every tender tie that binds my heart
To thee, my country. Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup,
To shew that never was it His design
Who placed me here, that I should live at ease,
Or drink at pleasure's fountain. Henceforth then
It matters not if storm or sunshine be
My future lot, bitter or sweet my cup;
I only pray, God fit me for my work:
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an arm unseen that holds me up;
An eye that kindly watches all my path,
Till I my weary pilgrimage have done.
Let me but know, I have a *friend* that waits
To welcome me to glory and to joy,
To tread with me the dark and death-fraught wilderness.

And when I come to stretch me for the last
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier than to die
On softer bed. And if I should reach heaven,
If one that hath so deeply, darkly sinned:
If one whom ruin and revolt have held
With such a fearful grasp: if one for whom
Satan hath struggled as he hath for me—
Should ever reach that blissful shore—Oh, how
This heart will flame with gratitude and love;
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

NEWSPAPERS IN CHINA.

The "Peking Gazette" is often referred to in our newspapers, and exaggerated accounts have been given of its wonderful peculiarities. It is stated that it is printed on silk—never falsifies—and is distributed in millions of copies. This is all partially true. The first copy is probably written in large characters on a roll of yellow silk, in the Imperial palace, like the copy of the Treaty of 1844, now in the chamber of the Secretary of State at Washington city. This is, however, printed or re-written on common paper before it is generally circulated. A few copies are despatched from Peking by fleet couriers to all the principal cities. In each of these it is reprinted, in a thin octavo pamphlet, from rapid stereotype tablets of wax. It is circulated, like the London *Times*, among successive readers, who pay, according to priority of perusal, from a couple of dollars to a few cents monthly. The wealthy, who retain a copy, obtain it for five or eight dollars per month. Including all its multiplications and their successive readings, it is probably perused by a larger number of people than any newspaper in the world.

This is not, however, properly a newspaper. Its title is the *King Chau*, or "Transcript of the Capital." It but publishes official reports to the Government, or notices of matters immediately concerning the Emperor. Nor is it issued at regular periods, but only as such materials are more or less abundant—sometimes at intervals of two or three days. Copies of it at present scarce ever reach Canton, on account of interruptions in the revolutionary provinces. Finances, rebellions, official appointments, details of imperial i[illegible]latrous ceremonies, or of presentations to his Imperial Majesty which are almost equally idolatrous, statistics in regard to rice, notices of deceased officers, and such things, fill its tedious and blurred pages. It is said that a false report is punished with death to a detected mandarin. But in no court on earth is there a more systematic misrepresentation of facts, events, and financial debits. And it may be noticed, particularly, that any accounts of the revolution now in progress in China, credited to the "Peking Gazette," are at best dubious.

Proclamations and statements relating to provincial and municipal affairs are published by being simply written on red paper and placarded upon the street corners.

It is not within our purpose to mention here the several periodicals which have been, or are now, devoted to the dissemination of intelligence among readers of our own tongue. The "China Mail," the "Friend of China," and the "Hongkong Register," issued at Hongkong, and the "North China Herald," a Shanghai paper, all of them under English control, are familiar names. The latter, being planted nearest the seat of war, has furnished us with the fullest and most reliable information in regard to the progress of the Revolution.

There are two periodicals, designed solely for Chinese perusal, now published in that country by foreigners. The "String of Pearls from far and near," is issued monthly at Hongkong, under the auspices of the Morrison Education Society. It is in pamphlet form, of about twenty pages to the number. In some of these there have appeared interesting articles from native Chinese pens. One in that of last August is entitled in the index —which is the only portion translated into English—"A Sketch of a voyage round the Cape, and several months residence in Great Britain." In the same copy is a translation into Chinese of the "Fable of the Eagle and Tortoise," and thirty-nine articles under the head of "Current News and Miscellany."

The other serial is published at Ningpo, by Dr. Dan. J. McGowan, who has been for eleven years an efficient medical missionary, in connection with the American Baptist Missionary Union, and is well known by various writings on the subject of the Chinese. This paper is styled "The Chinese aud Foreign Gazette," and appears semi-weekly. It is devoted to the promotion of "the worship of the true God, respect to the Emperor, obedience to magistrates, and love to man." It is said to be largely patronized by the Chinese at Ningpo.

We sincerely trust and pray that these two Christian periodicals may be the instruments of diffusing widely the light of truth, both in religion and science. It is little dreamed by ourselves how extensively such influences as these are felt. A copy of a newspaper, a tract, or any such depository of thought, is carried to remote towns and hamlets, to distant provinces or colonies, or to the heart of barbarous continents. It is a drop, or it is a cup-full. It is muddy, or tainted, or pure; it is warmed by the hand that bears it, or it is cold; the vessel is of vile earth or of glittering chrystal. But it is Truth!—Divine Truth! And wherever it moistens the soil of humanity, there latent seed, long dry and dead, will begin to germinate; barren trees will commence to exude their medicinal gums, to swell with living juices, and to drop delicious fruits; and sweet odors and "spicy breezes" will "blow soft" from flowers new springing in what was a horrible wilderness.

We expect copies of "The Oriental" yet to be read in the smoky horse-skin tents of of Thibet and Manchuria, or in the long-secluded villages of Japan; as they will be certainly in many provinces of China. We hope to hear, amid the company that stand on the chrystal floor, like "transparent gold," thousands of years fr[illegible] now, of mighty influences and works [illegible]ave originated, we know not in what [illegible] from sheets unpretending as that wh[illegible]ou hold in your hand.

ROMANIST C[illegible]TS IN GENEVA.—The vehement effor[illegible] b[illegible]ing made by Romanist missionaries, both male and female, to propagate their religion in the comparatively new soil of the United States, are greatly stimulated by its decaying condition upon the continent of Europe. A gentleman writing to an Eastern paper from Geneva, Switzerland, gives an interesting narrative of the admission, into the Reformed "National Church" of that city, of "fifty-five new brethren, who were received into the Protestant communion, confessing before God and the church their faith in a pure gospel." Various pastors and theological professors took part in the ceremonies, which were witnessed by an immense congregation. The narrator adds: "Here, on three similar occasions, within the course of this year, some one hundred and fifty Romanists have passed freely into the light of the gospel; to say nothing of more private conversions, and less formal admissions into the Protestant communion These may be estimated at fifty each year." Happy day will it be for our little sister Republic, when to her civil she adds general religious freedom, and shall again become what she has been—a light to the surrounding darkness. "The entrance of Thy WORD giveth light."

THE CHINESE CUE.—Nature has affixed plumes to many birds, to distinguish the lordly sex. But the Chinese appendage to the head is the symbol of subjection. It dates only from the Tartar conquest. They feel deeply the insulting badge, yet are afraid to drop it, since its excision is a punishment of felons. Should the present Revolution succeed, the full hair tied in a knot on the top of the head, which was the fashion of the Ming dynasty, will be restored.

☞ Within twenty years about one hundred churches, numbering about twelve thousand converts, have been planted along the coast of Africa. Many schools also have been established, which are now in successful operation, and hundreds of natives are now receiving a Christian education.

MACAULAY'S SPEECH AGAINST "JEWISH DISABILITIES."

The following noble appeal forms the peroration of a speech by the Hon. T. B. Macaulay, in the British House of Commons, in April, 1833, against the antiquated and despotic laws excluding the Jews from many of the privileges of English subjects. We commend the truly republican and just sentiments of this great statesman to the consideration of the people of this State. Much of what is said respecting the Jews applies to another people, from the same continent, in our own midst.

Another charge has been brought against the Jews, not by my honorable friend, the Member for the University of Oxford; he has too much learning, and too much good feeling to make such a charge; but by the honorable member for Oldham, who has, I am sorry to see, quitted his place. The honorable member for Oldham tells us that the Jews are naturally a mean race, a sordid race, a money-getting race; that they are averse to all honorable employments; that they neither sow nor reap; that they have neither flocks nor herds; that usury is the only pursuit for which they are fit; that they are destitute of all elevated and amiable sentiments. Such, Sir, has in every age been the reasoning of bigots. They never fail to plead in justification of persecution the vices which persecution has engendered. England has been to the Jews less than half a country, and we revile them because they do not feel for England more than a half patriotism. We treat them as slaves, and wonder that they do not regard us as brethren. We drive them to mean occupatians, and then reproach them for not embracing honorable professions. We long forbade them to possess land; and we complain that they chiefly occupy themselves in trade. We shut them out from all the paths of ambition; and then we despise them for taking refuge in avarice. During many ages we have, in all our dealings with them, abused our immense superiority of force; and then we are disgusted because they have recourse to that cunning which is the natural and universal defence of the weak against the violence of the strong. But were they always a mere money-changing, money-getting, money-hoarding race? Nobody knows better than my honorable friend the member for the University for Oxford, that there is nothing in their national character which unfits them for the highest duties of citizens. He knows that, in the infancy of civilization, when our island was as savage as New Guinea, when letters and arts were still unknown to Athens, when scarcely a thatched hut stood on what was afterwards the site of of Rome, this contemned people had their fenced cities and cedar palaces, their splendid temple, their fleets of merchant ships, their schools of sacred learning, their great statesmen and soldiers, their natural philosophers, their historians and their poets. What nation ever contended more manfully against overwhelming odds for its independence and religion? What nation ever in its last agonies gave such signal proofs of what may be accomplished by a brave despair? And if, in the course of many centuries, the oppressed descendants of warriors and sages have degenerated from the qualities of their fathers, if, while excluded from the blessings of law, and bowed down under the yoke of slavery, they have contracted some of the vices of outlaws and of slaves, shall we consider this as matter of reproach to them? Shall we not rather consider it as matter of shame and remorse to ourselves? Let us do justice to them. Let us open to them the doors of the House of Commons. Let us open to them every career in which ability and energy can be displayed. Till we have done this, let us not presume to say that there is no genius among the countrymen of Isaiah, no heroism among the descendants of the Maccabees.

Sir, in supporting the motion of my honorable friend, I am, I firmly believe, supporting the honor and interests of the Christian religion. I should think that I insulted that religion, if I said that it cannot stand unaided by intolerant laws. Without such laws it was established, and without such laws it may be maiatained. It triumphed over the snperstitions of the most refined and of the most savage nations, over the graceful mythology of Greece, and the bloody idolatry of of the northern forests. It prevailed over the power and policy of the Roman empire. It tamed the barbarians by whom that empire was overthrown. But all these victories were gained, not by the help of intolerance, but in spite of the opposition of intolerance. The whole history of Christianity proves that she has little indeed to fear from persecution as a foe, but much to fear from persecution as an ally. May she long continue to bless our country with her benignant influence, strong in her sublime philosophy, strong in her spotless morality, strong in those internal and external evidences, to which the most powerful and comprehensive of human intellects have yielded assent, the last solace of those who have outlived every earthly hope, the last restraint of those who are raised above every earthly fear. But let us not, mistaking her character and her interests, fight the battle of truth with the weapons of error, and endeavor to support by oppression that religion which first taught the human race the great lesson of universal charity.

COLLEGES AND THEOLOGICAL SEMINARIES IN THE UNITED STATES.—In 1849 the number of Colleges in the United States was 120; under the direction of the Baptist denomination, 12; Episcopalian, 10; Methodist, 12; Roman Catholics, 13. And the remainder were divided, for the most part, between the Congregationalists and Presbyterians. There were said to be at the same time 42 Theological Schools: Baptist, 10; Congregational, 5; Dutch Reformed, 2; Lutheran, 3; Methodist, 1; Episcopalian, 8; Presbyterian, 11; Uuitarian, 2.—*Ex.*

JEWS IN THE UNITED STATES.—According to the synagogue rolls, there are more than 120,000 Jews in the United States.

THE CHINESE TALLOW-TREE.

A very curious and valuable, yet hardy plant, well known in China, and found along the whole coast, from Macao to Shanghni, ls the *Kau-muh*, or tallow-tree, known to botanists as *Stillingia sebifera*. It is one which may be grown probably with success in the climate of California. Frequent notices of it are found in the journal of Martini and other Jesuit missionaries, as well as in more modern works. The following account is compiled from a description by Dr. S. W. Williams in the Chinese Repository. To it we only add that the oil is sometimes also expressed, by means of two pieces of wood, brought together with great power by a lever to which a buffalo is attached.

The leaves of this specimen of the Euphorbiaceous family resemble in shape and contour those of the aspen or *populus tremula*, but are smaller, and without that expansion in the leaf-stalk so remarkable in that favorite tree. To those who are not acquainted with the aspen we may say that the leaves are rhomboidal, or like the diamond panes of glass in the cottager's window. They are of a pale and delicate green, and have two corners of the rhombus or diamond rounded off. There is something light and elegant about its aspect, whether it meets you in the diffusive form of a bush, or whether it rises to the height and consideration of a tree. The spikes of flowers, which terminate the branches, are thin and pliant, and remind us of the barren flowers in some of the amentaceous family, such for example as the poplar and the aspen. Being small and of a greenish yellow, they do not attract the eye at first, but when looked at with a love for nature, there appears something extremely neat and interesting in their figure. Upon this spike the flowers are ranged in clusters, consisting of five, six, or more individuals. Each minute cluster is bosomed in a small involucre or ruff of about five leaves or sepals, and is adorned on each side with a little knop or kidney-shaped gland.

The fruit is a drupe, or nut, surrounded with a fleshy covering. This covering splits into three valves when the nuts are ripe, which turn back in the shape of rays, and expose the white nuts in their centre. The nuts have that additional vesture so noteworthy in the euphorbiaceous family, which in consistence and color resembles tallow, and burns freely when ignited, though held at a distance from the flame. The shell is hard and the nut oily, both of which kindle and burn with great readiness.

This beautiful as well as highly useful tree is one that vouches for the goodness of the Creator, who, while He draws around us the curtains of night, that the burden may be taken from our eyes, has afforded to inventive man various means to lighten the gloom and cheer the melancholy of darkness.

The common way of obtaining the materials for this light is, to put the ripe nuts into water, which, in the proeess of boiling, melts the sebaceous part, but gives it up when cool in the form of a crust floating upon its surface. This is to be sure an easy method, and one, like many other Chinese methods, that does not require much art or chemical skill to conduct it.

TEA IN OHIO.—The horticulturists of Southern Ohio, are among the most enterprising and successful in the country. They have brought the grape to a perfection no where else equalled. Their wines, "Sparkling Catawba" &c., are widely exported. The culture of tea has attracted attention. It is stated in the Cincinati *Columbian*, that a number of Chinese are now engaged in that pursuit, in the neighborhood of that city.

BIBLE COLPORTAGE IN TURKEY.—The British and Foreign Bible Society are sending Bibles and Testaments by thousands to Constantinople, in the various lauguages spoken by the belligerents. Among these are thousands of Testaments in Russian, for the use of Russian soldiers, if they should be brought there as captives. Colporteurs are already diligently empioyed, and others are on the way to engage in the work.

Extract of a Letter from the Interior:—"I received the first number of THE ORIENTAL, which I read (the English part) with interest, and then presented to an intelligent Chinese Doctor, who fairly devoured it. I doubt not this journal will do the work of twenty missionaries."

REV. E. W. SYLE.—This gentleman arrived with his family, safely and in health, on the 1st instant. He commences his missionary labors among the Chinese of this city at once, and will be cordially greeted and encouraged by all who desire the improvement of the portion of our population to benefit whom he has given his life.

PRACTICAL SERMONS.—To preach *practical* sermons apon virtues and vices, without inculcating those great Scripture truths of redemption, grace, &c., which alone can incite and enable us to forsake sin, and follow righteousness, what is it but to put together the wheels, and set the hands of a watch, forgetting the spring, which is to make them all go? —*Horne.*

THE NESTORIANS.—The *Puritan Recorder* states that the American missionaries have full liberty to preach to all the Nestorian churches in the Oroomiah district. The churches have been divested of their pictures, crosses, &c.; and all the objectionable portions of their liturgy, such as prayers of intercession to the Virgin, saints, &c., have been marked out, and are omitted in their devotions.

☞ Thanks to our friends, the editors of the *Pacific, Chronicle, Evening News*, and other papers, for their kind notices.

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Auburn, "	Tiffin, "
Geneva, "	Xenia, "
Canandaigua, New York,	Mansfield, "
Rochester, "	Mt. Vernon, "
Lockport, "	Newark, "
Buffalo, "	Zanesville, "
Binghampton, "	Columbus, "
Owego, "	Dayton, "
Elmira, "	Springfield, "
Corning, "	Hamilton, "
Dunkirk, "	Cincinnati, "
Silver Creek, "	Detroit, Michigan,
Westfield, "	Jackson, "
Pottsville, Penn.,	Ann Arbor, "
Reading, "	Battle Creek, "
Erie, "	Monroe, "
Provididence, R. I..	Adrian, "
North Bend, Indiana,	Kalamazoo, "
Michigan City, "	Niles, "
Chicago, Illinois,	Milwaukee, "
Galena, "	Sheboygan, "
Lasalle, "	Kenosha, "
Springfield, "	Racine, "
Peoria, "	Montreal, C. E.,
Alton, "	Canada West,
St. Louis, Missouri,	Louisville, Ky.,
Stonington, Connecticut,	Hamilton, C. W.,
Quebec, C. E.,	Toronto, C. E.

Drafts payable at any of the above named places can be procured at our offices in Sacramento, Marysville, Nevada, Grass, Valley, Placerville, Coloma, Georgetown, Auburn, Ophir, Yankee Jim's, Stockton, Sonora, Columbia, Murphy's and Mokelumne Hill, CALIFORNIA, and Portland, OREGON.
WELLS, FARGO & CO.,
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Has on hand an excellent assortment of
CHINESE GOODS, RICE, OIL, TEA,
SUGARS, SWEETMEATS, &c.
No. 37 Washington street, near Sansome,
j4 SAN FRANCISCO. 1

PROSPECTUS OF THE ORIENTAL.

THE American population of this State have felt strongly the want of a newspaper to connect them with the Chinese. Beside those in English, there are several in other languages spoken here. But for that largest class of foreign residents whose commerce is most essential, but who are yet the most uninformed regarding our customs, laws, arts, and religion, none has yet been established. Our purpose to publish a Chinese newspaper was adverted to in a course of lectures delivered in this city more than a year ago. It is only of late that circumstances have favored the maturationof our plan.

"THE ORIENTAL, or TUNG-NGAI SAN-LUK," will be published tri-weekly, in Chinese; but only weekly inE nglish, upon a royal sheet.

The Chinese portion will be lithographed, and placed under the immediate superintendence of Mr. LEE KAN, an intelligent gentleman, educated under the care of an American Missionary at Hongkong. It will be our aim to make this an instructive and interesting vehicle of religious and general knowledge, of late news, and of whatever may tend to draw the Chinese into the tide of our nation's advancement. The most respectable Chinese merchants of the city have entered with spirit into our project, and have taken the chief burden of procuring the subscribers among their own people.

The English department will occupy the inner pages of each Thursday's issue. The name of the sheet indicates its general OBJECTS. They are—

1st. To disseminate information in regard to the *Chinese in this country.* No deople are so little known and comprehended, even in our own midst. Many topics present themselves under this head; such as their customs, manufactures, articles of trade, companies, agricultural and horticultural capabilities, mining and other employments, vices, opinions, religious usages, missionary operations, their wants, and plans for their relief and advancement.

2d. To furnish intelligence from China and the countries and islands of *the Eastern world;* accounts of their productions, arts, commerce, languages, literature, religious movements, and other topics interesting to the merchant, the scholar, and the Christian.

3d. To illustrate the Scriptures and Christian archæology, from comparison with the present manners and sentiments of the East; to promote useful knowledge, morals and spiritual religion in this portion of our country; and especially to present items of interest in relation to the spread of Christianity.

4th. To afford *an advertising medium* for the mutual benefit of our own people and the Chinese; and by this means also aid to sustain the necessary expenses of the paper.

These are broad yet harmonious designs; appealing for the sympathy and assistance of all classes of our community. We are conscious of but partial qualifications for the work proposed. Valuable articles for our pages are expected occasionally in future, however, from friends here and in the different portssin China, Siam, India, and some of the Islands of the Pacific. And there is no lack of materials in the treasures accumulated through the long and extensive intercourse of the West with the East. The way of duty seems to be plain and straight forward. With the help of God, aided by those who wish to see objects, in themselves so important, promoted in some measure, we will give such efforts as we are capable of to the task.

The price of subscription will be for the Tri-Weekly paper, (only in Chinese, but which may be taken by others, for the benefit of Chinese customers and employees, and for the advancement of the object,) fifty cents a week, to the carrier. For the Weekly paper, in Chinese and English, fifty cents a month; or through the Post Office, five dollars a year. Advertisements in the Weekly and Tri-Weekly, in English and Chinese, at the regular rates.

As many copies of this paper will be required for gratuituous distribution, and the expenses of its publication will be considerable, donations are also solicited.

The reader is one upon whom the establishment and success of this paper partially depends. The addition of *your* name to the list of subscribers or donors, and the insertion of an advertisement in the Chinese or English columns, will materially assist and encourage those adventuring, only from a desire to do good, the burden of its publication.

WHITTON, TOWNE & Co., Publishers.
REV. WM. SPEER, Editor.

DEC. 16, 1854.

WHITTON, TOWNE & CO.
Book, Card and Job Printers,
151 CLAY STREET, 3rd door below Montgomery,
SAN FRANCISCO.

（上接）意亦極欵洽故九事皆合其規矩惟唐人不然故請本省公司酌議禁止以後不許唐人来此埠矣已上所錄之事均係本省総督諭令今未能尽錄下次再詳矣

番正月初一日由本埠回㕭喲之火船帶去金砂金錢共計值銀一百四十萬二千二百四十一員

花旗国嗎士未嚌省岦林城有一船名歌比亦帶貨往日本国貿易自旧歲花旗与日本立和約之後東省之城第一隻船往日本通商是此船也

前十四日由㕭喲有一番人教師名師福守至本埠此人前經到唐山上海數年能通上海之語今花旗聖会特命他来此宣講福音教訓唐人惜其未諳廣東之語故達本埠及各隣近府城知悉如有上海鄉里在何處居住者請求寫信示知俾得踵门叩謁倘有上海鄉里欲見此人者請至礼拜堂便知其所寓矣前有數十唐人在㕭喲所遇之艱難皆蒙其恩出身捐題水脚乃得回唐回粵耳

Pacific Loan & Security Bank

巴思拂生揭銀行在孖毡街第九十八号倘有銀両到貯者每百員每月計回息銀一員半如五員已上者方可收貯給回契紙或本省本府本城紅契或合衆国総局执照為按本行亦有銀両出放但欲光顧者按質可也司事係嗎吖活喊鏄二人

Wells, Fargo & Co.

威炉士花嗎公司包寄来往書札金砂會单各項在孟甘麻瓦街口加利科尔亞街東北角本行並找換金砂收貯銀両　貴客光顧可也

Adams & Co.

亞泵公司包寄来往書信金砂会单銀行在孟甘麻瓦街孖毡街口東北角本行並找換金砂收貯銀両　貴客光顧可也

Drexel, Sather & Church

𠰷𠽌沙㕭吖啐治銀行在孟甘麻瓦街口金嗎吵街轉角找換金砂價錢極高本行並收貯銀両　貴客光顧可也

Tuck Lung Ho

德隆号在二埠吵架免度常有雜貨伙食叢行　貴客光顧請至本店便是

Hunt & McCall

未士痕並墨歌常有唐山春米發賣其寫字樓在化㘓街八十九号　貴客光顧請至本處便是

J. W. Tucker Esq.

未士得架常有金鏢鑽石戒指金銀首飾等項出賣鋪在孟甘麻瓦街一百二十五号本鋪貨物甚美價錢甚平　貴客光顧可也

New Orleans Warehouse

㕭阿連貯棧在加利科尔街𠹭倫士横街轉角上第四间常有銀両出放或以貨物作按代支載脚稅項等事如以貨物作按者不用棧租貴客光顧請至本貯棧面議便是

Blumenthal

未士布炉文々參常有上好各色絨便賣舖在唐人街直下第一百三十八号便是

W. F. Greene Esq.

未氏記嚏狀師寫字樓在孖毡街口孟甘麻瓦街西北角在孖毡街第一張樓上二層樓便是

Hussey, Bond & Hale

未士蚪時邦㖩吵炉常有船隻来往別埠鋪在散沈街第五十九号本處並有貨物叢行

D. L. Ross & Co.

羅士号常有船隻開行往唐山或往別国各鎮埠鋪在拔打瓦街二百一十三号近和勝頡街便是

R. McKee & Co.

未士麥祺号常有各様雜貨發客鋪在伱倫街近吵架免度街

C. Baum

未士卯歷年包办报稅事務寫字樓在稅舘左側便是

Wm. Reynolds

未士喊林嚏那常接办稅舘報稅事務其寫字樓在吵架免度街拔打瓦横街轉角便是

Hughes & Hunter

未氏𠯿時㗭打承辦唐人上稅事務極之精通忠厚寫字楼在吵架免度街轉角拔打瓦街第七十六号是也

Coleman & Co.

高炉文号係買賣經紀在加利科尔亞街第五十六号佛倫街轉角便是

J. W. Whaling & Co.

未士威凌係居本府驗屍官之職現開壽板店一间在吵架免度街第一百七十一号在加呢街角

近日㕭喲有帶来各様大小壽板發賣亦有鉛鉄骨箱發賣並包拾骨骸寄往別處不論遠近决無失悮工價相宜

威凌　斤凌臧　謹啟

California Steam Navigation Company

加利科尔亜火船公司有火船名烏窩船主名思麻在嗶吖賀街馬头每日四点鐘開行往吵架免度又一隻船名威利㖿吃㖿船主名啼路每逢礼拜二四六日四点鐘開行往吵架免度又一隻船名嘜地笠船主名湾八又一隻船名啡名吁啡頡士船主

名架嘞此二火船每逢礼拜一三五日四点鐘由嗶瓦賀街馬头開行往吵架免度由本埠往士𠰷頡大船名吁呢利也船主名吁建連在嗶瓦賀馬头每逢礼拜二四六日四点鐘開行又一隻船名亞咩喇近喙咕船主名卜每逢礼拜一三五日四点鐘開行

Steamer Queen City

又有火船一隻名君薛地船主名吡喇在巴尸拂馬头每逢礼拜二四六日開行往吵架免度如搭往咪喇運郎在此船换紙無悮往二埠每噉貨脚銀五員往咪喇運每噉貨脚銀十二員

Steamer Eclipse

吵架免度陌𠹭結公司有火船一隻名倚哄咥士船主名礼喇士在巴尸拂馬头每逢礼拜一三五日四点鐘開行往吵架免度每逢礼拜二四六日二点鐘回埠已上此三火船皆新造堅固與各埠火船相鬥客位載脚均皆減價

Oakland & San Antonio Ferry

本埠常有火烟渡船一隻過对面海屋倫埠仔每日上午九点半鐘下午十二点半或四点半在炅喱街馬头開行在屋倫埠仔来埠上午八点鐘十一点半下午二点在散晏多呢柯埠仔早晨来埠七点半或十一点下午二点半開行

Wm. Steinhart & Co.

未士時田乞号常有自帶来各様粗幼衣服靴鞋並各色絲法足之綉貨等項發行鋪在吵架免度街第六十二号

貨物行情

唐山上白米每磅　〡寸毛
次米　〢寸
花旗米　〡寸至〢寸
加鏄巴上米　〢寸
呂宋上米　〢寸
麵粉上頂每桶　〤寸
唐山上白糖　〤寸
次糖　〤寸
花旗白糖　〤寸至〤寸
檀香山糖　〤寸
烏龍茶　〤寸至〤寸
工夫茶　〤寸
熙春　〤寸
珠茶　〤寸至〤寸
包種　〤寸
猪油　〤寸
生油每加倫　〤寸
茶油每加倫　〤寸
火腿每磅　〤寸至〤寸
鹹猪肉　〤寸
鱈魚　〤寸
蝦米　〤寸
金菜　〤寸
雲耳　〤寸
檀香山木耳　[illegible]
鮑魚　〤寸
魚翅　〤寸
孖姑每萬　〤寸
洋烛每磅　〤寸

No. 7

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一七號 唐甲寅十二月初二日

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年正月十八日錄

前礼拜未經尽錄總督之諭今再錄之諭云欲以後不准唐人來此埠之事現今本埠之花旗人各皆議論不一有云不能禁亦不能逐之必須稟知和勝頓京城議律院定拟後方能施行

又諭云按律例本省之議律官可以定例施行其中律例之意亦不能錄但料其必無此理也

又諭云加利科尔亞省磨金石之公会共有四十八间呢化打府十三间內五间用本銀七十萬員費用銀二十九萬九千員現所磨得金砂值銀七十一萬六千元呢多拉多府九间用本銀十八萬六千員呵啰拉隋府九间用本銀十五萬八千元沙士打府一间用本銀二萬七千員費用銀一萬九千員所磨得金砂值銀五萬三千員普拉沙府三间內一间用本銀二萬二千員都柯林尼府四间內二间用本銀五萬員嗔拉嗘府恩巳夭府共四间瑣那嗎府一间嗎呢沒沙府四间加利科尔亞省有金之地者不过係六百米路之長四十五米路之濶耳但各處之金深淺不同淺者三四寸至數尺皆有惟最深者有開地平掘二百尺之深方有金矣

改水坑公司在七府之內共有坑渠一千一百六十四米之遠值銀二百二十九萬四千元

散汎思歌城關口前年所出口往花旗国或外国之金砂錢共計值銀五千六百八十三萬零四百四十八員上年所出之金砂金錢春季九百七十六萬四千七百零三員夏季一千三百七十八萬六千四百五十八員秋季一千三百七十九萬四千七百六十員冬季一千三百零八萬八千七百五十二員合計上年共出口之金砂金錢值銀五千零四十三萬四千八百七十三員

本埠關口旧歲所出口之水銀共二萬大鉄罇每罇七十五磅共一百五十萬磅每磅值銀半員共計銀七十五萬員

又諭云加利科尔亞省旧歲土產豐饒所獲之麥約有一百萬大皁吧桶大麦約有一百三十萬大皁吧桶但薯仔菜蔬果子等物不知多寡至于牲口亦不能尽知所知者在十五府內共有牛三十二萬四百隻東省过山來本省之牛共有六萬一千隻又云東省之人越山過嶺而來者中途多經荒野偏僻之地烟治人太多屢次猖狂誠恐有不察之災故命本省公司告稟和勝頓大公司於荒野之处每离七十五米路或一百米之间建立一炮台連絡不絕每炮台用兵丁五十名把守以防不虞又請建一新馬車路致東省之人得以往来利益矣

加利科尔亚省之大公司現未定在何处或定在吵架兒度故請公司出銀建立屋數间以為公司聚集之所也

加利科尔亞省病衙门之大醫館在士得頓街係人客往來医治之所上年正月初一日有二百五十病人在館上年间所入之病人共二千六百一十二人医痊者二千三百五十二人死者二百三十九人昨歲尾止尚存二百五十一名病人在館矣

在士得頓有一醫癲狂之館上年共有二百七十二人男着二百四十五名女二十七名後医痊者一百二十八名死者一十八名現在館者尚有一百二十六名上年共支費用銀四萬員係屬本省大公司支理旧歲建造一新屋四方周圍七十尺之長昔日之旧屋係一百三十尺長五十尺濶

又諭云本省之公司各宜尽心以守本分又云多謝上帝旧歲本省土產豐饒無饑饉瘟疫之災此由上帝恩施令加利科尔亜人应当感謝祝頌讚美上帝之鴻恩于靡暨矣

前廿六日在沙士打府新聞紙云及在滅地嗔列坑採金之番人成群結党將唐人趕逐不許在此坑採金後該府差役前往阻止不服登即拏获數番人至衙门候審後被其各朋保脫矣

據咪利運新聞紙云離埠十五米路之遠新採出金甚好于舊正月初一日有人採得金一枚重有十四磅

沙士打地方前值雨水甚多故採金之人各處水尔豆用前礼拜五有將淨金一枚在亞原士書館內向見重二十三個安沙此係在沙士打將治号之金匙取出的

據咪利運新聞紙云在太步山尋出一處甚好煤炭約有六尺之深

前廿九日由本埠回啜喲之火船帶去金砂金錢值銀一百四十三萬零零三百八十九員四毛四丠

據架拉喊新聞紙云在莫架林尼坑于前一季共計採得金沙一千五百三十二個安沙值銀二萬六千五百零三員六毛共支費用銀四千八百員

據新聞紙云于前八月廿日有一船由香港揚帆前來本埠又一船名嚩士係在黃埔揚帆前來本埠均同一日開行至今尚未見到

The Oriental:

OR, TUNG-NGAI SAN-LUK.

Devoted to the disseminati n of information relating to Christian Missions and the Eastern Hemisph re; and to the Religious and general improvement of the Chinese.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

Rev. WILLIAM SPEER, Editor.

PUBLISHED WEEKLY IN ENGLISH AND CHINESE.

TERMS.—WEEKLY Paper, (inside English,) by mail, $5 a year: to the Carrier, 50 cents per m nth.
TRI-WEEKLY, being two numbers additional to the above in Chinese alone, by mail, $12 a year; to the Carrier 50 cts. a week.
ADVERTISEMENTS inserted at the regular rates, in both English and Chinese. Business Cards, $5 per quarter in the weekly, or $10 in the Tri-Weekly.
☞ Letters relating to business in the Chinese Department may be addressed to Mr. LEE KAN, care of Rev. Wm. Speer.

PUBLICATION OFFICE, 151 CLAY STREET.
WHITTON, TOWNE & CO. Publishers.

VOL. 1. No. 3.

SAN FRANCISCO, THURSDAY, JANUARY 18, 1855.

CHINESE NARRATIVE OF OUR TREATY WITH JAPAN.

We have heard the stories of our own countrymen. We know their impressions of the expedition to Japan. It would be exceedingly interesting, and perhaps beneficial, to know how it was looked upon from the other side. Could the correspondence of the Japanese commissioners and officials with their superiors in Yeddo be obtained, we should be mortified to learn the terms of contempt applied to exhibitions of our power or our skill imagined to be the most impressive. It is not unlikely they consider the treaty a triumph of their diplomacy over barbarian force; that the objects it secured are trivial; that by a little dexterity they can be nullified. No doubt many a joke was cracked, without a smile, under Com. Perry's plenipotential nose; and that the essays at conformity to their complex etiquette excited many a sarcasm that is ringiug through the East wherever the American name is known. We doubt not the ability of our Commissioner; but simply look at the events through Japanese glasses.

The pride, the satisfied sense of superiority to everything from the empires of the West, and the placid condescension with which they tardily yield to the efforts either to win or to force an intercourse with them, are traits of the oriental nations almost incomprehensible to those not intimately acquainted with them.

Probably not one person in ten thousand knows that a Chinese went with the American squadron from Hongkong. Nor would they think it, probably, a matter of the slightest consequence. But China is near, and America is far off. China is to Japan itself a world in its vastness, of population and of power. It is the sun of their knowledge. America is some barren, late-sprung, barbarous island, on the very confines of chaos. A Chinese scholar visiting Japan would be looked upon with abased deference. In connection with such a mission as that of Perry, it is natural to suppose he, whose suggestions would be sought by us, and occupying a prominent position as secretary or amanuensis, would be regarded as a mediator and friend. He might be deemed, if not quite so authoritative, yet intrinsically as influential, and to them important, a personage as the ambassador himself!

Now the fact is, one of our Chinese friends did accompany the expedition, as an amanuensis or Chinese secretary. He appears to have been a man of considerable shrewdness and address. Since his return he has written quite a pleasing sketch of his visit to the "Land of Sunrise"; or, as some translate the name, the "Land of the Sun-begotten." The journal is so curious and interesting that we shall make considerable extracts from it.

The 10th of January was the important day on which he was invited to join the expedition; being solicited "to go to Japan to assist in the preparation of the contemplated treaty." Being wearied out, as he says, with the troubles and commotions in his native province, Canton, he consents to spend a few months in a foreign land. He commences by describing

THE OBJECT OF THE EXPEDITION.

"Of late years the intercourse between China and the *State of California*, in America, has greatly increased in extent and frequency. The government of the United States was therefore anxious that steam vessels should run between the two countries; and it became necessary to have an arrangement by which they could purchase coal at the Japanese Islands, which lie between America and Asia."

His thoughts are soon relieved by new scenes. He is delighted with

THE STEAMER.

"Eastward my course, the ship of fire I joined;
On travel bent, new scenes absorbed my mind.—
What mountains rise to bless my wandering sight;
O'er ocean's fields I gaze with vast delight.
Our wheels, like wings whose power the eagle wields!
Our helm, to its lightest touch the vessel yields!
We dash along! a car whose steeds are whales;
Like a strong ospray, sport with furious gales."

They visit Loochoo, which he notices but we have not room now for extracts.

ARRIVAL IN THE BAY OF YEDDO.

"Next day two or three government boats came off to see the steamers, carrying at their sterns a blue and white flag, displaying the words 'Imperial Service.' The American officers received the parties very courteously, and showed them the guns, trams, and everything on board their vessel. The visitors were greatly delighted. Their dress was wide and loose, with large sleeves. Each had a couple of swords at his girdle. Their hair was tied up in a knot, a small space on the top of the head being shaven. They wore shoes made of straw, and their trowsers were of gay and various colors. Notwithstanding the difference of their language, I could introduce myself to them by means of the pencil, as they understood the Chinese characters, and they responded to me in the same way, expressing their admiration of our country, and their pleasure at making my acquaintance. Many of them wrote down for me their names and titles, and a friendship was thus established between us."

THE FESTIVITIES PREVIOUS TO THE TREATY are touched upon. The dinners of the Japanese, he thinks, with the Americans, were very poor; consisting chiefly of shell-fish, some of them served up raw, vegetables, sweet meats, and a yellow-looking liquor.—They use little meat. The games were interesting. The wrestlers "were not of uncommon height, but very stout and immensely muscular. They were made to exhibit their strength in wrestling and fighting in an open space in front of the reception-hall, the victor being rewarded with three cups of wine."—The Secretary becomes a man of importance. Japanese gentlemen come to him in great numbers for his autograph, which he inscribes, sometimes with a few lines in poetry, as is the custom in the East, upon their fans. At Yoku-hama he thus wrote upon five hundred fans; and elsewhere he thinks he must have left memorials of himself upon "full a thousand." He writes also essays. In one he mentions some of the incidents of his own life. It seems he was once a military officer. "During the war with England I led a body of braves, and put forth all my powers in the service of my country." The Japanese gentlemen honor him with similar returns, and shed upon him odes and autographs and essays; all of which, of course, was *super imbres*, "above the showers," to the barbarians in the fireships. One of the most striking of these contains

THE REASONS FOR THE EXCLUSION OF FOREIGNERS FROM JAPAN.

According to the statement of Mr. Ping-san-him-uoh-lang, they were 1st, the vexations arising from commerce with foreigners; and 2d, the introduction of strange and exciting doctrines. The writer says: "The desire of gain is common to all men, and is the pregnant womb of all evil. Confucius seldom spoke of gain; wishing to check the lust of it in its source. The reason why my ancestors cut off all intercourse of foreign nations with Japan, is because the desire of gain led estray the ignorant people, and wonderful arts in the investigation of principles decieved the perverse; so that they got striving together, seeking gain, and hurrying after what is wonderful—till filial duty, modesty and the sense of shame were all forgotten.—To a man who has reached this stage of evil, neither his father nor his sovereign is anything."

In time the Treaty is completed. Of course it is an occasion for rejoicing. Mr. Wan-che-choo addresses the following

EPIGRAM TO THE CHINESE SECRETARY.

"Say not our meeting here was all of chance;
To you we owe the Treaty, and our peace.
From far the strangers came; their language strange—
'Twas well we had your pencil and your tongue."

"It would have been deemed discourteous, now that the clouds were cleared away and the sun shone, to bid farewell to the American officers without a little sentiment, and so we have—wonderfully in the manner of Cowley, Waller, and our English poets of a hundred years since—an

ADDRESS TO THE NIGHTINGALE.

"The rain is gone; the nightingale
Sings loud among the trees.
Its notes to the foreign vessels
Are borne upon the breeze.
Ah! silly bird! thou knowest not
Their sails they soon will turn,
The yellow hats and lace of gold
Go—and leave us to mourn."

Our Chinese ally helps on the good feeling by some poetry of his own, which is very respectable.

THE TREATY.

"Two nations' representatives at Yoku-hama met;
To show their human brotherhood, the feast of joy was set.
Here were the chiefs who doff the hat, and friendly greetings pay—
And *there* the heroes with two swords, in proud and bold array.
They raised the sparkling cup; they offered words of peace sincere;
While roll of drums, and clash of bells, came thundering on the ear.
From every lip spoke friendship; strained every eye with pleasure.
Now ever may the Treaty last!—a good-securing measure."

After the signing of the treaty the Commissioner visited the ports opened to foreign intercourse. The Chinese secretary gives us some account of them. The first is

HAKODADI.

This city, he says, "lies in lat. 41 degrees 49 minutes N., and long. 140 deg. 47 min. E. Its climate is very much the same as Moukden. It is a retired and small place, surrounded by a barren country; where the people are few and the grass is scanty. The people consequently are dependent for their food on supplies from other places, and vessels are constantly coming and going to and from it. From these circumstances it has received the name in Chinese of *Seang-kwan*, the 'Hall of boxes.' The harbor is wide; the hills standing round it as if in audience of the sea. When we were there the snow was still to be seen on the tops of the mountains. The houses are superior to those of Simoda; and the dress, ornaments, and vessels of the people are all indicative of more wealth. The women kept in their houses, and did not allow themselves to be seen by foreigners. The morals of the people appeared to be good. Obscene language was rarely heard."

The Chinese name of the other port, Simoda; is *Hea-teen*, that is "Low-fields"; a name derived from its flat and swampy location. The thing which most astonished our traveler here was the manners of the females, so different from the extreme coyness of the Chinese, whose ladies are never seen in public, and whose women of the lower class never look a man in the face.

He thus speaks of

SIMODA.

"The houses and shops were generally built of bricks and covered with tiles; though some were merely huts of straw. They were mostly connected together, so that one could walk a long way, just passing from one shop to another. The women walked about the houses and streets as freely as the men. On the streets they came readily to me when I called them. Many of them I saw working with the upper part of the body uncovered. Many of the men go about without any covering but the waistcloth; and the women think nothing of looking at obscene pictures. There are bathing houses, to which both the sexes resort without distinction. The women come always in crowds to see a foreigner, but run off when any of the two sworded gentry make their appearance The women came and went without any appearance of bashfulness. They wore their dress long, had an apron behind instead of in front, and their hair was bound with a strip of red silk. Most of them were good looking, and before marriage their teeth are beautifully white; after they have children, however, they stain them black with powder of gall-nuts."

HIS GENERAL NOTICES OF JAPAN, interspersed through the narrative, are interesting. Of its coin he remarks, that a silver dollar was worth two to four hundred *tsin* (the small copper coin common to China and Japan) more than at Canton; being taken at Simoda for sixteen hundred. The Japanese have other coins, while the Chinese possess none. One is a large piece of copper, equal to a hundred *tsin*, or sixth and a fourth cents of our money; another is of silver gilt, and several are of silver or gold. About Simoda, he saw not a single sheep, goat, or pig; he saw, as in China, cows and oxen used in ploughing, and besides, what was new to him, horses conveying burdens. He seems to be favorably impressed with the honesty of the people. "Though Japan is a smaller country than China, yet in it robbery and oppression are unknown. The doors of the houses are for the most part but thin boards, or frames pasted over with paper, yet a case of theft is hardly ever heard of." Upon other points of morality he makes no remark except in respect to the boldness of the females; from which we may infer that Chinese and Japanese notions and practices on these subjects nearly correspond.

In the perusal of this narrative we see that the people of Japan greatly resemble those of China. They are cultivated, proud, licentious, and fearful of foreign influence, whether political or religious; as indeed, experience has taught them to be. The missonary of the gospel to Japan will encounter the same obstacles as in China, or greater. There are some points in the Japan character even more hostile to the influence of divine grace. But the day is coming when Japan shall be converted. The way has now been broken open. American christians have a vast work before them. And each one has his share. To you it may be said, in the words of the king, in regard to the temple (I Chron. 22), workmen are needed, hewers and workers, and all manner of curious men for every manner of work; and also gold and silver, and timber, and stone. "And thou mayst add thereto." "*Arise, therefore; and be doing; and the Lord be with thee.*"

"FOR EVEN CHRIST PLEASED NOT HIMSELF."—1. None had a better *right* to have pleased himself; He was Almighty Creator and Master! He had assumed the work of saving man, as Mediator. His will had always been the law of heaven and the holy spirits.

2. None had more *power* to enforce His pleasure. But He subjected all his will to the Father. "I delight to do Thy will, O God."—(Ps. 40.) "For I came down from heaven not to do mine own will, but to do the will of Him that sent me."—(Jno. 6:38.) This was his "meat."—(Jno. 4:34.) This was assuming a subordinate place before the eyes of the universe for a time.

3. Such humiliation is the more wonderful when we consider the selfishness, the foolishness, the wickedness, of man. Christ saw through it all. He abhorred it; and yet pleased not himself, but strove to win man by love and self-denial. Even the persecutions and malicious wrath of man did not drive the Saviour to leave this world to punishment, or to call down vengeance.

4. How opposite to the governing principles of man—the pursuit of happiness, for its own sake, and his own enjoyment. All the employments of men terminate in this—the getting of happiness; by wealth, or by power, or by sensual gratification. But happiness can only be found in *duty*. We should ever make that first therefore. Christ *now* does His pleasure; among the armies of heaven, exalted to the highest glory and honor. So if we please not ourselves on earth, we shall with Enoch have "the testimony that we pleased God," in the day when He shall confess His followers, in Heaven.

POETRY BY A HINDU CHRISTIAN.—In all the gorgeous translations from the poetry of the East, by Sir Wm. Jones, and those that have succeeded him, there is nothing more beautiful than the following. It is the address of a converted Hindu to his Bible, the blessed source of light, and of peace to his soul, after he had sought them in vain amid the glimmering, deceitful and fatal meteors of that night in which he had long wandered. They were written in the English language, which he had been taught, we believe, at one of the missionary schools. Yet the Hindus are a people whom some assert to be greatly beneath ourselves in intellect, and incapable of genuine conversion to christianity. Let any such man produce an ode expressing in an equal compass more poetry and more piety than this:

LINES
WRITTEN ON THE FLY LEAF OF MY BIBLE.
BY JOVIND CHUNDEK DUTT.

I sought for Fame; by day and night
I struggled that my name might be
Emblazoned forth in types of light,
And wafted o'er the pathless sea;
But sunken cheek, and vision dim,
Were all I got by seeking him.

I sought for Wealth; the lust of gold
Scorched my best feelings, seared my heart,
Destroyed my aspirations bold,
Deformed my nature's "better part,"
And, at the last, though seeming fair,
The prize I clutched was empty air.

I sought for Power; the loftiest steep,
The topmost heights I stove to scale,
Nor dark abysses, yawning deep
Around me could my courage quail;
But bolder ones, with swifter pace,
Outstripped me in the eager race.

I sought for Love; his heavenly flame
Lit for a time my cheerful way;
But when it fled my path became
More gloomy for the transient day,—
Death spread above his sable pall,
And turned my fondest hopes to gall.

I sought for Health; the changeful girl,
The more I followed, further fled,—
Then where the streamlet's billows curl,
And wild flowers burst, she hid her head;
I prayed her to return again,
My prayers were breathed,—but all in vain.

What shall I seek now? All I sought
Eluded, shunned, my nerveless grasp:
What shall I seek? Oh sinful thought,
While still THIS VOLUME I can clasp!

BIBLE DISTRIBUTION FROM SAN FRANCISCO.—The annual meeting of the San Francisco Bible Society was lately held.—The Rev. Mr. Buel, its esteemed Agent, made a very interesting report, and addresses were delivered by Rev. Messrs. Willey and Rollinson. The report contained the following encouraging statement in regard to Bible distribution from this centre—showing the importance of the work:—

"In reviewing the issues of the past year, it will be seen that they covered a wide range of territory. Bibles from the Society have found their way to Chile on the coast of South America on the South, to Washington Territory on the North; from the Mormon settlement of San Bernadino on the South East, throughout our own State, to the Hawaiian Islands in the Pacific Ocean, besides copies of the Scriptures which have been placed aboard vessels, and are thus scattered over the globe.

The evidence of the usefulness of the Society can be best seen from the work which it is performing. It is the medium by which the word of God is transmitted from this city throughout this State and the countries adjacent. By its agency the wants of the most distant American settlements to the North have been supplied, and the Isles of the Pacific have also received the Law from our hands. The light of God's word going forth from the Society has glanced on the Mexican States and reached the settlements of the Mormons. The commercial position of this city will, in time, of necessity, render this Society the depot for the supply of the Scriptures to the Pacific coast and Islands. We have, then, occasion for rejoicing that this Society has been organized in this city under the good providence of God; that since its operations have commenced, it has sent forth from its Depository 15,000 copies of the sacred Scriptures in twelve different languages; that it has received such favor from this Christian community; and that its operations have gradually increased in extent and importance from year to year."

GENEROSITY OF A CHINESE HONG-MERCHANT.—A merchant who had resided many years at Canton and Macao, by a sudden reverse of fortune was reduced from a state of affluence to the greatest necessity. A Chinese merchant to whom he had formerly rendered service, gratefully offered him an immediate loan of ten thousand dollars, which the gentleman accepted, and gave his bond for the amount, This the Chinese immediately threw into the fire, saying, "when you, my friend first came to China, I was a poor man; you took me by the hand, and assisting my honest endeavors, made me rich. Our circumstances are now reversed; I see you poor, while I have affluence." The bystanders had snatched the bond from the flames, The gentleman, sensibly affected by such generosity, pressed his Chinese friend to take the security; which he did, and then effectually destroyed it. The disciple of Confucius, beholding the renewed distress it occasioned, said he would accept of his watch, or any little valuable, as a memorial of their friendship. The gentleman immediately presented his watch, and the Chinese in return gave him an old iron seal, saying, "Take this seal; it is one I have long used, and possesses no intrinsic value; but as you are going to India, to look after your outstanding concerns, should misfortune further attend you, draw upon me for any amount of money you may stand in need of, seal it with this signet, sign it with your own hand, and I will pay the money."

CHINESE GAMBLING HOUSES.—The more respectable Chinese are much pleased to hear that there is some prospect of the present Legislature taking action against the gambling houses of their countrymen. They are afraid of this class of men, feel the great evils to themselves and our community connected with such establishments, and would hail with joy any effective law against them.

ONE NIGHT'S DEBAUCH cost Col. Loring his life, sacrificed to the murderous fury of Dr. Graham—and Dr. Graham seven years' incarceration in the State Prison, with all the privation and shame and sorrow incident to such incarceration. All this wo and ruin results from the drunkenness of a *gentleman*, (so recognized) who never visited low grog-shops, but drank his costly wines in fashionable saloons and such palatial hotels as the St. Nicholas.—*Prohibitionist*

Temperance tracts circulated in New York.—Since the first of June, 1854, the New York State Temperance Society has circulated 8,854,584 pages of tracts; and (including the issue for December) 313,000 copies of the Prohibitionist. Much of this circulation (both of tracts and of the paper) has been gratuitous. The committee urgently appeal for aid in the effort if possible to *quadruple* their issues this year. May they meet with success.

WAR.—There is something infernal and devilish in the very principle of military science; the object of which is, to destroy the greatest amount of life and property in the most speedy and terrible mode. Its design, its successes, and the resulting gratification, are only worthy of the arch-enemy of God, of God's works, and of all that is good.

THE YANKEES OUTWITTED.—The Journal of Commerce gives an account of a trick which the editor thinks deserves a diploma from yankee pedlars and all the fraternity who live by their wits. It is attributed to some of the dealers in San Francisco, though erroneously we think; for, though they are cute enough, they have not the facilities, the writer says:

"We have before us a specimen of *gunpowder tea*, said to be a fair sample of 60 tons, which arrived from San Francisco in the ship Eagle, to "order." There is not the least smell or taste of tea about it, but in *appearance* is the most complete imitation we ever saw. It is probably made of thin paper rolled in mud; but in weight, color, peculiar shape of the leaf, and everything else but *flavor*, it cannot be distinguished from the genuine article. Even the little bits of broken stones seen in good samples of gunpowper tea are imitated to the life—apparently all from the same material. Once mixed with genuine tea, the adulteration could hardly be discovered."

The conclusion is, that the ingenuity and success of the trick "show that the Chinamen are quite shrewd enough to prosper by the side of the 'cutest Yankee in the land of their adoption."

JAPANESE PRAYING MACHINE.—"Every mountain, hill or cliff on the high road is consecrated to some divinity, and travelers in passing these are compelled to repeat several prayers to each. To save time, however, an upright post is erected, in the upper end of which is an iron plate, on which prayers are engraved, and which turns like a sheave in a block. To turn this round is equivalent to repeating the prayer. Hence a person with a powerful arm can repeat any number of prayers by giving the plate a vigorous turn."

CALVARY PRESBYTERIAN CHURCH, on Bush street, near Montgomery, was dedicated on Sabbath, 14th, by an able sermon from its pastor, the Rev. Dr. Scott, upon Exodus, 15:2. The pews are to be sold, we are informed, on Monday evening next.

EXCHANGE NEWSPAPERS should be left at the residence of the Editor, N. E. corner of Stockton and Sacramento streets. We trust our friends among the dailies will overlook the insufficient return we offer them, and for our object's sake, "to do good," lend us their light. Papers in the interior please direct to *The Oriental* through the Post Office.

CHINESE COMPANIES.—In our next number we wish to examine fully their nature and influence, and throw out correct information on what has been more misunderstood than any other point in relation to the Chinese in this State.

"GO HOME, AND WORK THERE!"

Louis Philippe, late king of France, was undoubtedly the ablest and most clear-sighted politician of the Continent. He attributed to the United States a vast influence upon the future political and moral sentiments of Europe and the world. When once appealed to by Ed. C. Delavan, Esq., of New York, for his approval of the Total Abstinence system, he made the following remarkable reply:

"You have the right of it. I look upon wine as a poison—total abstinence from all that can intoxicate is the only true principle of temperance. To avoid remark I color my water on public occasions, so as to look like wine. I would sign your total abstinence pledge, which is true and beautifully expressed, with pleasure, but I should be called a fool—there are not fifteen persons in Paris who understand the principle of temperance as you and I do. You must go home and work there. You are a better and a purer people than we are. Your people must work out the great problem, and then the good results of your labors at home, will flow back on the Old World, and in time benefit us."

These sentiments should be deeply weighed by every reflecting and christian man and family in California. In regard to intemperance, licentiousness, gambling, violation of the Sabbath, and every other form of social disorder and immorality, how unspeakably important our influence. The French, the Germans, the Spanish, the Chinese, all of them, have left their own lands to come here, induced by the reports of our character and prosperity. The Old World of Europe, and the Older World of Asia, are flowing to us, and our influence is "flowing back." Then, will you not, we earnestly ask, in the words of the king whom we have quoted, let them see that we "are a better and a purer people," and see the results of this purity in the blessings of the Almighty upon our land. Example does far more in the enchantment of distance, which only reveals the elevations and general tinges of character. Our missions of individuals abroad must begin with particular successes. Our national influence, our national example, is that which must weigh in the scale with nations, and accomplish massive benefits to our race *Here* is the place to begin the world's regeneration. Let each man, each woman, each child, consider their part. Louis Philippe says to you, "*go home, and work there!*"

Chinese Testimony.—"Several cases have been brought to the Police Court for assault and robberies of Chinamen, and there being no white testimony the cases were dismissed. This would seem rather hard, and it doubtless leaves them open to much persecution, but the mendacity of their own countrymen has done more to bring it about than any other cause."—*Morning Paper.*

If the 'mendacity' of the Chinese be the cause of the flagrant wrong inflicted upon them by excluding them from the privilege of protection by our laws, when abused, plundered, cheated, murdered, by native Californians, Mexicans, Chilenos, Irish, Dutch, Americans, or any other individuals of European extraction, then why does not the notorious mendacity of the three first mentioned classes exclude them also? But no! We wish all good to these; and should esteem it a calamity and grievous injustice were they *outlawed* by our courts. All testimony should be received in judicial trials, and allowed to go for just what it is worth. Even the wickedest have social rights, to violate which is to endanger the community, and every man in it. The principles of the Magna Charta, the prerogatives of juries, the rights of judges and of advocates, Republicanism, Christianity, and common humanity, are all outraged by this iniquitous decision of the Supreme Court of California. We trust it may, soon as possible, be reversed, and the memory of it wiped out from our statutes.

Origin of our Toys.—Many of the games and toys by which our childish hours have been amused may be traced back to sources of which we should scarce dream—to the shady side of the mud-built villages in India, to the babel of a troop of emancipated Chinese school-boys, or to the resounding mosques where mischievous juvenile Arabs sit cross-legged, shouting at the top of their voices the lessons of the Koran. The names of some of our games, "chess" for instance, may be traced to the farthest East. This word is undoubtedly from a Persian, Arabic, or other oriental root. Chessmen in the Chinese are called "ke-tsz." From the East the name has been adopted by the Italians, the French, the Germans, the Dutch, the Swedes, the Russians, and almost every nation of the civilized world. And these games date to eras sometimes far beyond history. There is an essay in the Chinese upon the abuse of chess, written about three hundred years since, in which the author, Tang King-chuen, remarks, that some have attributed the invention of this game to the Emperor Yau, (2300 years before Christ) who designed by its aid to instruct his son in the arts of government and war. If such however be the principles of chess, it must be, says he, the offspring of later and less virtuous times; the great Yau would be far from instructing his son in what is but the art of mutual injury.

This subject affords a most valuable illustration; and that is, as to the origin of many Western superstitions. The resemblances between Buddhist and Roman Catholic forms and observances are so numerous as to astonish visitors to the East, and all those who have not examined the fountains of the latter system. The following striking quotation is from the pen of an intelligent traveller, writing in the columns of the Himalayan Journal, a newspaper published in India.

"I was amused here by watching a child playing with a popgun, made of bamboo; similar to that of a quill, with which most English children are familiar, which propels pallets by means of a spring trigger made of the upper part of a quill. It is easy to conclude such resemblances between the familiar toys of different countries to be accidental; bnt I question their being really so. On the plains of India, men may often be seen for hours together flying what with us are children's kites: and I procured a Jew's harp from Thibet. These are not the toys of savages, but the amusement of people more than half civilized, and with whom we have had indirect communication from the earliest ages. The Lepchas play at quoits, using slates for the purpose, and at the Highland games of "putting the stone," and "drawing the stone." Chess, dice, draughts, hocky, and battledoor and shuttlecock, are all Indo-Chinese or Tartarian; and no one familiar with the wonderful instances of similarity between the monasteries, ritual, ceremonies, attributes vestments and other paraphernalia of the Eastern and Western Churches, can fail to acknowledge the importance of recording even the most trifling analogies or similarities between the manners and customs of the young as well as the old.

Conversion of the soul, does not change the spirit, subtract any of the former faculties from or add any new faculties to, the soul of a man. It is a change not of being, but of character. There are the same intellect, the same memory, the same will, same affections. But they are all yet changed in quality. The intellect that employed itself upon earthly pursuits, now is exerted in serving God; the memory that retained only the facts of science, or the calculations of profit, or the brilliant sayings of men of wit, now is stored with wisdom, and brings for our guidance to holiness the profound apothegems of inspiration; the longings of holy affection yearn towards the home of the soul in heaven, rather than, as it once did, cling around the crumbling ruins of earth; the renewed will battles against the remains of that which is unrenewed with the desperation of struggles for life and death. It is the work of the Divine Spirit thus to change the soul, by a baptism of grace. The effect of this effusion is like a singular phenomenon produced upon a species of the opal, the hydrophane, by immersing it in water. In the air this precious stone is opake; but with the submersion it becomes transparent to the eye. So the dark nature, upon which the spirit of sanctification is poured, become spellucid. In the new element it sparkles with chrystal purity, and the light of divine truth shines inobscured through every part. The old stone in all its elements and colour is the same, but it gleams with new translucency and spendor.

"The Earth Shall be filled with the Glory of God.„—But who can realize what is meant by the glory of God?—the concentration of the brightness of His glory? Let any one try and imagine what the glory of the Great Jehovah is, when this great Universe, the Sun, the Moon, and the Stars, and all that they contain, furnish only so many dim and subordinate reflections of that glory. And yet we are told that the day is coming when this Earth, which may now be said to be filled with the glory of Satan, the Prince of Darkness, shall be replenished with the glory of God,—the glory of the tri-une Jehovah. What a change shall then be realized, when the Prince of Darkness is cast into that bottonless abyss into which he shall be plunged, confined with the miserable victims of his unmitigated malignity, for ever and ever; and the earth, purified from all that belongs to Satan, and filled with all that belongs to God, so that it shall be literally replenished to overflowing, with his glory.—There is a grand conception of the Psalmist here. It is from *the 72d Psalm*, and oh! let us try to realize it to-night. The Psalmist begins with a subject ordinary in itself, but under a direct inspiration, soon is carried on into distant ages, from Solomon unto Solomon's Lord—unto Him of whom Solomon is but a type. Read again and again. There is a royal grandeur as it advances, springing out into still more glorious magnificence. You hear of His Kingdom prevailing "from the rivers unto the end of the Earth," and "all they that dwell in the wilderness shall bow down before Him, and His enemies shall bite the dust." You see here how "all men shall be blessed in Him and all nations shall call Him blessed" and then ending with this grand climax: "The whole earth shall be filled with His glory." Now, then, if the Earth be fully replenished with the glory of the Great Jehovah, what more with reference to the world's blessedness can any soul desire or ever pray for? Hence the emphasis of the inspired writer, when he concludes the Psalm: "The prayers of David, the Son of Jesse, are ended" What more had he to pray for with regard to the consummation of this World's Evangelization? When this grand conception is realized, then prayer for that object is ended; because the object is fully accomplished. Let us try to realize the grandeur of this expectation, that our own souls may be filled with it as the soul of the Psalmist, and then we shall partake somewhat of his seraphic fire, and be up and doing with reference to the progress and advancement of it."—*Rev. Dr. Duff.*

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OPINIONS OF AMERICANS ABROAD.

The time was when the name "American" was an honorary title, a passport like superior rank, among the nations of Europe, and in all the world. The time was when an American without special recommendation was clasped to the arms of an English nobleman (the Earl of Buchan) with the exclamation, "And you are an American! A countryman of Washington! I welcome you to my house. * * * If you can leave me no other memento of your country, give me at least your signature in my album." That a great change has taken place, or is taking place, every tourist abroad tells us. Why are we not so esteemed? When an individual loses the respect of the community, there are generally good reasons for it. He may flatter himself that they are other than the true ones; but mankind are not so deceived.

Our able and accomplished representative, the Hon. Geo. P. Marsh, at the court of Constantinople, has recently had the manliness to give a definite form to the reasons for this occultation of our name. It becomes us, if we value character; if we hope for peace, if we are sensible of responsibility for our moral influence; if we are willing to learn from the experience of other empires; and if we would preserve the favor of the Judge of nations—to consider them. We pray that ours may be the illustrious and benignant example of a free, intelligent, prosperous, generous, christian people; may we never descend from the exalted seat of our fathers, to enter the world's amphitheatre as its gladiators, naumachists, and bullies. May God make our beloved land the honored "source from which universal, world-wide liberty, civil and religious, shall flow."

The following is a condensed report of Mr. Marsh's address, which was made at Burlington, Vermont:—

A large and appreciative audience filled the spacious Town Hall, to hear Hon. Geo. P. Marsh. After a few words of grateful introduction, in which he spoke of the pleasure it gave him to be back once more in his former home, and the comparatively slight changes he found in the village, and especially in the faces of his friends, or in the number of their circles. Mr. Marsh announced that he should speak of the opinions held abroad of us as a nation, and some of the questions involved in the great contest now going on in Europe.

In general, abroad, on every question, the Governments entertain one class of sentiments and the people another; and there, as well as here, the Government is usually less worthy than the people. By the Governments of Europe then, we are regarded as a daring, unconscientious, and unscrupulous nation. The chief grounds of this opinion are:

1st. Our rapid extension of territory.

This they believe to have been uncalled for by the necessities of trade or national growth—to have been the result of the submission of the North to the demands of the Southern States, and intended by the South to secure the extension of slavery.

2d. The change of tone in public sentiment on the subject of slavery, especially among the slave-holders themselves. Instead of confessing, as they used to, that it is an evil, they now defend it as a blessing, and support it as the monarchies of Europe support their thrones, by an appeal to Divine rights.

3d. The movements toward annexation of more territory. It has been declared in this country that our system of extension is to go on indefinitely. This threat of universal dominion, while it has not excited any actual fear lest we should annex to the American Continent that of Europe, has had an unfavorable effect on their opinion of us.

4th. Our disposition to political propagandism. They charge us with exciting revolutions wherever we can.

5th. The position taken with reference to our naturalized citizens, and those who have declared their *intention* of becoming so.—Abroad some governments admit the principles of expatriation and naturalization, some do not; but all admit it with limitations. It says that he who has declared his intentions to become a citizen, is on leaving the country, clothed with all the rights of a citizen, thus giving him the full rights of an American citizen *without* the limits of our country, before he is entitled to all those rights *within* the country.

6th. Some circumstances connected with our National Adminstration; such as making office a reward of political service to the enormous extent to which it is carried, and which is without a parallel elsewhere; and especially the character of the Ministers and Consuls sent out by our government. The Adminstration of both parties, for the last twenty years, have sent out for the most part, to represent us abroad, persons distinguished only by ignorance, vulgarity and vice. They have not been on a par with the average at home, and commonly are ignorant of the language, manners and business relations of the country to which they go, and even of the French, the almost universal language of Europe

Thus, while as yet no great National harm has followed we are lowered in the eyes of foreign governments. They look upon us as a bold, bad people. They regard us as the New York Dutchman did the Yankees, with "*great respect and abhorence.*" The people of Europe, however, look upon us with more indulgence. They regard us as the great source from which universal liberty is to flow.

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may be handed to Mr. Jarvis Jewett, General Agent, or to the Publishers, 151 Clay street; also to Mr. L. P. Fisher, whose desk is in the rooms of Adams & Co's Express, corner of Montgomery and Merchant streets, to whom advertisements from towns in the interior may be sent.

Platinum.—Dr. J. B. Trask has shown the editor of the *State Journal* several ounces of this valuable metal, procured by him from the miners on the North Fork of the Trinity river. Although platinum has been discovered at several places in the mines, it has never heretofore, we believe, been fonnd in sufficient quantities to induce the miners to save it. It is found in such abundance at several locations on the Trinity river, that the dealers in gold dust begin to pay some attention to its purchase. The sample procured by Dr. Trask on the Trinity, consisted of small nuggets of white color, like silver, but not so bright, and weighing several pennyweights each.

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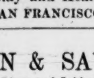
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正月初一日謹識

吓呢利也火船併吠冗打火船往士啰頓自正月初一日起船尾房水脚銀減至六員船头位減至三員貨位每墩減至五員加利科尓亞火船公局值理首人千拿冗一千八百五十四年十二月三十日謹識

又有一新火船名君薛地船主名吧契礼在巴尸拂馬頭每逢礼拜二四六日四点鐘開行往吵架免度如搭往咪利運者至二埠即過咽打拜孖士火船便是每墩貨脚銀三員坐山係未士執文

Str Queen City

Steamer Eclipse

吵架免度晒嚿公司有火船一隻名倚嗔啞士船主名孖咧士在巴尸拂馬头每逢礼拜一三五日四点鐘開行往吵架免度每逢礼拜二四六礼拜日下午二点鐘回埠本火船另有一房特設之以備唐人方便者也寫字楼在佛倫街九十五号坐山係軒時併波士窩二人

Robert Reed

拉筆咧買賣径紀常有花旗英人佛喃西貨物併有唐山米糖茶各項雜貨發客寫字楼在新客商會館坐北边二層楼第二十号房便是本處併承接包办買賣客商貨物 貴客光顧可也

Chinese School

礼拜堂每逢礼拜日一点鐘又晚上六点半在此講解耶穌聖書敢請 諸君移玉至此同心敬拜 上帝致荻耶穌救世之益是所厚望每礼拜二三五晚六点半鐘在楼下書館教讀番書学習番語如欲学習者祈至此雅敘又每礼拜三六日一点鐘有花旗醫生在此看症施葯倘有恙者不拘内外症至此取藥調治分文不取也

貨物行情

唐山上白米每磅 付
次米每磅 討至諄
花旗米 討至諄
加拉巴上白米 〢至討
次米 紂至〢寸
呂宋上白米 討至諄
唐山上白糖 〢至〡寸
次糖 〢寸
檀香山白糖 〢至〡寸
花旗上白糖 〡寸
烏龍茶 討至〤寸
包種 〤寸 小種 〤寸
工夫茶 〤寸
珠茶 〤至紂
熙春茶 〤寸
豬油 〢至〢寸
唐山豬油 〢至〤寸
火腿 〢至〡寸
鹹豬肉 〢至〤寸
洋烛 〤至〤寸
生油每加倫 〡討
茶油 〡討
孖姑烟每萬 討
檀香山木耳每磅 〢寸

Printed by F Kuhl

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

№ 10.

卷一 十號 唐甲寅 十二月 初九日

加利科尔亞省散沠思歌埠

耶穌 一千八百五十五年正月二十五日錄

據香港九月廿二日新聞紙云九月十五日紅兵与官兵在戰省大戰一場紅兵被敗死者甚多目下其屡敗于官兵之手銳氣已衰或有私逃者或有暗投于官兵者現今省城之紳士及各行商俱捐題招集壯勇以保禦城池今所招之壯勇約有萬餘名香山亦招有壯勇五百名上省協助官兵以擊紅兵又欲往順德擊逐以復城池緣紅兵寔在暴虐殘害生靈強奪田中禾稻一半以供費用若有不允連人趕逐亦有船三百号在省附近之鄉村周圍勒索打単倘不与者即以火焚燬屋宇由此民心怨恨故今有二百二十鄉聯同会議欲將紅兵驅逐出境不許他们在此鄉内之地方窝聚料其情景省垣之寧靖在邇日间矣

香山橫门之地方農夫于收穫之際十分驚慌匪宄搶奪雇大拖船十餘隻在圍田之處保守方得無事云

聞得滿都乙府些鏬地方有新金採出現有百餘人在此

前初二日在沙士打府採金之番人聚会酌議不許唐人在該府地方採金限以番二月廿五号起併請本省本府之採金人皆同心如此而行

西边各国之字類均畧同間有些小之别而已但每一字内無甚意思与中国不同中国之字見其字則知其意惟西国之字必以数字串合切其声音方知其意至于其書文及寫字皆由左邊橫起者居多

天笠国之梵言二字番諱散士架列其字有一百個切音亦由左边起寫回回国默德那有二十八字母与滿洲字畧同亦由左边起寫耶穌旧约書係希百利話有二十二字母此字係由夏及未商初之時起造是從右边橫起寫耶穌新约書係希利尼話有二十四字母亦由左边橫起寫花旗国之字及語詞皆与英吉利国相同無絲毫之分别均同二十六字母亦由左边橫起寫罗馬国話是二十二字母咽打乙国話是二十字母阿理曼国或叫实治亦有二十六字母此数国之字類与吕宋西洋之字不過些小之别耳均由左边起讀其字母之切音雖少然以数字串合切成一音或十数字串合切成一音按花旗至大字典則有八萬字故字母虽少然其番書俱用二十六字如此串合切音以用之則亦有餘也今將花旗之字而推詳之

緣本埠之唐人多有未明番人字意如何用法故今畧述其大概以便智者覩察其字原有二十六字母每用時將二十六字役此串合或二三四個或五六七個至十個皆如此切其声音以成一字一意如分韻之切音無異假如裸字而推之分韵是良果切音裸番字則用L嚕O柯切音裸或用解字而推之分韻是更洗切音解番字則用K茄I埃切音解又如N烟O柯两字切音那唐話不也S㗂O柯T地O柯切音瑣唐書是如此或咁也F鴨夫A瞪T地切音都唐話至也M唵A瞪T地切音發唐話是肥字S㗂I埃N烟切音襪唐話是蓆字T地I埃N烟切音鮮唐話是罪P嗶A瞪N烟切音典唐話是馬口鉄H喝洛O柯T地切音偏唐話是鑊字S㗂I埃T地切音渴唐話是熱C詩A瞪P比切音薛唐話坐也S㗂士A嚏P比切音急唐話小帽C詩O柯W荅卑呋切音颯唐話樹蓝N烟U夫N烟切音苟唐話牛母N唵A瞪N烟切音嘏唐話即尼姑P比I埃A N烟切音文唐話人也S㗂U夫N烟切音扁唐話是針H喝洛O柯W荅卑呋切音辛唐話日頭切音口唐話何

或云番字虽乃二十六字母但其串合切音之法乃变化無穷难以学習非也天下無難事人心自不堅耳若果專心熟習二十六字母考究其音由浅而至深随次漸進六個月之间亦能分别明其切音之法矣如欲学習者每礼拜二三五晚請至礼拜堂樓下雅敘可也

捥香港遐邇貫珍云六月十七日琉球国地方有花旗国總憲卑厘赴彼与該国王及大吏等議立和約第一條花旗国人凡至彼居住貿易皆得受球国一体保護平善勿致刻待勿有欺侮第二條花旗人于該處購買貨物無論与何人交易無論数目多寡皆照公平時價不偽不欺第三條倘有花旗船偶遭風水漂至彼地者由該国地方官派人救護妥為料理安置第四條花旗人在彼国地方無論前往何处閒遊賞玩皆無禁阻第五條由該国指給地段一所為花旗所葬之區界内不得容縱閒雜人等蹂躪踐踏第六條由該国遴派諳熟伶俐帶水人在海口外專候花旗船隻駛到帶引入口照給公道工價廿八日花旗国總憲卑厘由日本建立和約事竣回港在該国未登程時两邦人往逺应酬皆極和睦西邦人甚異其此後貿易日增盛两地同享其利日本国所產造新異奇巧之物西邦所無而西邦所賦造珍美精華之物亦日本所乏两邦彼此交易其益何可勝言哉

The Oriental:

OR, TUNG-NGAI SAN-LUK.

Devoted to the dissemination of information relating to Christian Missions and the Eastern Hemisphere; and to the Religious and general improvement of the Chinese.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

Rev. WILLIAM SPEER, Editor.

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☞ Letters relating to business in the Chinese Department may be addressed to Mr. LEE KAN, care of Rev. Wm. Speer.

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SAN FRANCISCO, THURSDAY, JANUARY 25, 1855.

THE CHINESE COMPANIES.

THEIR MEMBERS, NUMBERS, AND PROPERTY.

As the reader has walked, upon some balmy morning along the southern side of Telegraph Hill, his attention has been attracted by a large frame structure, evidently of Chinese architecture, yet different in its appearance from the Chinese houses. The front is painted light blue, and projects an airy portico. A pair of lions, carved in wood, guard the wide doorway; above and on either side of which are gilded tablets, with an inscription upon each of several large Chinese characters. It has often been refered to as "a temple." But its object is not religious. The building is an *"Ui-kun"* or company's house. The tablet over the door tells, if English sounds be employed for the Chinese characters, the name of the company,

"YEUNG-WO UI-KUN."

The two perpendicular inscriptions on either side are poetical lines. They read,

TSEUNG KWONG HAM MAN LI,
SUI HI P'O T'UNG YAN.

"May the prosperous light fill a thousand leagues;
May the auspicious air pervade mankind."

The two smaller lines on either board inform us that they were "Set up on a fortunate day of the 8th month, 2nd year of the Emperor Hienfung"—"Carved by Fan I."

Upon entering the house by the side door an uncovered area is seen, in accordance with the Chinese custom, in the middle; from which rooms open toward the front and rear, and stairs ascend on either side to the second story. The smaller apartments below are occupied by the agents and servants of the company. The largest room or hall is pasted over with sheets of red paper covered with writing. These contain a record of the names and residence of every menber of the company, and the amount of his subscription to the general fund. The upper story, and the attic, with the out-building on the upper side are, it may be, filled with lodgers; nearly all of whom are staying but temporarily, on a visit from the mines, or on their way to or from China. A few sick persons lie on their pallets around, and a group here and there discuss a bowl of rice, or smoke and chat together. In the rear is the kitchen.

Such is the Yeung-wo company's house. It is a fair specimen of similar edifices. Let us enquire what is their design?

For the information of the American community a series of questions was drawn up, and a copy forwarded to each of the five companies. The answer of the Sze-yap company is translated in full. The replies of the others are given for the sake of brevity only upon points where they differed. They are compiled from the records of the several companies by their agents, and I have reason to think are to be relied upon. The most trustworthy Chinese in the city vouch for their correctness. The numbers are not given to units by any company except the Ning-yeung, as the additional labor to the clerks would have been considerable. They are near enough for our object.

SZE-YAP COMPANY.

"Our house is built throughout of brick. It is surrounded also by a brick wall. It is situated in San Francisco, Pine Street, No. —. We have also a frame house in Sacramento. The company was originally composed of people from the four districts of San ning, San-ui, Hoi-ping, Yan-ping; hence our name, Sze Yap, [which means "Four districts."] Afterwards, men from the two districts of Hok-shan and Sze-ui also entered. We did not, however, change our name on this account.

In China it is common to have councils, and in foreign countries Ui-kuns (or assembly halls.) Their object is to improve the practices of their members, and to instruct them in principles of benevolence. They are somewhat like American churches! The buildings furnish beds, fuel, and water to guests who remain for but a short period; also a lodging place and medicines for the infirm, aged or sick. Means are bestowed upon such to enable them to return to China.

There are three agents employed by the company; also a servant who sweeps the house.

The number of our members that have arrived in this port, according to the record made at their landing, from the first until Dec. 31, 1854, has been about 16,500. Of these have returned, perhaps, 3,700. In April of last year above 3,400 separated, and formed the Ning-yeung Company. More than 300 have died. There are at present in California altogether about 9,200. We do not know the number who have left this for other countries.

Except the buildings used by the company, we have no other property. This has been purchased by the members; who have subscribed of their free will, some twenty, some fifteen, some ten dollars. A portion has been paid in; some will be paid when they are ready to return home. This is a perfectly voluntary matter; there has been no coercion used. Nor is any money required from the disabled, the sick, the aged, or from those making a second voyage to this country.

The objects to which the subscriptions to the company have been devoted are as follows: 1. The purchase of ground and erection of the buildings used by us; 2. The salaries of agents and servants; 3. For fuel, water, candles and oil; 4. To assist the sick to return; 5. For the bestowment of medicines: 6. For coffins and funeral expenses for the poor; 7. For the repairs of tombs; 8. Expenses of lawsuits; 9. Taxes upon our frame house at Sacramento; 10. Drayage, and other outlay, for passengers landing or departing, by ships. The unpaid subscriptions amount to $35,000; the names of others who have not yet stated the amount they intend giving will be good for perhaps $6,700 more.

The agents of the company are elected. At the election all the districts must have a voice. If no members from any one are present, they must be heard from. The agents must be men of tried honesty; and are required to furnish security before they enter upon their office. Their election is for the term of six months; of the expiration of which they must give notice, and call a new election. But if they be found faithful to their duties they are eligible to reëlection.

Our company has never employed men to work in the mines for their own profit; nor have they ever purchased any slaves or used them here.

The present agents of the company are Chu Wingtin, Yu Fuseung, and Cheung Akong."

YEUNG-WO COMPANY.—"The three distiicts of Heung-shan, Tung-kun, and Tsang-shing, are embraced in this company. The house built here is for their accommodation in coming and going.

The total number of men from these districts since the commencement of the emigration is about 16,900; there have died about 400, and returned 2,500. The number of those now in the country is in the neighborhood of 14,000.

Three agents are employed by the company: Tong K. Achick, Chu Yat, and Li Tsz-kun. There is a branch at Sacramento, and the Heung-shan people have a house in Stockton; but there is no regular agent employed in either city. The houses are mere lodging-places. The entire property of the company may be valued at above $20,000. There is perhaps $100,000 of subscriptions, which they have not received."

CANTON COMPANY.—"We have a frame house in San Francisco, on Clay Street; and two frame houses, one in Sacramento, and one in Stockton. Its Chinese name "Sam Yap," [that is; "three districts"] is obtained from its originally including people from the districts of Nam-hoi, Pun-yu, and Shun-tak, in Canton province. Men from two others, Sam-shui and Tsing-yuen, have joined, however, since our organization.

Two agents are employed at present, Tam Yik-pui, and Chan Pat-cheung; also a porter to take charge of the house.

The entire number of Chinese who have come to San Francisco in connection with this company, according to the record of the ship-agent, is over 8,400. Returned to China, above 1,300. Dead, so far as record as been made of burials, over 300. Remaining in California, about 6,800. Some have gone to other countries and been otherwise lost sight of.

The term for which agents hold office is one year, at the close of which the agent gives notice, and a new election is called. If he has been found to be a trustworthy man, his security is renewed, and a new election is not entered into.

The amount of entrance fees and subscriptions not paid is about $22,000. That expected from individuals who have not yet put down their manes is perhaps $4,700."

NING-YEUNG COMPANY.—"This company's house is situated in San Francisco, No. 47 Broadway, near Kearny street. Its front is, however, toward the South. The house is of wood; it has an enclosed yard; and a brick kitchen attached. The company consists of the people of San-ning, who separated from the Sze-yap company.

It has two agents, Li Leung-nam, and Mui Tsin-sui; and a person who is cook and porter. They are elected for the term of six months.

When the company separated from the Sze-yap it contained about 3,450 men; this was in April, 1853. Since then till Dec. 31, 1854, there have arrived 4,899. Returned to China, 1,269. There have died 173. There are now connected with us 6,907 persons. There may be individuals dead, or departed to other regions, of whom we have no record.

Of money subscribed, but not paid in, there is due over $20,000. Of what will be paid by others there is about $4,000."

YAN-WO COMPANY.—"The only house we own is in Happy Valley, San Francisco. The entire value of our property is $6,000. Not paid in, $15,000. Our entrance fee is $16.

There have come to California, in connection with this company, 2,100 persons. About 160 have gone back and about the same number have died in various parts of the State. The number now in connection with us is 1,780. They are from the two districts of San-on and Kwai-shin. A few are from Ka-ying Chau.

"Our agents are elected for the term of one year. There are at present two: Kong Kwok-yeung, and Fan Ut."

In our next number we propose to make further explanations respecting the general design and operations of the companies; and shall furnish a translation of some of their rules. We close for the present with presenting in a tabular form their computations of the total number of Chinese that have arrived in California; that have returned hence to their native land; that have died here; and finally, their estimate of the number at present in the State. We can from this table ascertain more nearly than by any other method the Chinese population of California. There are probably not a thousand men who have not connected themselves with one or the other of these five companies.

TABLE.

Names.	Arrivals.	Departures.	Deceased.	Present.
Yeung-wo Co.	16,900	2,500	400	14,000
Canton Co.	8,400	1,300	300	6,800
Yan-wo Co.	2,100	160	160	1,780
Sze-yap Co.	16,650	3,700	300	9,200
3150 of the Sze-yap separated, which are to be subtracted from their present and added to first column of the				
Ning-yeung Co.	4,899	1,269	173	6,907
Total,	48,889	8,929	1,333	38,687

RESOLUTIONS OF THE SHASTA MINERS.—At a late meeting in the town of Shasta the following were passed:

"*Resolved*, That we, the miners of Shasta County, forbid Chinamen from working in the mines of this county after the 25th of February 1855.

Resolved, That we earnestly request the co-operation of the miners of Trinity, Siskiyou, and all other mining counties throughout the State."

We were informed, when in the Southern mining region, a few weeks since, that much of the general opposition to the Chinese arose from notions in regard to them which we know to be unfounded; that as they are slaves, or a kind of serfs called "coolies;" that they are brought here by wealthy capitalists; &c. In an article in our last we showed that there are no *such* coolies in California or even in China. In this issue the subject of their "companies" is taken up, and will be further noticed in that of next week. We most earnestly ask the notice of our brethren of the press to the facts contained in them. For justice's sake, and humanity's sake, let us know what we are doing in regard to a race, the questions regarding whom are of themselves sufficiently difficult and troublesome, without adding to them uncalled-for injustice and oppression.

CHINESE NON-RESISTANCE.—The *Calaveras Chronicle* states as a remarkable fact that when the Chinese along the Calaveras river are robbed and abused by the Mexicans and Chilenos, as is often the case, they refuse to accompany our own officers in pursuing them. Perhaps the readers will not be so much astonished when they peruse another extract which is picked up, without much searching, from another paper. It is with pain we give publicity to tales like these. The *Butte Record* says, "we learn that fourteen Chinamen were committed at Bidwell, on Friday last, for resisting Deputy Sheriff Chappell, in the collection of the foreign miners tax. One of them struck him on the head with a pick handle, stunning him severely. An Irishman who was with Mr. C. fired his pistol, with the hope of intimidating them, and shot one, but not fatally. A third person with the Deputy Sheriff made good his escape and gave the alarm in Forbestown when the citizens turned out, released Mr. C, and succeeded in arresting the number above named."

REVENUE FROM FOREIGN MINERS' TAX IN EL DORADO COUNTY FOR 15 MONTHS:

From Oct. 3 to Dec. 15, 1853, were sold 5346 licences (at $4 for the month)	$21,381 00
From Dec. 15, 1853, to Dec. 15, 1854, 22,003 licenses	88,012 00
From Dec. 15, 1854, to Jan. 3, 1855, 1546	6,184 00
Total	$115,580 00

"NEARER TO THEE."

Along the mountain track of life,
Along the weary lea,
O'er rocks, 'mid storms, in joy, in strife,
Let this my heart-cry be,
"Nearer to THEE!" "Nearer to THEE!"

This pilgrim-path by Thee was trod,
JESUS! my King! by Thee!
Traced by Thy feet, Thy tears, Thy blood,
In love, in death, for me—
O bring my soul nearer to THEE!

Let every step, let every thought,
Sweet memories bear of Thee!
And hear the soul Thy love hath bought,
Whose way-cry oft shall be,
"Nearer to THEE!" "Nearer to THEE!"

Thou wilt! Thou dost! A small still voice
Teacheth of faith in Thee;
Of hope, that might in grief rejoice,
If still the way-cry be,
"Nearer to THEE!" "Nearer to THEE!"

Yet a few days to me, perhaps,
And Time no more shall be:
But boundless love can know no lapse,
Thou art Eternity!
Draw thou my soul "Nearer to THEE!"

Be it the heaven I hope above,
To live and move in Thee!
O by Thy past, Thy promised Love,
Grant these blest words to me,
"ASCEND, FORGIVEN!"—Nearer to THEE!

"FOR WE CANNOT BUT SPEAK THE THINGS WHICH WE HAVE SEEN AND HEARD."—Two lights are reflected from this nervous and indignant reply of Peter and John.

1. The things that the christian sees and hears are so wonderful, so glorious, so important, of such interest to every other sinner as well as himself, that he cannot keep silent. Nature will not permit him; it prompts the expression of powerful emotions. Pity for man will not permit him; when he sees such glories despised or unnoticed. Duty to God will not permit him; who hath opened them to our gaze, to our hopes, to our admission, and to our eternal enjoyment. The prospect of judgment, of reward, of punishment, of heaven, of hell, will burst to pieces every seal that selfishness, the cold customs, or the contempt of the world, or the fright of persecution, might perchance for a moment drop hot and stamp upon his lips. Yes, he must, he will, speak, shout, and everywhere, to high and low, proclaim the things that he has "seen and heard."

2. When one professing to be a christian does *not* speak, is there not reason to fear it is because he has heard and seen nothing? If he had seen and heard he would speak; if he has not seen and heard, what shall he speak? The satisfied silence of many a professor is not of apathy, but of ignorance And when we are tempted to shrink from the exposure and the contests of the soldier, from the "hardness" of his wants and of his fights, well may we ask, "Have I seen? Have I heard?" Have I seen my leader's face; beheld his smile of favor and promise; seen the banner; seen the comrades, earthly and angelic; seen the artillery; seen the spoils; seen the crown of glory and victory? Have I heard the shouts of strife, of danger, of success; heard the pledges of final conquest; heard the trumpet; heard the harps; heard the voice of the King of kings; heard the welcome and the peals of joy; heard the condemnation and the shrieks of anguish; have I heard the rustling of the golden leaves, the murmur of the crystal river, the words of the happy voices by the shores?— These things I imagine; I hear others tell of them; but I do not "speak" of them. They may be all fancy. I have not heard with my ears, these hands have not handled and these eyes seen and proved them. How can I, how dare I, what can I speak? Is not my christianity a dream? Is not the danger of the soul, the damnation of the sinner, a deception? It well becomes the man who daily drives the business of time with whip and spur, at his utmost speed, who is whirled away amid the dancing and dust of pleasure and honor, heedless of the wretchedness and beggary by the wayside, and of the delightful mansions he is passing by, to *stop* a moment and wipe his brow and enquire, have I "seen and heard?" The eye that kindles not is surely one whose nerve has never thrilled with the vision of glory; the lip that hangs relaxed to the stertorous snore, is surely that of one whose ear has not tingled with the notes of the "glad sound." One that is covenanted to God, one born again, one whose eyes have been enlightened, one that is not deceived by Satan, or ensnared by the world or his own sins, the child of God, the heir of heaven, cannot be dumb. To speak is an evidence that he has seen and heard, "for he cannot but speak the things which he has seen and heard."

DO YOU READ RELIGIOUS INTELLIGENCE? It is our duty to keep ourselves fully informed of all that pertains to missionary and religious movements in all parts of the world. Many christians refuse to read in reference to the benevolent operations of the church, lest they should be impelled to aid by giving time, or means, or labor to support them; just as the indolent and slavish Arabs in Egypt often blind an eye that they may not be forced to enlist as soldiers. The advancement of the kingdom of God, especially in the present day when its progress is accelerated, when so many obstacles oppose it, requires that every one should read, think, plan, work, pray, with all his might. The christian soldier should remember Hannibal. At the age of nine years, the boy was carried by his father to the altar, his hand was laid upon the bleeding victim, and with the ascending smoke he lifted the sacred vow never to make peace with Rome. His life was spent in the field. He lost an eye; but it was while sharing the sufferings of his army amid the pestilential swamps of the Arnus. The name of Hannibal is almost all that remains to us of the glory of Carthage. If we are to be blinded, let it be only in the battle-field. While we have eyes, let us not close them to the light of duty, usefulness, and honor. Christ warns us to "watch," as well as "pray."

MOVEMENTS TOWARD REFORMATION AMONG THE JEWS IN THE EAST.—The German Jews, in the hope of their co-religionists in the East being soon emancipated, are everywhere making subscriptions, and particularly in Austria and Prussia, in order to furnish the young Jews of the East the means of traveling in Europe, to learn the arts and sciences, so as to be able to teach them on returning home, to those of their own persuasion. Dr. Phillippsohn, Grand Rabbi of the Saxon province of Prussia, at Magdeburg, is at the head of the movement.

NO NUTRIMENT IN WINE. — There are some who use wine under the mistaken idea that it possesses alimentary properties. But this is contradicted by the best medical authorities:

Dr. Johnson, in his "Letters on Life, Health, and Disease," says; "If you evaporate a glass of wine on a shallow plate, whatever solid matter it contains when be left dry upon the plate; and this will amount to about *as much as may be laid on the extremest point of a pen-knife blade;* and only a *portion* —by no means all—of this solid matter, is capable of nourishing the body—*a portion about equal to one-third of the flour in a single grain of wheat!* Wine, therefore, has no power to nourish the body, or in so minute a degree as to make it wholly unworthy of notice."

A KING OF FRANCE OPPOSED TO WINE.—Louis Phillipe expressed to an American gentleman in Paris, his conviction that total abstinence was the only true temperance, and that the *drunkenness of France was on wine.* His son repeated the same fact, and added that it would be a blessing to France could all the grape vines be destroyed, except so far as their products may be used for food.

JUSTICE TO MORMONISM. The effort of Mormons to obtrude their vile and licentious creed upon public attention meets with the following just rebuke from the Rev. J. L. Shuck of Sacramento, in reply to a challenge to a public debate from one of its elders:—

"A public discussion of Mormonism would necessarily bring out so many of its filthy and repulsive features that no Christian minister should so far forget himself as to undertake it, nor would any decent community tolerate it. It would be a very different thing publicly to discuss Infidelity after the Paine or Bolingbroke school, Deism upon Hume's and Gibbon's terms, Neology according to Strauss, Unitarianism after the Priestly and Channing school, &c. &c.; but Mormonism, as a system of incoherent parts, involves no very tangible principles as such, and being rather an imposture of boldest blasphemies, would allow its adherents full latitude of falsification and unfairness in debate. I have no idea that a Mormon can be *religously* an honest man; and this of itself would render a public discussion impossible, And then the appalling and unreasonable blasphemy of connecting Mormonism with Christianity, with the Bible, with the Gospel, and connecting that infamous outlaw Joe Smith with Jesus Christ, would render it really difficult for me to think that any intelligent defenders of Mormonism did themselves actually believe the system. Here, therefore, let our correspondence and discussion on the subject terminate."

OIL FROM CHINA. — In 1854 there were imported 234 casks, and 3,580 jars; in 1853 260 casks, and 4,780 jars. Americans use this for machinery and burning; the Chinese also for cooking.

FOREIGN RICE.—1854, 163,108 bags; in 1853, 404,374 bags, Decrease 241, 266 bags. This rice was chiefly from China, and is consumed by the Chinese, who prefer it to the Carolina.

CHINA MATTING. — Imported in 1853, 9,227 rolls; in 1854, 9,394 rolls. Increase last year, 67 rolls. Almost wholly for American use.

EXCHANGE NEWSPAPERS should be left at the residence of the Editor, N. E. corner of Stockton and Sacramento streets. We trust our friends among the dailies will overlook the insufficient return we offer them, and for our object's sake, "to do good," lend us their light. Papers in the interior please direct to *The Oriental* through the Post Office.

ADVERTISEMENTS

may be handed to Mr. JARVIS JEWETT, General Agent, or to the Publishers, 151 Clay street; also to Mr. L. P. FISHER, whose desk is in the rooms of Adams & Co's Express, corner of Montgomery and Merchant streets, to whom advertisements from towns in the interior may be sent.

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who have not been called upon, through mistake, will please leave their names with the publishers.

Use of the Camel for transportation of the Mails.—According to the newspapers of the East, a proposition has been made to our government to introduce the use of the Camel in the transportation of the mails and other matter, between the Western States and California. The Secretary of War has approved the plan, and it is proposed to obtain aid from Congress to carry the scheme into operation. A charter has been obtained from the Legislature of New York authorizing and incorporating a company to carry the plan into effect.

The introduction of this animal to our continent must be of inestimable benefit; as those will realize who have heard the tales of fearful suffering from companies who have come thither from Missouri, from Texas, or from any point in Mexico. For days together have many ridden with but an occasional taste of bitter or muddy moisture, or with none at all. They have seen companies perish for want of it, in indescribable distress. The camel is doubly provided, by divine wisdom and goodness, for use amid such arid wastes. First, he has an immense store of solid nutriment upon his back, a deposit of fat, in ligamentous cells; from which, when food fails, nature draws for his relief. The hump then becomes shrivelled and sinks away. With plenty it refills. He thus transports his own granary. Water is kept by an equally wonderful arrangement. When drinking, the excess passes into two series of cells, separate from the paunch or true stomach. There it is preserved pure and unabsorbed; to the amount of several quarts. As the last refuge of the rider it may be obtained by killing the animal. The camel furnishes milk, which, however, often obviates this necessity. The strength of the camel is very great. They carry burthens of 800 pounds, at a moderate gait. The swiftest kinds travel 70 to 100 miles for several days in succession. Should we obtain rail and wagon roads to the States, yet to all the inhabibants of the central portions of this vast continent from the dead wastes of Hudson's Bay to the burning plains of Durango and Guanaxato, the introduction of the camel would be a benefaction beyond all price.

Extraordinary Opinions with regard to the Chinese.—The Chinese have monstrous ideas of distant nations. They think some are penetrated by a hole through the body, so that they may be carried on a pole thrust through it; some have but one arm and one leg; some are tall or short in excess; some, part man and part beast, of one kind or another. The inhabitants of Christian countries are better informed in geography; but their ideas in regard to the real character of these people are almost wide of the truth as those of the Chinese concerning us. Some have painted them as perfect in their government and temper; and their state to be a model to the world, and a refutation of the idea that the Bible is necessary to happiness and high cultivation. Such are the fancies of Voltaire. Then scarcely less incorrect is the apparent notion of multitudes in the christian world that they are a strange people, scarcely of the same human nature, or possessing like sympathies, wants and sins with themselves. Alas, a native of China is a man; just such a sinner; with just such a nature; in the same manner defiled and guilty; to be redeemed by the same blood of Jesus; applied by the same Spirit; through the preaching of the same gospel. The difference in dress, in color, in country, in literature, will scarce effect their judgment before God, their eternal condemnation. We must begin to feel as christians toward perishing fellow men. Nothing effectual will be done for the real advancement of the Chinese, until here in California, people can rid their minds of the monstrous conceptions of the past, the Chinese fancies directed against the Chinese themselves; until it can can be realized that, though long without the light of religion, yet they are men; made of one blood; that the same God hath determinen their times, and the bounds of their habitation; that He has brought them here, like lost brethren for us to reclaim. *Let us banish Chinese superstitions first from our own minds.*

Sir Walter Scott on the Sabbath.—There is a disposition prevalent at present to look upon the Sabbath as a day of mere mental and physical relaxation; and to spend it in what on other days would be innocent enjoyments, such as visiting friends, reading light literature, walking abroad in the bright sunshine and sweet air of the day, or even in various calisthenic exercises. But there lies in all these a radical misconception of the object for which the day was instituted by its Creator. It is not to be used for any ends of time. It is, or should be, the heaven of earth. It should be the vestibule to the palace of the King; where, though we can not enter yet, we may yet send in our petitions, and receive royal favors; where we may indistinctly hear the music, and anticipate with joy the day when the gates will open and we be guests within.

The great novelist, Sir Walter Scott, will scarce be accused of a severe or puritanic interpretation of the claims of the Sabbath. The following just reflections on this subject are taken from an article by him in the *Quarterly Review* of 1828, on Sir Humphrey Davy's *Salmonia*:—"If we believe in the Divine origin of the commandment, the Sabbath is instituted for the express purpose of religion. The time set apart is the Sabbath of the Lord—a day on which we are not to work our own works or think our own thoughts. The precept is positive, and the purpose clear. For our eternal benefit a certain space of every week is appointed, which, sacred from all other avocations, save those imposed by necessity and mercy, is to be employed in religious duties. The Roman Catholic Church, which lays so much force on observances merely ritual, may consistently suppose that the time claimed is more than sufficient for the occasion, and dismiss the peasants, when mass is over, to any game or gambol which fancy may dictate, leaving it with the priests to do on behalf of the congregation what farther is necessary for the working out of their salvation. But this is not Protestant doctrine, though it may be imitated by Protestant Churches. The religious part of a Sunday's exercise is not to be considered as a bitter medicine—the taste of which is as soon as possible to be removed by a bit of sugar. On the contrary, our demeanour through the rest of the day ought to be not sullen, certainly, but serious, tending to instruction. Give to the world one half of the Sunday, and you will find that religion has no strong hold of the other. Pass the morning at church, and the evening according to your taste or rank, in the cricket field or at the opera, and yon will soon find thought of the evening hazards and bets intrude themselves on the sermon, and that recollections of the popular melodies interfere with the psalms. Religion is thus treat- like Lear to whom his ungrateful daughters first denied one-half of his stipulated attendance, and then made it a question whether they should grant him any share of what remained."

Contribution from China to the Washington Monument.—The North China Herald of Oct. 28th, says. "We are informed that the United States ship *Panama*, which has recently sailed for New York, carried a contribution to the Washington Monument from native members of the American mission churches at Ningpo, through Dr. D. J. McGowan, in the form of a large granite slab, having in Chinese characters. The eulogium found respecting the hero in the "Universal Geography," of Governor Su Kiyu. On the margin of the stone are carved in alto-relievo, various significant emblems. Thus China, in common with all other parts of the globe, will also be represented in this remarkable testimonial to a hero of world-wide celebrity."

The eulogium to which the editor of the North China Herald refers was translated several years since by the Rev. Mr. Peet, an American missionary of Amoy. It is as follows:

GEORGE WASHINGTON.

There was at that time a Washington, an American of another province, born in the ninth year of Yung Ching, [A. D. 1732,]—His father died when he was but ten years old. He was then trained up by his mother. When small, he had great views both in regard to civil and military affairs, and excelled in strength and courage. Washington held a commission in the war of the English against the French, led out his troops against the native plunderers at the South, and successfully subdued them. But the English general did not report his worthy deeds. His countrymen, notwithstanding, wished him to be apointed to an office over them; but sickness compelled him to retire within doors, so that he did not go out.

At the time when all the people rebelled against the English, they pressed Washington to become their general. He then immediately entered on his office. Without arms, ammunition or provisions, Washington stimulated his countrymen to action, by righteous spirit. He pitched his camp near the provincial city, [Boston.] At the same time the English general had collected his ships of war just outside of the same city. Suddenly a great wind arose and scattered them. Washington attacked and took possession of the city.

Afterwards the English general collected his forces, and drove Washington from his position. At this the soldiers were greatly terrified, and wished to be disbanded; but he, with the same spirit as at first, having collected and united his army, again attacked the English with success. From that time, during eight years of bloody conflict, while his army was often reduced and weakened, Washington's spirit was undiminished, and the English army had become old. The French raised an army, crossed the sea, and joined Washington against the English. Spain and Holland with their armies admonished the peace. [?] The English, unable to oppose, concluded a treaty with Washington, by which the northern part, a cold country, was given up to them, while the southern part, a fertile region, reverted to them.

Washington, having established the kingdom, disbanded his army and desired to return to the business of husbandry; but all were unwilling, and urged him to become their ruler. In reply, before the assembly, Washington said: "To obtain a kingdom for one's self, to transmit to his posterity, is selfish. In becoming the people's shepherd, such ought to be chosen to this office as have virtue." As to Washington, he was an uncommon man. He conquered more rapidly than Shing and Kwang, and in courage he was superior to Tsaou and Lew—[men of much renown in Chinese history.] Seizing the two-edged sword of three cubits long, he opened the country ten thousand li or furlongs. He then refused to receive a tithe preferring to establish an elective administration. Patriotism to be commended under the whole heaven! Truly, like the three dynasties! [Hea, Shang, and Chau, mostly included in the traditional history of the Chinese, previous to the age of Confucius.] In administering the government, he fostered virtuous customs, and avoiding war, made his country superior to all other nations. I have seen his portrait. His countenance exhibits great mental power. Ah! who would not call him an uncommon man!

Later news from China.—By the arrival of the Hamburg bark *Congo*, we have dates from Hongkong to the 27th November, sixteen days later.

Expedition of English and American vessels against pirates.—An expedition had been fitted out from Hongkong, in which three English war steamers, two of the Peninsular and Oriental Co's steamers, and the United States steamer *Queen*, Lieut. Preble, Commander, were engaged. They had dispersed a considerable piratical fleet, taken two batteries on shore, one mounting 21 guns, and killed it was computed, fifty pirates. The pirate chief then made terms with the Imperialist mandarins; and the expedition returned to Hongkong.

THE REVOLUTION.

It is stated in the *Overland Register* that the Imperialists have retaken several cities, and that "the rebellion" seems "to be verging to a conclusion."

If there be anything which can be looked forward to with confidence in the future, it is that the Manchu Tartar dynasty is at an end. The Chinese have prophesied it for half a century, and now universally expect it. The Tartars are a foreign, a feeble, and a hated race. The wonder is that for two hundred years they should have maintained the throne. All China is in a state of rebellion. The Christian revolutionists of the North are but one of several parties all having the destruction of the Manchus in view. These may be in some of their purposes unsuccessful, but we see no reason to despond. There will be local and temporary reverses. But we believe a principle is at work among them which will only be extinguished when idolatry and despotism are banished from China. They have fallen into some great errors; but the Bible, and the seeds of omnipotent truth, are there. There is no cause in all the world that at present demands the prayers of christians so much as this. May God bring these men who are groping after truth to the knowledge of it; and give success to their determination to destroy the idolatry of their native land.

RETURN OF THE PLENIPOTENTIARIES.

The *China Mail* of the 27th Nov. says:—The British and American Plenipotentiaries have returned from their ineffectual attempt to visit Peking. That they would succeed was not believed, except by very sanguine people, and the most that was looked for was what occurred — a courteous reception by some high officers of the Chinese government at the mouth of the Peiho, and a promise that proposals for a revision of the Treaties would be considered. Neither Sir John Bowring nor Mr. McLane could have had any good reason to anticipate a more favorable result; for there is no obligation on the part of the Chinese government to make any essential alteration in the Treaties, which moreover expressly stipulates that all negotiations with foreigners shall be conducted by the Governor General either of the Two Kwang or Two Kiang, through whom only the Treaty powers are to communicate with Peking.

English Treaty with Japan.—The *China Mail* of Nov. 2nd, contains the following account of the English Expedition to Japan and its results. It does not seen to have been so well received as that from the United States.

"H. M. Steamers *Encounter* and *Barracouta* arrived in the harbour on Wednesday, the *Styx* on Thursday, and the *Winchester* yesterday morning, from Japan.

The expedition left Woosung on the 1st September, on the 7th anchored in the outer roadstead of Nagasaki, and the following morning, by permission of the Governor, went into the inner harbor, there to await a reply from Yedo to His Excellency's communication.

During the first three weeks, the greatest discourtesy was displayed towards their visitors by the Japanese, who placed a cordon of boats around the vessels, so that all communication with the shore, and for some time we believe even between the ships, was prevented; and peremptorily refused to supply provisions, or even fresh water, so that the crews were in consequence for some time on short allowance, until a threat from His Excellency that he would proceed on to Yedo, brought the authorities to their senses.

At, length, however, permission arrived from the capital for the Governor of Nagasaki to negotiate with Admiral Stirling, and a Convention was signed, similar we believe in all respects to that entered into with the Americans, namely, that the two ports of Simoda and Hakodadi shall be thrown open to British trade.

At the same time, permission was granted to the crews of the vessels to land on an island in the harbour, three-quarters of a mile in circumference; but with the exception of those officers who accompanied the Admiral in his three ceremonial visits to the Governor, on which occasion all view of the surrounding country, or even of the town, was prevented by a fence ten or twelve feet high, extending from the wharf to the house in which the reception took place, not a single individual was allowed to set foot on the main land.

No traffic was permitted, and all endeavours on the part of the Officers to procure specimens of lacquered-ware, &c., proved unsuccessful. Indeed every thing was done and successfully, but under a garb of the utmost politeness, to teach their visitors that their company had rather be dispensed with.

The Squadron got under weigh on the 20th instant, after a lengthy and most disagreeable stay of six weeks, and returned to Hongkong, where, though previously separated in a gale, the vessels, as above mentioned, have all arrived in safety."

Calvary Presbyterian Church, on Bush street. The Sacrament of the Lord's Supper will be administered, by Divine permission, in this church on Sabbath, the 5th day of February. Service to begin at 11 o'clock, A. M. Preparatory Lecture, Friday evening, 2nd of February, in the Church, at seven o'clock. Children may be presented for baptism at the beginning of the evening service on Friday.

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DEATHS.

Drowned—About one hundred miles east of the Bashee Islands, on the 23d October, David Burns, second mate of the American bark *Louisiana*, a native of Bridge-end, Scotland.

At Victoria, Hong Kong, on the 30th October, Peter Young, Resident Surgeon of the Seamen's Hospital.

Dr. Young's loss will be regretted by many of his old acquaintances now in California.

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Drexel, Sather & Church

哷𠴸沙呋吇哱治銀行在孟甘麻乙街口金嗎吵街轉角找換金砂價錢極高本行並收貯銀両 貴客光顧可也

Pacific Loan & Security Bank

巴思拂生揭銀行在孖毡街第九十八号倘有銀两到貯者每百員每月計回息銀一員半如五員已上者方可收貯給回契紙或本省本府本城紅契或合衆国總局执照為按本行亦有銀两出放但欲光顧者按質可也司事係嗎吪活𠻗鎛二人

J. W. Tucker

未士涄架常有金鏢鑽石戒指金銀首飾等項出賣舖在孟甘麻乙街一百二十五号本舖貨物甚美價錢甚平 貴客光顧可也

Hunt & McCall

未士痕並墨歌常有唐山米及各国米發賣寫字楼在化喃街八十九号 貴客光顧請至本處便是

New Orleans Ware-House

𠯎阿連貯棧在加利科尔街唥倫士横街轉角上第四间常有銀两出放或以貨物作按代支載脚税項等事如以貨物作按者不用棧租 貴客光顧請至本貯棧面議便是

Tuck Lung Ho

德隆号在二埠吵架免度常有雜貨伙食𦻏行、貴客光顧請至本店便是

Blumenthal

未士布炉文参常有上好各色絨便賣舖在唐人街直下第一百三十八号便是

D. L. Ross & Co.

羅士号常有船隻開行往唐山或往别国各鎮埠舖在掭打乙街一百一十三号近和勝頓街便是

Wm. Steinhart & Co.

未氏士田乜号常有自帶来各樣粗幼衣服靴雜併各色紅法𠰘頭綉貨等項𦻏行舖在吵架免度街第六十二号

Coleman & Co.

高炉文号係買賣經紀在加利科尔亞街第五十六号佛倫街轉角便是

W. F. Greene

未氏記嗹状師寫字楼在孖毡街口孟甘麻乙街西北角在孖毡街第一張梯上二層楼便是

J. W. Whaling & Co.

威凌号寿板店在吵架免度街第一百七十一号在加呢街角逐由奴哟帶来各樣大小寿板鉛鉄骨箱𦻏賣併包拾骨骸寄往别處決無失悞工價相宜 威凌 謹啟

Chas. Baum

未士哪歷年包办报税事務甚是妥當寫字楼在税館左側便是

Hughes & Hunter

未氏呋時㗇打承办唐人上税事務極之精通忠厚寫字楼在吵架免度街轉角掭打乙街第七十六号是也

Wm. Reynolds

未士㖑林嗹那常接办税館报税事極之精通價亦相宜寫字楼在吵架免度街掭打乙横街轉角便是

Brown, Pratt & Tracy

未士哪唧掭咩併㖶礼时三状師包办官司案件等事寫字楼在契礼街孟甘麻乙街轉上第六百零七号由梯上右边房便是

F. Kuhl

未士𫱡炉包接印掃唐番字式館在呋打街坐都唧併加尔二横街之中或问李根便知 貴客如有字式到印者工價甚相宜也

A. T. Farish

未氏花梨士店常有雜貨伙食具齐𦻏客舖咪利運依街併吧拉沙街角便是價錢相宜 貴客光顧可也

California Steam Navigation Company

加利科尔亞火船公局本年正月内行船日期規條列左

本公局火船往吵架免度一号名烏𥨪船主名西磨每逢礼拜二四六日下午四点鐘在化乙賀馬头開行一隻名𠰲地笠船主名灣八每逢礼拜一三五日四点鐘開行順埋𠰲吥時地方各客如往咪利運者搭本公司火船至吵架免度攜地结紙為凭過船便是

往士㖡頓火船順埋嗎顛尔士地方船名吁呢利也船主名吁建連每逢礼拜一三五日開行又一隻名呋乙打船主名格叻每逢礼拜二四六日下午四点鐘開行便是

本公司火船在埠往故魯沙咧布路乎士併埋各中途之處每日下午四点鐘開往埠在吵架免度每逢礼拜二四六日十二点鐘開行便是也

貨脚完交然後起貨寫字楼在積咀街坐掭打乙並佛倫二横街之中便是

加利科尔亞火船公局值理首人未士千拿乙收銀便是

正月初一日謹識

往士㖡頓自正月初一日起船吁呢利也火船併呋乙打火船尾房水脚銀減至六員船头位減至三員貨位每噸減至五員加利科尔亜火船公局值理首人千拿乙一千八百五十四年十二月三十日謹識

又有一新火船名君薛地船主名吧契礼在巴尸拂馬頭每逢礼拜二四六日四点鐘開行往吵架免度如搭往咪利運者至二埠即過咽打拜𡉄士火船便是每噸貨脚銀三員坐山係未士執文

St. Anson City

Steamer Eclipse

吵架免度咟𠱓公司有火船一隻名倚嗔啦士船主名𡉄唎士在巴尸拂馬头每逢礼拜一三五日四点鐘開行往吵架免度每逢礼拜二四六日下午二点鐘回埠本火船另有一房特設之以備唐人方便者也寫字楼在佛倫街九十五号坐山係軒時併波士窩二人

Robert Reed

拉筆咧買賣经纪常有花旗英人佛喃西貨物併有唐山米糖茶各項雜貨𦻏客寫字楼在新客商會館坐北边二層楼第二十号房便是本處併承接包办買賣客商貨物 貴客光顧可也

Chinese School

礼拜堂每逢礼拜日一点鐘又晚上六点半在此講解耶穌聖書敢請 諸君移玉至此同心敬拜 上帝致获耶穌救世之益是所厚望 每礼拜二三五晚六点半鐘在楼下書館教讀番書学習番語如欲学習者祈至此雅敘又每礼拜三六日一点鐘有花旗醫生在此看症施葯倘有恙者不拘内外症至此取醫葯調治分文不取也

Himrod & Jones

未士讓咩併嚩士常有唐山花旗吕宋加拉巴米發行舖在佛倫街八十一号 貴客光顧可也

Stott & Co.

士𧐐号自烝㗎吩及各樣火酒併自帶来各色灯洋枝灯灯筒灯心及天地球𦻏賣本号在散沈併孖毡街東南角便是烝房在㗎拉街脚下近哪必咍是也

貨物行情

唐山上白米每磅	〦至〨
花旗米	〨至〦
加拉巴上白米	〥至〨
吕宋上白米	〨至〦
唐山上白糖	〥至〦
烏龍茶	〨至〩
包種	〩
珠茶	〩至〤
𤆵春茶	〩
生油每加倫	〩至〤
猪油每磅	〥至〦
火腿	〥至〦
洋烛	〢至〣

Lith by F. Kuhl

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

No. 13.

卷一十三号 甲寅十二月十六日

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年二月初一日錄

本礼拜二之新闻紙所錄番人名嘅左旧尾咀路被刺斃命業经将架尼捉获後查浔是日死者卣𠾍都林两相争闹死者将他家中什物打爛故疑他係兇手即有差役三名前往追捕至次日早四点鐘見他在山边林中手执孖鎗差役上前向捕被他施放孖鎗打中一差役登即撲跌倒地二差役不能捕获被他脱逃後又在尾咀坑南边𠾍坐内有二别處差役将他捉获至衙门審訊所供不知嘅被何人致死且家中什物毀爛之時他併不在家堅供不認現未定案

昨礼拜六朝有一英人無端死在床上後驗其屍因飲酒過度以致被醉而死

有一人何彩星係澳门人氏在咩利運開張藥鋪生理因前礼拜被盜窃去一衣槓約計值銀一千五百員後有人到伊處説知踪跡帶他前往討回帶至中途坑边有數人将他砍死云、又一説數賊知他有銀千餘料他放在衣槓之内故将他衣槓窃去孰之此銀竟不在此又料他定在身上同謀已定只着一人到他处称説可知下落若随我去可能起回賍物故引他至中途坑边指説前面數人是賊他一時悲作在身中取出對面笑鎗意欲将數人向打被指引之人在後拔出一刀将他砍死竟将他身上之金銀尽行劫去云、二説未知孰是

左士㖿頡前礼拜五日有二人一名都倫一名地咗二人駕一大三板前往打獵已经将獵鎗入了火葯安置停当適大三板灣泊二人意欲登岸孰知一時失意将鎗一撞不期此鎗竟响起来工人均被打着都倫受傷甚重地咗之手亦受了一傷然幸過微傷而已

本礼拜二之新闻紙錄及咪利運之火船于前礼拜六爆爛烝櫃打爛船隻傷斃多人一事現𢫬吵架免度之新闻紙云船上共搭客九十八名船主伙掌火手一应共千八名因其爆爛之時登即斃命者四十名内有唐人十四名共受傷者二十七名屍身不知踪跡者八名未经受傷者十八名失去金砂銀两現尋回二萬二千二百員交在喊路士花嗎併拉士打二處銀行收貯

前礼拜六晚有已经叠次被获入監之番人潛自入在本埠之貨栈楼上意图偷窃適被事主看見許多鑰匙掛在门穴之中心即生疑起意搜尋見他将他捉获解交衙门審辦

前帶来唐山新闻紙云及香港水師提督司打令坐駕火船前往日本国議立貿易和約与花旗一式規條其又欲代化𠾍西国与日本国立一貿易和約日本国不准惟是化𠾍西将来亦必專委人前往議立云、

本礼拜二下午由吵架免度鉄線通報来云咪利運爆爛火船之事現又尋浔屍身十三名連前日共計死者五十三名

花旗国共有二萬二千三百二十间書信館于一年内共帶来往書信路途約計有六千一百八十九萬二千五百餘米路之遠内有搭火烟車路寄者有一千二百九十八萬六千七百餘咪由火船寄的有六百六十八萬五千餘米寄馬車帶的有二千一百三十三萬餘米另有二千零八十九萬餘米係由别處寄的每信重係二錢一分五厘之内者寄至三千米路内之遠先收信資三個先士如後交者賠收或寄至三千米路之外者亦必賠收其書信館内一年共計費用銀約七百九十八萬二千七百餘員共計收浔銀五百九十四萬七千二百員共尚抵支餘銀二百零四萬二千餘員係由国家捐出填補

番去年十二月之内在本埠所設之街灯共費用銀二千八百三十員

花旗国火烟車路去年共計有一萬五千四百九十米之遠另有二萬五千米之遠現在陸續創建數年之内定當功成者矣

花旗国合省官與兵共計有一萬三千八百二十一名

峨嵋山中有故園中有花匠種植樹木調理花草甚為齊整惟恨野兎常来践踏嫩蕊無法禁止遂請獵戶到園驅逐其兎獵者昂然披掛上馬懸弓挿箭随帶獵犬一隊威風入園群犬紛紛搜捕肆其奔逐所有花木為之践踏一空匠悔曰兎之為害一年不若獵者之一刻悔無及矣俗云因避蜂針反被虎噬此之謂也此錄喻言一則也

前礼拜業经錄及一船名加瓦打由香港前来本埠駛至十五米路之遠遇風打至高蘭地方被賊所劫併将船隻燒燬一事今據新闻紙所云被劫之後有一英兵火船前往該處地方找尋賊党適遇賊船一艘賊首名亞旺两相交攻賊不敵駛逃被伊火船登即捉获賊党十數名将該処田禾尽行燒燬亞旺即率同党之船駛至磨刀之上停泊後闻亞旺未幾投于官兵處云、

花旗合国共計人民有一千九百九十八萬七千五百八十九名在伊本国作客商与及一切工藝之人共計一百五十九萬六千二百餘名農夫二百四十萬零零五百餘名

英吉利合国共計民人二千七百三十一萬

The Oriental:

OR, TUNG-NGAI SAN-LUK.

DEVOTED TO THE DISSEMINATION OF INFORMATION RELATING TO
Christian Missions and the Eastern Hemisphere;
AND TO THE
Religious and General Improvement
OF THE CHINESE.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

Rev. WILLIAM SPEER, Editor.

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☞ Letters relating to business in the Chinese Department may be addressed to Mr. LEE KAN, care of Rev. Wm. Speer.

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SAN FRANCISCO:
THURSDAY MORNING, FEBRUARY 1, 1855.

REPLY TO GOV. BIGLER'S MESSAGE,

BY THE CHINESE MERCHANTS OF SAN FRANCISCO.

To His Excellency Gov. Bigler, and to the Legislature, and the People, of the State of California.

The committee of the Chinese Merchants of San Francisco desire to present, for your consideration, the following respectful representation:—

We have read the message of the Governor.

Firstly—It is stated that "too large a number of the men of the Flowery Kingdom have emigrated to this country, and that they have come alone, without their families." We may state among the reasons for this that the wives and families of the better families of China have generally compressed feet; they live in the utmost privacy; they are unused to winds and waves; and it is exceedingly difficult to bring families upon distant journies over great oceans. Yet a few have come; nor are they all. And further, there have been several injunctions warning the people of the Flowery land not to come here; which have fostered doubts; nor have our hearts found peace in regard to bringing families. Suppose you say, "we will restrain only those who work in the mines. We would not forbid merchants," it is replied, that the merchandize imported by Chinese merchants chiefly depends upon Chinese consumption. If there be no Chinese miners allowed, what business can we have to do? The occupations are mutually dependent, like tooth and lip; neither can spare the other.

It is, we are assured, the principle of your honorable country to protect the people; and it has benevolence to mankind at heart. Now, the natives of China, or of any strange country, have one nature. All consider that good and evil cannot be in unison. All nations are really the same. Confucius says: "Though a city had but ten houses, there must be some in it honest and true." Suppose then we see it declared that "the people of the Flowery land are altogether without good," we can not but fear that the rulers do not exercise a liberal public spirit, and that they defer their own knowledge of right to an undue desire to please men.

It is said, that "of the Chinese who understand your language and laws, the number is very small; and that we have no community of feeling with you." Now those who trade in our native cities with your honorable merchants did understand your language, and were acquainted with your customs. But suppose villagers, from everywhere, emigrate, most of whom do not know your speech; and that pleasant intercourse should thus be as it were intercepted; that though the heart desires, the expressions will not flow; that though the teeth be unclosed, still the proper words are not released; ought either the one or the other nation to take offence?

If it be observed that the "number of our merchants in your honorable State is not great," we reply, that nevertheless the amount of merchandize arriving here is not small, embracing imports by men of all other nations, as well as the business of our own traders. And this mutual general traffic fills the coffers of thousands, and involves the interests of myriads of people. But the miner in the mountain, and the workman in the shop, do no less than the merchant, pay respect to your customs.

It is objected against us that vagabonds "gather in places and live by gambling." But these collection of gamblers, as well as the dens of infamous women, are forbidden by the laws of China. These are offences that admit of a clear definition. Our mercantile class have a universal contempt for such. But obnoxious as they are, we have no power to drive them away; and we have often wished these things were prevented, but we have no influence that can reach them. We hope and pray that your honorable country would enact vigorous laws, by which these brothels and gambling places may be broken up; and thus worthless fellows will be compelled to follow some honest employment; gamblers to change their calling; and your policemen and petty officials also be deprived of opportunities of trickery and extortion. Harmony and prosperity would then prevail; and the days would await us when each man could find peace in his own sphere of duty. Such is the earnest desire of the merchants who present this.

It is said "that the Chinese go at once to the mines; that they have no other employment; that they come to this State only with the desire of obtaining wealth; and that having attained this object, they return home." We remember the times when the reports went abroad of the great excellence of your honorable State and its inhabitants. The people of the Flowery land were received like guests. An article left upon the road was not taken. Each was at liberty to traffic or to mine. In consequence, with the hope and desire of enjoying a residence where the customs were so admirable and just, we came. In those early times we were greeted with favor. Each treated the other with politeness. From far and near we came and were pleased. Days and months but added to our satisfaction. The ships gathered like clouds. Merchants paid freely their customs and taxes; and miners their licenses. But from the commencement to the present time, the profits upon the imports to this State have not paid the shipping and other expenses; and many of us have brought various commodities, the whole sum of which we have lost. Must there be added to this the insults and ridicule of the little and the mean? Look at the mines. There openly they have planned, and in secret they have wrought us injury. They have destroyed life, and plundered property. Wagoners have extorted from us; boatmen vexed and done us violence. To these barbarities we dared not reply; we must submit to the degradation.

We are told we "are no profit to your honorable State." Truly, it has been of none to the people of China. We had secretly thought, as your honorable State is a newly opened country, as it is a broad land, as merchants from the four quartars of the world are gathered here, and in order early to obtain a virtuous and intelligent population, that men would be treated with politeness; and thus your population would become one worthy of honor and admiration, and hence should proceed a race exhibiting extraordinary virtues. Surely a fountain so opened would not cease to flow. But suppose one to stare rudely in the face of a visitor, and insult him at the door, the man who respected himself must be fettered from advancing further. And upon this subject it must be remarked again, that though the land we live in is certainly the same, yet the employments of the Chinese and Americans differ, and our places of habitation are not everywhere together.

Some have remarked that "emigrants from other countries bring their families; that their homes are distributed over the State; that some engage in manual employments, and amass wealth; that thus mutual interests are courted, mutual civilities extended, and common sympathies excited; that while in every respect they adopt your customs, on the contrary the Chinese do not." To this we rejoin, that the manners and customs of China and of foreign countries are not alike. This is an ancient principle, and is prevalent now. What if other countries do differ somewhat from your honorable nation in hats, and clothes, and letters, and other things, while there is much that is common! In China itself, the people differ. In China, there are some dissimilarities in the inhabitants of various provinces, or departments, or counties, or townships, or even villages. Their dialects, their manners, their sentiments, do not wholly accord. Their articles of use are not all made by one rule. Their common customs all differ. One line cannot be drawn for all. And just so it must be in all parts of the world. It would certainly appear unreasonable, when the officers and the merchants of your honorable country come to our Middle Kingdom, were they rebuked for not knowing our language, or for not being acquainted with our affairs.

But there are things of greater consequence to be considered in connection with this matter. We Chinese and your honorable nation are possessed of a common nature. All must thank High Heaven for natures disposed to love the right and hate the wrong; and It has ordered also the matter of hats, and clothes, and forms of ceremony. Therefore our Most Gracious Emperors have cherished and showed kindness to those from afar. No distinction has been made between subject and foreigner. They have set their minds and hearts to this subject, for the reason that in former times there has been much discord with other people. Our Emperors of the present Ta-tsing Dynasty have issued commands to officers, both civil and military, and to the people, to exercise perfect faithfulness in their duties to the officers, and the merchants, of your honorable country, declaring that they would not suffer one hair's violation of them. Kindness and politeness, therefore, were reciprocated; and high and low felt that they were one. All under heaven know this.

But of late days your honorable people have established a new practice. They have come to the conclusion that we Chinese are the same as Indians and Negroes, and your courts will not allow us to bear witness. And yet these Indians know nothing about the relations of society; they know no mutual respect; they wear neither clothes nor shoes; they live in wild places and in caves. When we reflect upon the honorable position that China has maintained for many thousands of years; upon the wisdom transmitted by her philosophers; upon her array of civil and of military powers; upon the fame of her civilization; upon the wealth and the populousness of her possessions; upon the cordial tenderness with which successive dynasties of Emperors have treated strangers; deeming native or foreigner all as one; and then behold the people of other nations heap ridicule upon us as if we were the same as Indians—we ask, is it possible that this is in accordance with the will of Heaven? is it possible that this is the mind of the officers, and the people, of your honorable country? can it be possible that we are classed as equals with this uncivilized race of men? We think you must be wholly unacquainted with the amicable feelings which have hitherto existed between our two nations. We doubt whether such be the decision of enlightened intelligence, and enlarged liberality.

Finally. It is said that "henceforth you would prevent the emigration of people of the Flowery land." Hitherto our people have been imbued with your sacred doctrines; we have tried to exercise modesty and reason. If we can henceforth be treated with mutual courtesy, then we shall be glad to dwell within your honorable boundaries. But if the rabble are to harass us, we wish to return to our former homes. We will speedily send and arrest the embarkation of any that have not yet come. And now we, who are here, do earnestly request that a definite time may be fixed, by which we may be governed, within which we can return our merchandize, and make any necessary arrangements. We trust that in that case the friendly intercourse of previous days will not be interrupted; and that your honorable nation may maintain its principles in tenderly cherishing the strangers from afar. If there be no definite regulation upon this subject, but only these incessant rumors about forbidding the Chinese emigration, we fear the result will be that the class who know nothing, of every nation, will be ever seeking occasions to make trouble; that our Chinese people in the mines will be subjected to much concealed violence, to robbery of their property, and quarrels about their claims. Thus there will be unlimited trouble; and where will be the end of it? Further, if there be no definite date and regular method fixed for our return to Canton, where can we make preparations in San Francisco for the accommodation of several tens of thousands of the Chinese? We most earnestly request the officers of the government early to issue a definite enactment. Such a course will be the best for the interests of our nation. It will be the best for the Chinese here.

SIGNED BY THE COMMITTEE OF CHINESE.

Merchants' Exchange,
San Francisco, Cal., Jan. 30, 1855.

CHINESE ILLUSTRATIONS OF SCRIPTURE.

CAUTIONS AGAINST FIRE. Exodus 22:6.—Laws in regard to fire in China are very severe. Each magistrate is held responsible for the preservation of his district from conflagrations. If over a certain number of houses be burnt, he is punished by a fine; if a larger, by degradation in rank or office. In the autumn, when the wood of the houses becomes extremely dry, and the winds are hot and violent, and when the great conflagrations in the cities generally occur, placards are posted on the street corners warning the people to be well prepared, and to keep water-jars on their roofs filled with water; where, accordingly, you may see long rows of them on the eaves and flat terraces.

The Jews required that careless kindling of fires among stacks of standing grain should be punished as above by a fine; but it appears to have been their custom to burn the dry grass and herbage on the hills about the latter end of July, before the autumnal rains. In like manner we have seen the long irregular lines of fire on the uncultivated mountains of China, by day filling the air with white smoke; by night, looking like interminable flaming serpents lying outstretched over their broken sides and through their wide ravines.

THE "OATH FOR CONFIRMATION." Exod. 22:11.—This passage allows a man entrusted with property to keep, if it be lost without his knowledge, to make "oath" before the Lord "that he has not put his hand unto his neighbors' goods; and the owner of it shall accept thereof, and he shall not make it good."

A similar case occurred at Canton. Tinqua, a tea merchant, had employed a native boatman to land a quantity of lead from a Portugese lorcha. A large bar of it was missed. The boatman and his hands, on the one side, and the crew of the lorcha on the other, declared their ignorance of the theft. On the part of the native boatmen, it was settled by their going to a temple with Tinqua, and subscribing a solemn oath, invoking, if guilty, most horrible curses upon themselves and their posterity, in body, soul and estate. This paper was then burnt in the presence of the god as a testimony, and was "an end of all strife." (Compare Heb. 6:16.) Sometimes they cut off a cock's head, or break a saucer, imprecating like destruction. A written oath or covenant is perhaps signed with their own blood, or it is written on yellow paper and burned, being thus offered to the gods.

THE PLEDGE OF RAIMENT RETURNED. Exod. 22:27.—A pledge of raiment was required to be returned at sundown. The Chinese sleep in their working day-clothes. The bed is oftenest but a quilt thrown over a temporary couch, that is made of thin boards laid across a pair of trustles, which are thrown aside into a corner in the morning. A light basket-like pillow of bamboo supports without heating the head. A man might, possessed of bedding so scanty, suffer or perish in the colder nights, without his ordinary garments. We have seen half-clad beggars, lying dead in the streets or under the walls of Canton at day-break in the winter mornings.

DR. DUFF'S NEW COLLEGE FOR YOUNG HINDUS IN CALCUTTA.—The corner-stone of the new building of Rev. Dr. Duff's Institution was laid on the 27th of July last, in the presence of a vast concourse of Europeans and natives. Nearly all the missionaries in the vicinity were present. Large donations toward this Institution were made during Dr. D.'s late visit to the United States.

PERSIAN HYMN TO GOD.

"Beside thy glories O Most Great!
Dim are the stars, and weak is fate.
Compared to thy celestial light,
The very sun is dark as night.
Thine edicts destiny obeys;
The sun shows but thy mental rays.

"Thy merits form a boundless sea
That rolls on to eternity;
To heaven its mighty waves ascend,
O'er it the skies admiring bend.
And when they view its waters clear,
The wells of Eden dark appear.

"The treasures that the earth conceals,
The wealth that human toil reveals,
The jewels of the gloomy mine,
Those that on regal circlets shine,
Are idle toys and worthless shows,
Compared with what thy grace bestows.

"Mysterious being! None can tell
The attributes in thee that dwell;
None can thine essence comprehend;
To thee should every mortal bend—
For 'tis by thee that man is given
To know the high behests of heaven.

"The ocean's floods round earth that roll,
And lave the shores from pole to pole—
Beside the eternal fuontain's stream
A single drop, a bubble seem;
That fount's a drop beside the sea
Of grace and love we find in thee."

THE LIGHT OF NATURE is like that of the stars, cold, glimmering from a multitude of scattered points, and which is just sufficient where brightest to show us the immediate dangers of our path, and the general hues of surrounding objects; but which fails to render legible the printed page, the record of other and higher thoughts. We see the distinct outline of the volumne, but the mysterious symbols of knowledge is illegible. On the other hand the light of revelation is like that of the sun, that great central luminary, which, when most overclouded, presents all things in their true color and magnitude and makes the letters of the book distinct, so that we can peruse the wisdom of other intelligent and superior beings. Such is the knowledge of the heathen compared to that of Christians. Such is the light of philosophy compared to that of the blessed gospel of the Lord Jesus Christ.

ONE OF THE CHIEFEST BLESSINGS CONNECTED WITH AFFLICTION is that it opens to our eyes beauties, comfort, and glory in God's word, that would otherwise have not been discovered. The Bible is like the ocean, which requires the dark night and the storm to bring to view the life with which it is instinct. Then around the laboring bark are seen flashing forms of light that kindle by its contact, and shine around its path, illuminating the depth beneath like the starry heavens above.

INATTENTION TO RELIGIOUS READING.—The Chinese say, we should hear or read with reflection, counting every word precious and engraving the sentiment on our hearts; for that which does not go further than our eyes and ears is of no benefit, but is only like a feast of which we should partake in a dream.

THE CROSS ON THE ARM.

Several years since when attached to a whaler, I was enjoying the day's liberty on shore, which is customarily given to the crew when in port. Leaving the thickly settled portions of the village of Lahaina where the "pulperia's" are located, the resort of drunken sailors and dissolute natives. I had strolled among the groves of cocoanut, along paths checkered with the shade of their waving and tufted foliage, and girt on either side with the French mimosa, from whose scarlet blossoms the native women form the showy wreath, with which they are accustomed to decorate their hair.

In these walks I fell in with two other seafaring men, strangers to me, but whom a few moments conversation showed to be of similar tastes and feeling. The day was pleasantly spent together, during which one of the strangers related the following incident.

In a previous voyage, some years past, he had before visited these Islands, and once on shore seated in a native hut, the inmates caught sight of pictures printed on his arm with India ink representing the Crucifixion. With wondering curiosity, they enquired what was meant by that scene, and our friend explained it to them, so far as he was able with the imperfect knowledge of the language which he could command. Their interest was excited, and they did not cease in their enquiries, until through the more intelligent instruction of the missionaries, they came to the knowledge of the Christian religion and became believers in the Gospel.

I have often regretted that I did not learn more of the particulars of this case, especially as to the amount of instruction this seaman was able to covey to his auditors in connexion with this emblem of the crucifixion printed in his flesh, and the influence his conversation had on their subsequent faith. This incident has startled a train of reflection in my mind. Most of the seamen from christian countries have the crucifixion printed on their arms, partly from superstition and partly from an idea that if they die in a port where the Roman Catholic religion prevails, that it will ensure them a decent burial. But I have thought, had seamen universally Christ's image stamped on their hearts, how important an influence might they exert in spreading the knowledge of the Gospel throughout the world. They visit every port, and learn the language of every country which they visit, and thus would be to the world an all prevading intelligence, manifesting in all parts, and to all people, the knowledge of the truth. Glorious to Christ will be the day, and fruitful in blessings to our race, when the excellency of the seas shall be His also.

B.

REPLY OF THE CHINESE TO GOV. BIGLER

Our article in relation to the Chinese Companies, in continuation of that of last week, is deferred to allow the insertion of the reply of the merchants to Gov. Bigler's Message. We have given a literal translation of their paper, which they have handed us for that purpose, and have imitated as far as possible its idiom. It is a calm, decided, and able, yet most courteous, representation of their sentiments. It illustrates the temperate and thoughtful spirit which characterizes this strange people.

A remarkable thing indeed it is when, before the bar of a Christian republic, the subjects of a heathen despotism become the advocates of the rights of humanity! Christian nations have entered into an expensive and bloody war, or fitted out powerful armed expeditions, to enforce privileges which they withold!

Part of their remarks, it will be seen, apply to popular objections, and to the wicked decision of the Supreme Court, which has outlawed them in suits where whites are involved.

The ground taken is manly and reasonable. They narrow the matters in question between themselves and the Americans down to the simple demand, either to be treated with the forbearance and respect due to people of a great polished and friendly nation; or else, that speedy measures be taken to entirely arrest intercourse, and compel the return of the Chinese population in the State. Hunted from county to county, as they are now, denied the rights of property, exasperated and suffering, their demand is just.

EXCHANGE NEWSPAPERS should be left at the residence of the Editor, N. E. corner of Stockton and Sacramento streets. We trust our friends among the dailies will overlook the insufficient return we offer them, and for our object's sake, "to do good," lend us their light. Papers in the interior please direct to *The Oriental* through the Post Office.

ADVERTISEMENTS
may be handed to Mr. JARVIS JEWETT, General Agent, or to the Publishers, 151 Clay street; also to Mr. L. P. FISHER, whose desk is in the rooms of Adams & Co's Express, corner of Montgomery and Merchant streets, to whom advertisements from towns in the interior may be sent.

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THE ORIENTAL.

THE RIOSHEN MONASTERY.

BY S. W. WILLIAMS, L. L. D.

Dr. Williams contributes to a late number of the *China Mail*, the following picturesque description of a monastery in the city of Simoda, Japan; which he visited while engaged as interpreter to the United States expedition. With very litlte effort of the imagination the reader may perambulate wtth him the *Rioshen zhi*, may gaze upon its edifices, gardens and pools; upon the gold fish playing among the water lillies; upon the grotesque figures that assail the eye at each turn; upon the obese priests, and the hnge gilded idols, which form the foreground of the pictures of monastic life all over the East.

"There are nine Budhist temples in Simoda, all situated in the rear of the town; a small patch of glebe land adjoins each of them, which is cultivated for the support of the priests, and a graveyard, of which they have the superintendence. The best conditioned one, called the *Rioshen zhi*, or *Hozhun san*, is situated at the further end of the street leading directly over the bridge near the Goyoshi, along the side of the rivulet, crossing another wooden bridge, and so up to the gate-way over which the name of the place is seen in gilded letters. This gate-way leads into the yard; the left side of which is bounded by a steep rocky ledge, upwards of 150 feet high, and surmounted with trees. A black marble shaft, covered with gilt inscriptions on the four sides, and resting on a square plinth, the whole about twenty feet high, stands conspicuously near the gateway; it is a tombstone. Beyond it on the left of the temple is the cemetery, extending up the ravine a short distance, and occupying about two acres in extent.

The floor of the main building is raised about four feet, and rests on rough stones and squared timbers. A covered porch furnishes a convenient stopping-place on rainy days, and leads directly into the main room. The framework of the whole building is exposed, even to the rafters and cross beams. Crossing a kind of vestibule before stepping on the mats, an image of Budha a little larger than life occupies the choir, before which is a plain-looking altar, and on two sides are other images in small niches, all of them gilt. In a room behind the largest image stands a large frame, on which are arranged a dozen or more ancestral tablets, each having many inscriptions; all of them and the frame are varnished and gilded, and present a very gay appearance. A few lanterns hang up under the beams, a few coarse pictures on the walls, and a lecturn for the officiating priest, with stands for books, chanting drums, called "wooden fish," and other furniture used in service, clustered in the middle of the room, comprise all the articles in the apartment. The beams, shrines, cornices, and lecturn, are varnished, and the paper windows on the sides admit an agreeable light, so that the general cheerful aspect of the room stands in strong contrast with the dark, crowded, dirty fanes of the Budhists in China.

On the right of the main yard are the guestrooms and lodgings of the priests, occupying nearly as much space as the temple, and accessible also by a covered way leading out of it. A small plat between the two, has been improved into a fancy garden, in which is a pond for gold fish, a miniature bridge leading over it to a shrine perched on a huge boulder, the whole overshadowed by a wide-spreading, antique-looking pine tree, and various other ornamental shrubs and trees scattered around, the whole affording a pleasant parterre, and some evidence, too, that the monotonous life the priests lead has not altogether destroyed their taste for nature. A narrow piazza runs round the entire buildings under the projecting caves, and in fair weather, when the windows are drawn aside, furnishes a pleasant resort for the priests and their guests. Beyond the garden plat is a flight of stairs leading to the top of the hill immediately behind the temple, on which is a small chapel; another path leads through the cemetery up the ravine, at the upper end of which is a quarry in which several petrifactions of sharks' teeth were found. Every one of the monasteries in town has one or two chapels in the rear, which are reached by stairs or paved walks.

Part of the dormitory of the priests is intended for the accomodation of strangers, and a greater or less number of rooms can be made by arranging the sliding panels which run in grooves on the floor and under the ceiling. The cookroom, store-rooms, and other conveniences, are behind these apartments, and the kitchen garden lies on the right side of the yard in front of the establishment, separated by a low stone wall. All the buildings are neatly covered with tiles, but none of the roofs of these or any other edifices we saw in Japan, present any of those grotesque porcelain ornaments of dragons, fishes, and birds, or catenary turn-up corners, seen on Chinese buildings. A few carvings in wood are seen on the lintels and corners near the main entrance, and the friezes inside of the guest-rooms are adorned with inscriptions and rude sketches, cut very delicately upon the wood. Recesses in that side of these chambers wnich is next to the dormitory, furnish convenient repositories for the baggage of those who come there to lodge; but to a foreiguer, used to the furniture of his own dwellings, a Japanese parlour covered only with clean mats and a small charcoal box and spitoon in the middle for smoking, and perhaps a picture, a scroll, or a folding-screen, or a stand for swords, looks rather empty and awkward. He does not like to soil the clean mats, he cannot easily remove his boots, and it is more inconvenient still to squat like his host. The universal usage of squatting renders all tables, couches, chairs, sideboards, and other furniture unnecessary; apparently, the most elegant apartments are those which have the least furniture in them, and are closed in with the most beautiful folding-screens, an article with the Japanese are peculiarly felicitous in arranging with taste. The utensils for cooking, eating, and dressing, are confined to the kitchen and bedroom, or removed from sight.

The *Rioshen zhi* is separated from the other monastic establishments by the same streamlet which drains the town, and runs along the northern side of its lands; beyond it is a marshy field of rice, the entrance to a pretty ravine extending half-a-mile or so among the hills. The names of the other establishments are the *Dai-an zhi*, or Great Quiet Monastery; the *Hon-gaku zhi*, or Root of Learning Monastery; the *Hoö-fuku zhi*, or Precious Peace Monastery; the *Kai-zhen zhi*, or Ocean of Goodness Monastery; the *Toö-den zhi*, or Rice-field Monastery; the *Fuku-zhen zhi*, or Fountain of Happiness Monastery; the *Chio-raku zhi*, or Continual Joy Monastery; the *Ri-gen zhi*, or source of Reason Monastery; and the *Chio-me zhi*, or Long Life Monastery.

The Japanese use no paint to preserve or adorn their houses, and the humid climate soon turns the boards brown, and decay commences while yet the structure is only a few years old. The projecting eaves partially protect the panels and paper windows from the rain and heat, but they are of course opened every day to allow the entrance of light and air, as well as the inmates, and this promotes decay. In a driving storm, or a frosty day, when every panel is drawn to, the interior of a Japanese house is cheerless and dark enough. The temples form no exception to this remark, but perhaps their occupants have more leisure and means to take care of their domiciles. The priests, like forced celibrates in all countries, exhibit the effects of their unnatural restraints, and rather lead on than restrain the people in vice. There are about forty priests attached to these ten monasteries, together with ten or twelve nuns belonging to a separate convent, all of whom and their temples are supported by the inhabitants of this small town; and, every candid observer will agree, more to their injury than their welfare."

FRENCH INTERVENTION IN CHINA.—The most important subject of information by the last arrivals from China is, that the French appear to be affording some assistance to the Imperialists at Shanghai. The Revolutionists are known to be opposed to Romanism; and it is imagined that this movement may be incited by hopes of obtaining again possession of large amounts of property confiscated when the Jesuits were banished from the empire. It is also remarked that Sir John Bowring, the Governor of Hongkong, inclines rather to favor the same side. It is conceived his present errand to the North may have some bearing upon these subjects. The following is the earnest protest of the editor of the *Friend of China* against any such sympathy with the cause of Tartar despotism and superstition:

"The subject of an armed foreign intervention against the Nanking Insurgents throws every other matter of public intelligence from China into the shade at the present time. We will not readily believe that the English Cabinet will permit British arms and influence abroad to be prostituted to such unworthy ends as the extinction of the Taiping-wang movement. We can understand how it comes to pass that the French Minister, having no commercial interests to watch, and led by the Jesuit advisers at his elbow, should desire to embroil his government in a dispute with the Taiping party, and seek to put down by force an advancing cause, whose success is a death blow to Papal ascendancy in China. But we are unable to perceive what call of duty or self-interest invites a Protestant power to lend itself a willing tool to the machinations of Papal intrigues, and to help crush a rising dynasty, which, in spite of great difficulties, and amid much unavoidable mixture of error, has nevertheless helped to demolish Buddhistic idolatry—has inculcated higher notions respecting the Diety—acknowledges many of the fundamental articles of Christianity—and has authoritatively declared (in one of the last books brought down by H. M. Ship *Rattler*,) the '*Holy Books of the Old and New Testaments*,' to be the text-book for the national education of youth throughout the Empire. In these facts there is room for hope to every friend of Protestant missions, and to the subjects of every Protestant nation, that a generation of Chinese growing up under such a system of Scripture instruction will present favorable materials out of which to build up hereafter a solid fabric of European arts, constitutional government, and Christian civilization."

ROMANIST AND PROTESTANT MISSIONS COMPARED.—Boasts are constantly made in the Romanist religious papers of the vastness of their missionary operations, and the superior liberality with which they are supported. The following extract from a letter of Prof. de Felice of Montauban, France, sets forth the truth; but not all of the truth. For it should be added, 1st, that the Romanist population of the world is twice as large as the Protestant; hence the latter is really *six* times as benevolent: 2d, that Romanists scarce ever, except from strongly interested motives, give to Protestant religious causes; while it is notorious that many of their churches, colleges, and propagandist establishments are built and maintained to a considerable degree by the support of thoughtless Protestants, who thus blow the bellows, and smile at the sparks, while chains are forged for the limbs and the necks of their own posterity:—

"There exists at *Lyons* a popish association for the *propagation of the faith*. It is presided over by the archbishop and cardinal de Bonald, under the high approbation of Pius IX. This society makes its collections among all the Roman Catholics of the globe, from Portugal to Lima and Mexico. The committee has recently published the report of its receipts and expenditures. The total receipts amount to 3,935,149 francs or nearly $800,000. At the sight of this large sum, the priests loudly express their pride and triumph. "Almost 800,000 dollars for our missionary work!" they say, "Is it not an eloquent proof that Catholicism is capable of making great and generous sacrifices!"

Perhaps these eulogists of Rome would assume an humble tone and language if they knew what the Protestants give for the same missionary cause. The Romish *universal* society of Lyons collects $800,000. But if you add the collections of the missionary societies of England, the United States, Germany, Switzerland, France, the sum total of Protestant subscriptions amounts to at least $2,400,000, so that if the Romanists show themselves generous in the propagation of the faith, the Protestants are *three times* more generous! Jesuits persist in pretending that Protestantism is *dead!*

Among the expenses of this society of Lyons I find a sum of 1,089,428 francs, or more than $200,000 devoted to the support of missionaries in America. This fact must be interesting to you. The sum here mentioned is probably employed in paying the Jesuits, priests and other agents, men or *women* who labor for the extension of Popery in the United States. If the cardinal de Bonald and the Roman court choose thus to employ their money we cannot object; they have the liberty to send as many emissaries as they please to America; but it will add another motive to your pious countrymen to watch vigilantly over the conduct of these foreign agents, and to redouble their efforts to oppose everywhere truth to error."—*N. Y. Observer.*

George D. Prentice, Esq., of the Louisville Journal, while on his late visit to little Rock, Ark., received a letter from M. B. Hewson, Esq., demanding satisfaction for some remarks he had made in a newspaper. Mr. Prentice disavowed any intention to offend Mr. H. and very sensibly added:

"I am no believer in the duelling code. I would not call a man to the field unless he had done me such a deadly wrong that I desired to kill him, and I would not obey his call to the field unless I had done him so mortal an injury as to entitle him, in my opinion, to demand an opportunity of taking my life. I have not the least desire to kill you or to harm a hair on your head, and I am not conscious of having done anything to entitle you to kill me. I do not want your blood upon my hands, and I do not want my own upon anybody's."

DISCOVERY OF MANUSCRIPTS IN GUATEMALA.—We learn from Guatemala, that a manuscript, by Francisco Ximenes, a celebrated Dominican, entitled "Historia de la Provincia de San Vicente de Chiappas y Goathmala," has just been discovered in a convent of that city, and that it contains most valuable materials for the ancient history of Mexico and Central America. Father Ximenes was a great traveler, and was remarkably well versed in the Indian languages. His writings are highly esteemed, and the manuscript just found, and which was known to exist, has long been sought after by Mexican *savans*.

BIBLE DISTRIBUTION IN EUROPE.—The English Bible Society are carrying on active operations at the French camp at Boulogne, through the colporteurs; also in Turkey, where there has lately been an increased inquiry after the Bible. They have an agent at Bucharest, and the New Testament has lately been published in the Bulgarian language. In Spain, a vigorous campaign has been commenced under the new constitution, which professes to secure civil and religious liberty to all parties and sects.

AMERICAN SETTLEMENTS IN PALESTINE.—About two years ago eight American christians conceived and carried out the novel idea of planting an American colony in the Holy Land.—They first located near Jerusalen, but subsequently removed to a place near Joppa, in the plains of Sharon. Here they devoted themselves to the arts of agriculture and to the cultivation of friendly relations with the Arabs.—The New York Sun says they procured American agricultural implements from that city and adds:

"The emigrants, in their letters home, give the most glowing and attractive descriptions of the fertility of the soil. They are able to raise three crops in a year—two in summer by means irrigation, and one in winter, when they have the aid of the winter rains. The crops grow luxuriantly, and yield more abundantly than in the United States; and nearly every kind of vegetable; fruit or grain, raised in this country can be produced in Palestine."

THE VISIT OF DR. SCHAFF TO GERMANY. Rev. Dr. Schaff is reported to have attended the recent General Convention of German Protestant ministers in Prussia, and to have declared to them his belief that America is to be the great field for the spread of German Theology. He urged that missionaries for the emigrants from Germany be placed in the principal commercial cities; that German ministers should be sent hither for the German people; and that a closer communion should be kept up between the mother Church and the emigrants. His appeal, however, did not meet with entire sympathy. The Convention preacher called him "an amiable enthusiast." The people of Europe cannot be awakened while still surrounded by their antiquated institutions. It is only after they have emigrated hither that old prejudices, sloth, and irreligion are thrown off; and the members of these Protestant communions fired again with the spirit of earnest and aggressive Christianity.

CALVARY PRESBYTERIAN CHURCH, on Bush street. The Sacrament of the Lord's Supper will be administered, by Divine permission, in this church on Sabbath, the 5th day of February. Service to begin at 11 o'clock, A. M. PREPARATORY LECTURE, Friday evening, 2nd of February, in the Church, at seven o'clock. Children may be presented for baptism at the beginning of the evening service on Friday.

MONTHLY CONCERT AT THE CHINESE CHAPEL.—The regular monthly concert will be held on Sabbath afternoon, Feb. 4, at three o'clock, at the Chinese Chapel, corner of Sacramento and Stockton streets. The Rev. Dr. SCOTT, having been prevented being present at the last occasion by sickness, will deliver the customary lecture.

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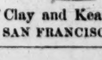
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德隆号在二埠吵架免度常有雜貨伙食發行 貴客光顧請至本店便是

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未氏記嘡狀師寫字楼在孖毡街口孟甘麻孖街西北角在孖毡街第一張梯上二層楼便是

J. W. Whaling & Co.

威凌号壽板店在吵架免度街第一百七十一号在加呢街角近由㕭喲帶来各樣大小壽板鉛鉄骨箱發賣併包拾骨骸寄往别處决無失悞工價相宜 [illegible] 威凌 謹啟

Chas. Baum

未士咧歷年包办报税事務甚是妥當寫字楼在税館左側便是

Hughes & Hunter

未氏呋時㗎打承办唐人上税事務極之精通忠厚寫字楼在吵架免度街轉角掕打孖街第七十六号是也

Wm Reynolds

未士㗎林嘡那常接办税館报税事極之精通價亦相宜寫字楼在吵架免度街掕打孖橫街轉角便是

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未士咧唧掕啡併㗎礼时三狀師包办官司案件等事寫字楼在契礼街孟甘麻孖街轉上第六百零七号由梯上右边房便是

F. Kuhl

未士咕炉包接印掃唐番字式舘在呋打街坐都咧併加尔二橫街之中或问李根便知 貴客如有字式到印者工價甚相宜也

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未氏花梨士店常有雜貨伙食具齐發客舖咪利運依街併吧拉沙街角便是價錢相宜 貴客光顧可也

加利科尔亞火船公局本年正月內行船日期規條列左本公局火船往吵架免度一号名烏宾船主名西磨每逢礼拜二四六日下午四点鐘在化孖賀馬夫開行一隻名嘬地笠船主名灣八每逢礼拜一三五日四点鐘開行順埋㖞咘時地方各客如往咪利運者搭本公司火船至吵架免度携地结紙為凭過船便是

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本公司火船在埠往故魯沙咧布路乎士併埋各中途之處每日下午四点鐘開往埠在吵架免度每逢礼拜二四六日十二点鐘開行便是也

貨腳完交訖後起貨寫字楼在積㖞街坐掕打孖並佛倫二橫街之中便是

加利科尔亞火船公局值理首人未士千拿孖收銀便是 正月初一日謹識

往士㖊頡自正月初一日起船吁呢利也火船併呋孖打火船尾房水腳銀減至六員船头位減至三員貨位每噸減至五員

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又有一新火船名君薛地船主名吧契礼在巴尸拂馬頭每逢礼拜二四六日四点鐘開行往吵架免度如搭往咪利運者至二埠即過咽打拜孖火船便是每噸貨腳銀

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Robert Reed

拉筆咧買賣經紀常有花旗英人佛喃西貨物併有唐山米糖茶各項雜貨發客寫字楼在新客商會館坐北边二層楼第二十号房便是本處併承接包办買賣客商貨物 貴客光顧可也

Chinese School

礼拜堂每逢礼拜日一点鐘又晚上六点半在此講解耶穌聖書敬請 諸君移玉至此同心敬拜 上帝致萩耶穌救世之益是所厚望

每礼拜二三五晚六点半鐘在楼下書館教讀番書学習番語如欲学習者祈至此雅敘又每礼拜三六日一点鐘有花旗醫生在此看症施葯倘有恙者不拘內外症至此取醫葯調治分文不取也

Himrod & Jones

未士譋啡併嚩士常有唐山花旗呂宋加拉巴米發行舖在佛倫街八十一号 貴客光顧可也

Stott & Co.

士嚧号自豫嗼吩及各樣火酒併自帶来各色灯洋枝灯灯筒灯心及天地球發賣本号在散沈併孖毡街東南角便是豫房在㖃拉街腳下近哪必咃是也

貨物行情

唐山上白米每磅	[illegible]至[illegible]
花旗上白米	[illegible]至[illegible]
唐山上白糖	[illegible]
次白	[illegible]
火腿	[illegible]至[illegible]
猪油	[illegible]至[illegible]
洋烛	[illegible]至[illegible]
生油每加倫	[illegible]
茶油	[illegible]

在夜冷舘開投

烏龍茶	收至[illegible]
包種茶	[illegible]
唐山一号白糖	[illegible]
次糖	[illegible]
呂宋白糖	[illegible]

Lith by F Kuhl

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一 十六号 唐甲寅十二月廿三日

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年二月初八日錄

前本省總督之諭云欲禁止唐人以後不准來此埠之事昨客商会館業將唐人事情辯明譯出番字新聞紙于前礼拜四刊派使他明曉今謹將原文錄出以便　各諸君觀閱可也

讀前諭云華人至本埠者甚多乃獨自孤身而來不携家眷蓋中国良家婦女縁多畏足深閨不慣風波甚難携家遠涉重洋而今亦有來者非盡無也又因屢有禁止華人來此之令各懷疑未能安心揭眷而來若謂只驅採金之人不禁服賈之輩蓋華客所帶貨物多藉華人所消若無採金者販貨何為是唇齒相依不能缺一者也深悉　貴国憲章均以保民愛人為心華夷一體蓋良歹不一各国皆同十室之邑必有忠信倘云華人盡皆不良恐非　憲台公心接物推己及人之至意也又云華人識話及識規矩事例者甚稀又不甚与來往蓋華人若昔日在故鄉与　貴国通商者皆通言語而悉規矩若各處鄉人到此多言語不通故情意似隔心欲言而辭不達齒欲啟而機不投彼此毋怪其然倘謂在　貴省貿易者亦復無幾蓋中国貨物到此者不少或各国客人運來或華客自販互相貿易累萬盈千至採金于山傭工于市皆遵規矩如云遊手之徒聚于一處賭博為生蓋聚賭窩娼中国例禁罪有明條蓋商等亦皆賤之第無官守之責不能驅逐屢欲阻止法無可施既　貴国例禁綦嚴望祈亟將娼簝賭館槩行禁止俾淫賤者從良博者改業勿令吏胥舞弊而中必雍熙之世指日可待使同人安分營生商等厚望焉至云入山採金除此別無他作華人來此省者欲获財帛耳稍遂其愿即回国矣憶往者稔悉　貴省章程甚善敬華如賓道遺不拾任從服賈採金故我等皆望風慕義而來迨時屢蒙照拂礼貌相加乃近悅遠來日新月盛雲集檣帆作客者稅餉輸納採金者礼臣無虧自迨迄今計中国載來貨物及船費總計入不抵支多有資本全空更被群小侮弄在山內受盡明謀暗害斃命劫財車夫索勒艇戶强横慘不堪言諸多受屈既云無益於　貴省原亦不裨于華人窃思　貴省乃新闢之疆諸多曠土商民四方雲集洽浮人傑地靈以礼待人則陶朱猗頓之流出類拔萃之輩自然源源而至若以门外相視自重者必裹足不前至工藝不同居處各異易地則然若云如別国之人携家室至此周圍在省居住或作工皆有事業与相交酬應往還彼此均有礼貌情意亦極款洽凡事皆合其規矩惟華人不然蓋華夷俗殊古今常理若　貴国与別国衣冠文物約畧相同惟中国則否中国內雖各省各府各州縣村鄉言語礼儀亦皆有別物類不齊風俗各異難以劃一是處皆然如　貴国官商到我中土責其不識華語不達華情亦非理也更有甚者蓋華人与　貴国官民本同一體皆蒙　上蒼錫以好善惡惡之心衣冠礼儀之行故我　大清恩典懷柔遠人中外無间置腹推心且如曩者间与別国不睦我　大清皇帝諭令官紳軍民格外周全旋　貴国官商秋毫無犯恩礼疊加洽終如一天下皆知乃近日　貴省新例竟議我華人同烟賤黑夷官门不准作証蓋烟賤之夷不識人倫不知礼義不衫不履野處穴居緬思我中国開闢千萬年之景運哲聖相傳文武皆備礼義之俗富庶之區歷朝常以懷柔遠人為心中外如一為念且如別国譏我華人如同烟賤豈　上蒼之心及　貴国官民之意甘与此不倫類之人為伍乎想皆不悉屢日兩国和好之情料非明理寬厚之議也至云自後不准華人到此蓋我国久沾　聖化廣恥道存若以礼義相加則樂居　貴境倘以下流誤視愿返故鄉未至祈飛示粵東止其鼓棹既來者恳假期治下載捆言旋既不失往日和好之情又存　貴国懷柔遠人之意若無一定章程時以禁止華人來此之令隨意宣揚恐各国無知之輩藉端滋事將我華人在山內採金者私行驅逐劫財爭坑不測之虞伊於胡底若不限期返粵則華人數萬大埠何處相容恳　憲台早示一定章程着寔施行中国幸甚華人幸甚

中国客商會館公啟

據新聞紙云前數日有一人名化喊路經作一稟帖遞上議律官欲禁止一切賭具之事一云重此事為本省之官員者本當禁止如有地主屋主租賃与人開設賭館者作犯法論必要懲治如有恃頑不遵者定拟罰銀少者一百員多者以五百員為額倘再犯者加倍拟罰或有擲骰開票等賭具被人告者將其所贏之銀或貨物多寡按數加倍拟罰將此銀充公歸于該城費用今仰望本省本埠所有貿易者皆遵此化喊路之稟同心協力以共成此美事並本省之議律官亦當助其權勢准其所禀云

據咩利運新聞紙云在士喎頓山有一人名架与伴三名現季共採出金砂約計值銀一萬員正

The Oriental:

OR, TUNG-NGAI SAN-LUK.

DEVOTED TO THE DISSEMINATION OF INFORMATION RELATING TO
Christian Missions and the Eastern Hemisphere;
AND TO THE
Religious and General Improvement
OF THE CHINESE.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

Rev. WILLIAM SPEER, Editor.

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SAN FRANCISCO:
THURSDAY MORNING, FEBRUARY 8, 1855.

THE CHINESE COMPANIES.

THEIR EXTERNAL ORGANIZATION.

The sea-coast of Southern China presents a rugged, dun, treeless front to the voyager, not unlike ours in California. Its river gaps, however, invite, and fully recompense him, by spreading before the eye beautiful and populous savannas, planted with rice, sugar-cane, and gardens. Only here and there a clump of trees is seen; perhaps the laichi, or the orange, or an ornamental tuft of bamboos near a village, or the banyan by a temple. The gorgeous crimson tropical sun-set is relieved by serrated lines of distant hills, that hedge the horizon.

In this region lies the province of Canton. In this portion of China foreign nations have traded since near the commencement of the Christian era. Its inhabitants are better acquainted with other countries than any other portion of the Chinese. They, and the people of Fuh-kien, the next province on the east, trade in great numbers to all the lands westward of them, to Cochinchina, Siam, Cambodia, Burmah, to all the islands of vast Indian Archipelago, and even to India; and they stretch away northward in their unwieldly junks to Formosa, Loo-choo, Corea, and Tartary. They are the boldest, rudest, and richest people of the Empire. When the news of the discovery of gold on the opposite shores of the "Great Eastern Ocean" reached them, it was natural that they, above all other Chinese, should rush to California. And we find that, with the exception of a few hundred scattering individuals, the entire body of Chinese emigrants to California has been obtained from the one province of Canton, and merely from the districts along its coast. They are the same people who for two hundred years past have trafficked along the Asiatic shores, and been thus fitted for this final and longer flight across the ocean.

This province is usually estimated to contain about 80,000 square miles, and a population of a little over twenty-seven millions; that is about the same as the British Islands, which are somewhat greater in extent. It contains fifteen departments, which are subdivided into ninety-one districts. The most populous department is that of Kwang-chau-fu, in which is the city of Canton, the capital of the province, and the great seat of foreign trade. This department embraces fifteen districts. It lies around a fine bay, studded with tall islands, and the mouths of three large rivers come together near the city. It is about one hundred and twenty miles long, and perhaps as broad. With the exception of a few thousand of the Sze-yap Company nearly all the immigrants in California are from the department of Kwang-chau-fu.

One great result of this emigration from the same department is that the dialect of all is nearly the same; while the few from Shanghai, in the province of Cheh-kiang, and from the province of Fuh-kien, are nearly strangers to their own countrymen. They cannot understand each other in conversation.

We observe secondly, from this, that the predictions of a vast inundation of tens or hundreds of Chinese, from all parts of the Empire, are absurd. Several hundreds of the first immigrants here were Shanghai people, but there have been none thence for several years.

A third remark upon this is, that we may hence trace the root of many of the quarrels between bodies of Chinese from neighboring cities or towns, who have been unfriendly at home; which are just like those so famous among our own Scotch, and Irish, and English ancestry.

A fourth consequence of this feature of Chinese immigration is, the increased facilities which it affords for the missionary work, for preaching, teaching, and intercourse with them. In an assembly, nearly all can understand a public address.

When the Chinese visit any other province of their country in considerable numbers, it is their custom to have a common quarters, or rendevous, which they style an *ui-kun*, that is, a gathering-place or company's house. It is like a club-house, in being supported wholly by voluntary contributions, and in the provision of food and lodging at their cost. And so, when they voluntarily emigrate to any foreign country, in Asia or America, they at once contribute to erect a house. Agents or superintendents are elected, who register the members and manage its concerns. Servants are employed to take care of the building, cook the food, and attend the sick. Provision is made for the interment of the dead, repairs of tombs, and the semi-annual worship of the spirits. And, beyond all this, rules are agreed upon for the government of this club, or company; and these are adopted or repealed at pleasure in the most democratic manner.

The subject of the rules, government and influence of these companies we propose to consider at another time. Their external organization has been now and in the previous article shown as clearly as possible. We shall dismiss it by some general observations.

The first is, that our people may see in the explanations we have given, how erroneous the ideas which have gained currency in regard to the nature of these companies. The members are no more "slaves" than the members of an American fire-company, or any other voluntary association, governed by rules established by the majority, and electing their own officers at regular periods.

Secondly. They have all declared that they have never owned, imported, or employed any slaves. There is slavery, or peonage, of a certain kind, in China, but it is very different from the bondage of Africans in the United States. It is said there are a few, not a hundred individuals, of that class here; but they never have been employed by the companies, and work probably on their own account. Americans, we are assured, have nothing to fear from that source.

Thirdly. The funds of the companies are not used for mercantile purposes, or to obtain revenue, and indeed are paid out nearly as fast as they come in. The treasuries of several of these companies are now empty, or in debt. Many of their people never pay the fees, aud are on the other hand sources of great expense. The salaries of the agents and clerks is usually $80 to $100 per month; of the servants, perhaps, $60. The only property held by the companies is just what is absolutely necessary to accomplish their objects; such as a lot of ground, house and furniture, in San Francisco; and a house perhaps, at Sacramento, or Stockton.

A final observation is, that the statistics we have furnished in relation to the number of Chinese in California show how exaggerated are some of the estimates of our own people. The wild and baseless guesses of the Committee of the last Senate, and of the Governor of the State, have excited much unnecessary alarm. The formal statements of the agents of the companies show that about 48,949 Chinese have arrived in California, so far as their books have registered; 8,929 have returned; 1,333 have died; and there remain in connection with them at present, 38,687. The arrivals of women are not recorded by the companies. We think there are not more than two thousand in the State; and probably considerably less. At some future time we may be able to ascertain nearly the number. In order to verify the accounts of the agents, we have lookod at the lists in some of the companies' houses, and made inquiries of some of the most respectable and truthful men in the city. We think that the statements given are not far from correct. To that number we may add probably a thousand for those that have not chosen to join any company; and we see that there are probably, in all, about 40,000 Chinese men in California.

"QUESTIONING ONE WITH ANOTHER WHAT THE RISING FROM THE DEAD SHOULD MEAN." The disciples then were ignorant, sometimes quarreled with each other, and sometimes were disrespectful to their Master (Mark 9:19, 34—8:32.) The process of change from turbulent and rude fishermen to fervent apostles was slow and gradual. How often must the Saviour have been wounded by their stupidity and hardness of heart. How gradually is the doctrine of "the suffering Messiah" broken upon their minds. The rising from the dead was the fundamental truth of the system of Christianity, was the glory of the power of Christ, was the central fact of his and their ministry, was the ground of their salvation and hope. But how do they stumble at it in ignorance and doubt.

So it is now. Many of His professed disciples have no *risen* Saviour. The death of Jesus they don't understand. His sufferings they do not feel. His atonement is not realized or appreciated. It is to them a matter of unconcern that Jesus died, and if He died, that He did not remain like others, and silently decay in the rocky sepulchre. Such might as well and better be Mohammedans, who also acknowledge Him to have been a prophet and greater than any that preceded Him. His death has no all-absorbing interest for them as the vital deed of his Messiahship.

They have not shared the *power* of His "rising from the dead." If they had died with Him, they would live with Him. But death still reigns in their mortal members. His resurrection has infused no regeneration into the cold, inert and corrupting mass. The life of holiness and heaven has no spark kindled there.

They know not the *joy* of the rising from the dead. The darkness, dampness, coldness of the sepulchre still benumbs their faculties. No angel in white raiment speaks a heart-thrilling dialect to them. They have never wept and kissed His feet and murmured with palpitating heart, "Rabboni, Master." They have never heard His sweet words, "peace be with you," amidst their sadness, distraction and fears. They still question what the "rising from the dead should mean."

But far more professed Christians have never received the resurrection's *gifts*, heard the great command, "Go ye into all the world and preach the gospel to every creature," and understood the grand object of the rising from the dead, that is the redemption of the whole world. They may have some sense of pardoned sin, but they still stand gazing up into heaven as they have witnessed Him rise out of their midst. They know not that He shall come again in like manner, and forget that until that glorious day they are His witnesses. They know the fact, but cannot yet comprehend the meaning of "the rising from the dead."

Lord, endue us with power, and with grace, and wisdom, and peace from the Holy Spirit, to comprehend, to feel, and to proclaim over all the earth, to every creature, what "the rising from the dead" does mean.

FORMS OF OTHER INTELLIGENT BEINGS.—What may be the precise external forms or mental character of the numerous orders of intelligences inhabiting other globes we cannot tell. But both are probably diverse from what is human, though they may be constituted of the same principles or elements, and all perfect in their kind and measure. The animals inhabiting different elements of our earth are exceedingly unlike in their organization; yet systems of bones, nerves, muscles and bloodvessels are found in all. Every one species is perfect, and yet not constructed entirely like any other. Or we may compare the inhabitants of other regions of the universe with the meteors which fall upon the earth in its progress through space, being discharged from other planets or fragments of such. These meteoric stones are composed altogether of metals and earths known to our own globe. But some that are very rare here enter much more freely into their composition; and there are combinations of ingredients which never unite together on earth. So with the spiritual existences of other globes, the same principles of physical and mental constitution may undergo arrangements of new and peculiar beauty and interest, calculated to arrest the attention in wonder and love to ever surprising displays the manifold wisdom of God."

YOUNG CHRISTIAN, THINK!

California is a land of young men, and young women. Christians are young, as well as merchants, and miners, and farmers, and professional men. Young as all are, manv have already amassed fortunes, and are now considering how, and where to spend them. On the other hand, many have been stript of all, and are now inquiring to what they shall next turn. For a hint to either class, and to all between the extremes, we throw together a stirring piece of prose, and one of the most touching appeals in poetry that our language contains. May they, by God's grace, find responses in some hearts, of either sex,

A few of the members of various churches, that came here for gold, have turned their thoughts to far higher ends of life; several have entered the ministry. Are there not some *others* that will seriously consider this subject. Whatever be the denomination of Christians with which the reader is connected, we ask him prayerfully to put to his own heart the question contained in the first appeal, and to solemnly meditate upon the call made from a dear labourer among the heathen which comes perhaps to him, in that which follows:—

"YOUNG MAN THINK.

The world is before you. You have your place in it, and your work for it, to choose. Your time in it is short, and the impress you shall leave upon it will soon be determined.

What will you try to effect for our world? Something or nothing? Will you strive to increase the light of knowledge in it? or will you be content to let the darkness of ignorance continue or increase around you? Will you endeavour to make the region where you shall reside grow purer and more healthful for souls dwelling there, or help to make it more full of moral corruption and poison to its inhabitants? Shall your aim be to save, or to ruin your friends?

Where will you use your energies? Look over the field. China is before you, with its three hundred and fifty million people. India is open to yon, and a hundred million souls await the teachings of Chrisiianity; but they perish rapidly, while those teachings slowly come. The Great West calls for ten thousand labourers, for its enlightment, purification, and salvation. Many a smaller field, yet large and full of promise, calls for the help of good-doing young men. In which of the many places needing your influence shall your efforts be applied? Think, young man, *think:* for vast results, of weal or woe may await your choice.

Sit down and think. When those hands of yours shall be cold in the grave, what will you wish you had done with them? When ten thousands years shall have rolled by, what will you wish you had done with those hands?—*Pur. Recorder.*

THE WAN REAPERS,

BY MRS. EMILY C. JUDSON, BURMAH.

I came from a land where a beautiful light
Is slow creeping o'er hill-top and vale;
Where broad is the field, and the harvest is white,
But the reapers are haggard and pale.

All wasted and worn with their wearisome toil,
Still they pause not, that brave little band,
Though soon their low pillows must be the strange soil
Of that distant and grave-dotted strand:

For dangers uncounted are clustering there;
The pestilence stalks uncontrolled;
Strange poisons are borne on the soft, languid air,
And lurk in each leaf's fragrant fold.

There the rose never blooms on fair woman's wan cheek,
But there's beautiful light in her eye,
And the smile that she wears is so loving and meek,
None can doubt it comes down from the sky.

There the strong man is bowed in his youth's golden prime,
But he cheerily sings at his toil,
For he thinks of his sheaves and the garnering-time
Of the glorious Lord of the soil.

And ever they turn, that brave, wan little band,
A long wistful gaze on the West—
"Do they come, do they come from that dear distant land:
That land of the lovely and blest?

"Do they come, do they come? Oh, we're feeble and wan
And we're passing like shadows away;
But the harvest is white, and lo! yonder the dawn!
For labourers—for labourers we pray!"—*Macedonian.*

THE POETRY OF A WORD.

The following beautiful illustration of the amount of poetry that may be distilled into a solitary word of our language, is given in the Lectures on "The study of words" by Prof. French. What an amount of latent, and we may add without paradox unknown knowledge, is poured from our lips every day. How little we know what we are talking about! The word given is but one of many that we might adduce. Words are like honey-bees, whose hum we hear, whose unexpected sting we feel, that fly in unheeded swarms; but whose sweetness comes from far, has been slowly gathered, and is difficult to get. Words are "Leyden jars" which we are constantly charging with thought, that must be either positive or negative, either for good or for evil, for happiness or for sorrow; and which is retained in them until the day when all that now is shall explode, the elements melt, and the heavens pass away with a great noise. Then, as the depositories of thought, and will, and the spirit of our life, we are told, "by thy words thou shalt be justified, and by thy words thou shalt be condemned. What a world of interest, may be charged into a word!"

But, to our author. He is speaking of the word "tribulation."

"It is derived from the Latin tribulum—which was the threshing instrument or roller whereby the Roman husbandman separated the corn from the husks; and tribulatio in its priminary significance was the act of this separation. But some Latin writer of the Christian Church appropriated the word and image for the setting forth of an higher truth; and sorrow, distress and adversity being the appointed means for the separating in men of their chaff from their wheat, of whatever in them was light, and trivial, and poor, from the solid and the true, therefore he called these sorrows and griefs tribulations, threshings, that is, of the inner spiritual man, without which there could be no fitting him for the heavenly garner. Now, in proof of what I have just now said, namely, that a single word is often a concentrated poem, a little grain of gold capable of being beaten out into a broad extent of gold leaf, I will quote, in reference to this very word 'tribulation,' a graceful composition by an early English poet, which you will at once perceive is all wrapped up in this word, being from first to last only the expanding of the image and thought which this word has implicitly given:—

Till from the straw, the flail the corn doth beat,
Until the chaff be purged from the wheat,
Yea, till the mill the grains in pieces tear,
The richness of the flour will scarce appear.
So, till men's persons great afflictions touch,
If worth be found, their worth is not so much;
Because, like wheat in straw, they have not yet
That value which in threshing they may get.
For till the bruising flails of God's corrections
Have threshed out us our vain affections;
Till those corruptions which do misbecome us
Are by Thy sacred Spirit winnowed from us;
Until from us the straw of worldly treasures,
Till all the dusty chaff of empty pleasures,
Yea, till His flail upon us He doth lay,
To thresh the husk of this our flesh away;
And leave the soul uncovered; nay, yet more,
Till God shall make our very spirit poor,
We shall not up to highest wealth aspire,
But then we shall; and that is my desire."

ARMENIAN MISSION.—The mission of the American board to the Armenians comprises twenty-six ordained missionaries, and thirty-one female assistant missionaries, aided by seventeen native preachers, and forty other native helpers. The issues of the press at Constantinople, for the year past, amounted to nearly nine millions of pages, of which more than two millions were of the scriptures. The publication, with references, of the Modern American Bible, translated mostly by Mr. Riggs, is a new item in the history of the Reformation,

A LADIES FAIR FOR THE BENEFIT OF THE GREENWICH ST. CONGREGATIONAL CHURCH will be held on Thursday evening, 15th of Feb., in the basement story of the Calvary Presbyterian Church, Bush St, near Montgomery. The friends of religion generally are invited to attend and assist so far as may be in their power.

SPEECH OF MR. LATHAM

UPON THE SHANGHAI MAIL STEAMSHIP BILL.

This speech—made Jan. 9th, in the House of Representatives—indicates an intellectual clearness, strength, and statesmanlike comprehension of its magnificent subject, that argues great things for Mr. Latham's future career. It is one of the most masterly efforts made in Congress by a man of his age. We regret that it is out of our power to give it entire. He commences by referring to vast changes going on in

THE WONDERFUL EPOCH IN WHICH WE LIVE.

Sir, I do not speak boastfully when I venture to assert that the achievements of California, though they may seem to be but the work of yesterday, mark an epoch in the history of our race. The discovery and exploration of the precious metals; the rapidly increasing intercommunication between the Eastern and Western shores of this continent the opening of Eastern Asia to our commerce the emigrants from China, the conclusion of a commercial treaty with Japan; the gravitation of the Sandwich Islands towards our Confederacy; and the new life now springing up in Australia and the Oceanic Islands, mark as distinct an era in the human race, and must lead to as complete a revolution in the moral, religious, and political condition of mankind, as was produced, four centuries ago, by the discovery and colonization of the Continent. It was the discovery of America and of the Capes, which transferred the seat of trade from the Mediteranean to the Atlantic States of Europe swallowed up the Italian Republics and gave, first to Spain and Portugal, and subsequently to Holland and England, the wealth and power resulting from navigation and commerce.

The discovery of America not only transferred *power* from one European State to another, but it also changed the relative condition of the people. It gave birth to a class of wealthy merchants, navigators, and traders, to which, subsequently, were added manufacturers and handicraftsmen, who soon struggled for, and obtained political dominion.

The discovery of America, and its gigantic colonization, opened to all classes a field of hardy enterprise, which invigorated both the old and the new continents. The New World gave to the Old World first wealth wealth and prosperity, then political regeneration, and finally a new social developement, improving the condition of individuals.

FUTURE INFLUENCE OF CALIFORNIA.

Now, I maintain, Mr. Chairman, that the occupation and settlement of California by our own hardy pioneers is destined to have the same influence on Asia, and all the people bordering on the broad Pacific, which the discovery and settlement of the eastern shore of America; had on Europe. It will produce an entire revolution in the commerce trade and navigation of the East, followed by a complete change in the moral, religious and political condition of the Asiatics, with whom we shall exchange our products, our wealth and our ideas. The changes in Europe have been the work of some eight or ten generations; but in view of the astounding developement of California within less than a decade, we have every reason to hope that, with the progress of science and the employment of such powerful agents as steam and electricity, the changes prodnced in the East will be so rapid, and so marked by their consequences, as to come within the sphere of our own observation, and to innure to the advantage of the living. For the first time in the history of the world, does a people of European origin—not a handful of adventurers, but a whole state, embodying all the arts of civilized life, and partaking of the highest political organization—wield power on the shores of the Pacific; for the first time does a great nation trade from shore to shore on that ocean. The road to India, which Columbus and his followers sought when they discovered America, is found. It crosses our continent; it is ours from ocean to ocean; subject to our laws, and open to onr enterprise.

I believe, Mr. Chairman, that California and Oregon are destined to re-enact on a large and magnificent scale, the part which Egypt played in the history and civilization of the Old World, and that San Francisco is to be the modern Alexandria through which the wealth of India is to be poured into our lap. As the Old World received its civilization from Egypt, so will a new civilization, science, and the doctrine of the living God, be carried from the western shores of this continent to reanimate the stagnant races of Japan, China and the Indian Archipelago. Commerce is a great fertilizer of the human intellect than war, and a better messenger of the religion of peace than the clang of swords or the roar of artillery.

THE COMMERCIAL ADVANTAGE OF THE UNITED STATES.

It seems to me, Mr. Chairman, that in all respects we are better circumstanced than the British, and in saying that, I would indicate that our commercial relations with China are capable of being improved beyond those of any other country.

In the *first* place, our own population and productions are increasing at a far more rapid rate than those of England or any other country. Our general capacity for increased imports and exports must necessarily apply, also, to the China trade, and thus the broadest basis of an improvement is secured.

Second. We have it in our power, from the advantages of our geographical position to diminish the distance between European and Chinese markets, to spread quicker and more general intelligence among our merchants on the Pacific and Atlantic coasts, and thereby to anticipate wants, assimilate tastes, and meet the demands of distant markets, in advance of other nations.

Third. We have it in our power, with the diminished distances, to reduce the rate of *freights* between China and America, as well as Europe; being not only able, as I shall endeavour to show hereafter, to transport goods between these countries cheaper and quicker than they are now carried, but able

to ship articles which would deteriorate or spoil on long voyages. In this will consist, perhaps, our greatest advantage; and,

Fourthly. We have a new species of enterprise—the passenger trade from China to California, and from California to China,—opened to us, and are sure to retain it almost exclusively, if our merchants and shippers use the same degree of intelligence and watchfulness on the Pacific that is now employed to secure that trade on the Atlantic, between Europe and the United States.

OUR POPULATION.

may now be computed at twenty-five millions, and will, at the close of this century, reach to the neighborhood of a hundred millions, without approximating a ratio of density that could impair either our capacity to import from, or export to, foreign countries. Alexander Von Humboldt, and other writers on America, have estimated that the Mississippi valley could comfortable feed and clothe three hundred millions of people; and it is not presuming too much to allow a hundred millions each for the Atlantic and Pacific slopes. The United States, then, without counting any addition to our territory, such as will undoubtedly be made in the course of this and the next century, is the only nation on earth whose homogeneous numbers will, in the course of a brief space of time, approach and surpass those of the Celestial Empire. Considering, at the same time, that the extent of our countiy is as large as, our climate as varied, and our productions as diversified, as those of China, we have at once the largest basis of our increasing trade, and the greatest field of operation between mind and mind that was ever afforded to two such extensive branches of the human family. On one side is the oldest civilization on earth; immutable customs and usages established through the extent of ages; a very high, though stationary degree of industry; and great fondness of commercial pursuits, limited, however, by imperfect navigation, timid sailors, and a decided inferiority in ship-building.

On the other (our) side of the Pacific is a comparatively new but energetic people, coupling the strength and elasticity of youth with the gravity and experience of past ages; customs and habits everlastingly changing; great mobility, actuality, and adaption to the greatest variety of human pursuits, unceasing activity of mind, unconquerable industry, great fondness of commercial enterprise, love of the ocean as a native element, and a nautical skill, which is already stretching out its hand to grasp the trident of Britain, Can we doubt on which side the commercial ballance will finally incline? It is possible for any present system of statistics to comprise all the elements of computation—all the elements of combination and permutation of which an intercourse with China—in other words, our trade with half the population of this globe—is susceptible? I believe not.

GEOGRAPHICAL ADVANTAGE.

I come now to the geographical advantages possessed by the United States over all other nations trading with China. These are manifold; but I shall content myself here with those which result especially from our position. We approach Japan and the eastern coast of Asia from the Pacific coast, without doubling the Capes; as soon, therefore, as a direct line of communication shall be established between our Atlantic and Pacific sea coasts, we will avoid not only the casualties and dangers attending the circumnavigation either of Cape Horn or the Cape of Good Hope, but save time and expense, and prevent the deterioration of such articles of freight as are likely to be affected by a passage through the tropics.

Mr. Latham calculates that by the Tehuantepec route, and by steamers from San Francisco, the merchants of New-York can have news from China in forty-five days, those of London in fifty-six; while the additional completion of the "Subteraneous telegraph line," a bill for which has already passed the Senate, will make the time to New-York twenty-two days, or to London thirty-two days. Hence American merchants will enjoy superior advantages for operations in the markets of the East. He continues:—

The wants of the Chinese people, the state of their markets, the crops the demand for foreign goods—in short, everything that can effect commercial transactions with that distant country, will be known in so short a period that no time will then be in adapting trade and enterprise to the changes that may have taken place; and where one or two shipments are now made in the course of a year, under circumstances of no ordinary risk, three or four will then be made with comparative safety. It is. therefore but reasonable to say that the new line of mail steamships, as proposed, will find abundance of employment—not only by our own merchants, but those of Europe—and that it will form the most important and remunerative connection between the eastern shores of the old continent and the western world.

PROTECTION TO OUR COMMERCE.

In the absence of large and expensive fleets, the regular visits of our mail steamships to the islands of the Pacific and to Japan, as well as the ports of China themselves, will serve as a protection to our commerce, and lend a certain prestige to our navigators and hardy whalers in those seas. Our government has been reproached by foreigners with not keeping a sufficient naval force in the Indian Archipelago and the Chinese seas to protect our merchantmen—and it has been tauntingly asserted that but for the British men-of-war, which act as high constables of those seas, scouring it of pirates, our commerce in those waters would be entirely annihilated. When our mail steamships shall regularly visit the coasts of China and Japan touching at the Sandwich Islands, spreading intelligence in every direction, and increasing wealth by legitimate means, civilization and Christianity will spread so rapidly, and extend their humanizing influence so far and wide, that the maintenance of an armed force for the protection of commerce will be as unnecessary in those waters, as it is on the coast of Europe.

THE PASSENGER TRADE,—CONCLUSION.

"It is the passenger trade which in late years has added so much to our shipping, and given such ascendancy to our commercial marine; and I maintain that what the passenger trade has done for our trans-Atlantic commerce, it will also do for our commerce in the Pacific. Let a regular monthly or semi-monthly line of communication be established between San Francisco and the ports of China and Japan, and a valuable trade of that nature will spring up, in regard to which we need not apprehend any competition. Instead of, as is now the case, carrying principally Chinese adventurers, indigent labourers and vicious persons, between Shanghai or Canton and California, Chinese gentlemen, wealthy merchants and men of leisure, might visit our country, and perhaps, invest fortunes in our enterprizes. At first it was merely hardy adventurers or exile from Europe who sought the shores of America; now a perfect exodus from the British isles and the European continent seems to be going on, depopulating whole states, and leading to a vast intercourse and an increasing correspondence by letter and telegraph between the two continents. Why should not similar changes be effected in the Pacific? The great mass of Chinese and Japanese people are educated. The Chinese are an inquiring, imaginative, venturesome people, confined and restricted merely by their government, and that government tottering to its foundation. When the Chinese called all other nations "barbarians," they evidently considered only their Asiatic neighbors; and so far as they are concerned, the Chinese had a right to boast of their superiority. They understand political economy, and all other sciences, better than any of their Asiatic neighbors; they are more enterprizing, more industrious, more civilized and more literary than any of them, and they are withal a people of agreeable, docile and winning manners. Such a people, brought in close communication with our own, with thousands of their number now in California, already corresponding with their friends and relatives at home, cannot fail to undergo great revolutions, which will change their moral and social relations, and throw a large portion of them—the debris of shipwrecked political and religious parties—on the western shores of our continent. And, whatever be the shock, when the oldest nation on this earth meets the youthful energies of the newest born—when the slowly gathered experience of forty centuries meets the fructifying influence of general ideas, it cannot be avoided; it must be met; and it is better that we should meet it, with all the peculiar advantages of our civilization and position completely within our control, than that we should prrocastinate or suffer e vents to ourresolution. Our civilization, our society, our political organization, must stand the Asiatic test as they stood the European, and control, remodel and assimulate the new elements. I have no doubt, Mr. Chairman, but that the passenger trade from and to China, and the vast correspondence to which it will lead with that reading and writing empire, will more than compensate the government in a pecuniary point of view, for the establishment of the line of mail steamships contemplated in this bill. I have no doubt but that it will be the first great step toward an entire revolution in the world's commerce—that it will change the complexion and political configuration of Asia, and give a new impetus and direction to the enterprise of our own people. In behalf, then, of the great interests of humanity and civilization, of commerce and navigation, of our great national developement, and the individual happiness and prosperity of our citizens dependent on the passage of this bill, I beseech the committee to give it the attention it deserves, and a support commensurate with the paramount considerations of statesmanship, which have already secured for it the approbation of the country; for, be assured that its passage by this House will be hailed as the cementing of another link in the perpetuity of the progress, power and grandeur of the American government.

HORRORS OF THE SLAVE TRADE.—Commander Lynch, in the official report of his mission to Africa, just published by Congress gives the following instance of the cruelties practiced by the slave traders:—

"Of the horrors of the slave trade, few have a distinct conception. A single instance which occured in this locality, will give an idea of the reckless barbarity which attends it. Prior to recent treaties, English cruisers could not capture vessels of other European nations along the coast, (and cannot now American,) unless there were actually slaves on board. In 1830 his Britanic Majesty's ship "Medina" gave chase to a suspicious sail hovering off the mouth of this river. On board the latter was a female slave, whose presence as much as that of hundreds, would insure the capture and condemnation of the vessel. As the most effectual means of removing the poor wretch from sight—for even her dead body would bear damniug testimony—she was lashed to the anchor, and with it cast overboard.—The search was thus baffled, and the slaver allowed to pass unmolested."

It was well said by Luther;—"If worldly lusts were painted on the wall of a house, we might fly from them; or if they were bound up in a red coat, we might put it off and wear a grey one; or did they grow in the hair of the head, we might be shaved, and make ourselves bald; or were they baked in bread, we might live on herbs; but no, they cleave to thy heart, and possess thee through and through. Whither then wilt thou flee, that they shall not follow thee? What wilt thou put off, that they shall not remain with thee? What wilt thou eat and drink, that they shall not be in thee? Beloved man, the great source of them is in thyself, and thou must in the first place, leave thyself, and fly from thyself."

EMIGRANTS.—There have arrived at the port of New-York, during the last year, (from January 1st to December 15th, inclusive,) 303,943 immigrants, of which, the largest number are from Germany 166,723; from Ireland 79, 004, from England 30,016.

PRUSSIA. The King of Prussia has given orders that no hindrances are to be thrown in the way of the Baptists, who are about to erect a chapel between Barmea and Elberfeld; permission has also been granted the Baptists to erect a temple at Ihren.

JEWISH PREACHERS.—There are upwards of fifty converted Jews now exercising ministerial functions in the Church of England.

MISSIONARIES FOR CHINA.—In consequence of a paragraph in the letter of the Bishop of Victoria, inserted in the *Record*, to the effect that he was not aware of a single clergyman or graduate having offered his services for the China Mission of the church of England, two clergymen, one a graduate of Cambridge, the other of Dublin, are about to proceed to China immediately, in connection with the Church Missionary Society.

JOB IN SANSCRIT.—A Mr. Wenger of Calcutta, has finished a metrical translation of the book of Job into Sanscrit. It has been transmitted to England, for examination by the professor of Sanscrit, at Oxford.

THE PHŒNICIAN ALPHABET.—The French Academy has announced as the subject of its yearly prize for 1856, "The Origin of the Phœnician Alphabet." The prize is 2,000 francs.

The British and Foreign Bible Society issued last year 1,367,628 copies of the Scriptures, being an increase over the previous year of 198,734. The number put into circulation since its origin, in 1814, is 27,938,631.

The arrivals of Foreign Paupers at New York is attracting much attention.

The Bill for a Telegraph to the Pacific is before the House of Representatives, reported from a committee on Territories.

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貴客光顧可也

Drexel, Sather & Church

喁嚦沙咲吖哼治銀行在孟
甘麻乙街口金嗎吵街轉角找
換金砂價錢極高本行並
收貯銀両 貴客光顧可也

Pacific Loan & Security Bank

巴思拂生揭銀行在孖毡街
第九十八号倘有銀両到貯
者每百員每月計回息銀一
員半如五員已上者方可收
貯給回契紙或本省本府本
城紅契或合衆国総局执照
為按本行亦有銀両出放但
欲光顧者按質可也司事係
嗎吮活喊鎛二人

J. W. Tucker

未士浔架常有金鏢鑽石戒
指金銀首飾等項出賣鋪在
孟甘麻乙街一百二十五号本
鋪貨物甚美價錢甚平
貴客光顧可也

Hunt & McCall

未士痕並墨歌常有唐山米
及各国米發賣寫字楼在化
喃街八十九号 貴客光顧
請至本處便是

New Orleans Ware House

啾阿連貯棧在加利科尔街
喙倫士横街轉角上第四间
常有銀両出放或以貨物作
按代支載脚税項等事如以
貨物作按者不用棧租
貴客光顧請至本貯棧面議
便是

Tuck Lung Ho

德隆号在二埠吵架免度常
有雜貨伙食叢行、貴客光
顧請至本店便是

Blumenthal

未士布炉文參常有上好各
色絨便賣鋪在唐人街直下
第一百三十八号便是

D. L. Ross & Co.

羅士号常有船隻開行往
唐山或往别国各鎮埠鋪在
挼打乙街一百一十三号近和
勝頓街便是

Wm. Steinhart & Co.

未氏士田乙号常有自帶來
各様粗幼衣服靴鞋併各色
紅法建頭綉貨等項叢行鋪
在吵架免度街第六十二号

Coleman & Co.

高炉文号係買賣經紀在加
利科尔亞街第五十六号佛
倫街轉角便是

W. F. Greene

未氏記嗹狀師寫字楼在孖毡
街口孟甘麻乙街西北角在孖
毡街第一張梯上二層楼便是

J. W. Whaling & Co.

威淩号寿板店在吵架免
度街第一百七十一号在加呢
街角近由蚁哟帶來各様大
小寿板鉛鉄骨箱叢賣併
包拾骨骸寄往别處决無失
悞工價相宜
威淩[illegible] 謹啟

Chas. Bavis

未士啷歷年包办报税事務
甚是妥當寫字楼在税館
左側便是

Hughes & Hunter

未氏吠時唦打承办唐人上
税事務極之精通忠厚寫字
楼在吵架免度街轉角挼打
乙街第七十六号是也

Wm. Reynolds

未士喊林嗹那常接办税館
报税事極之精通價亦相
宜寫字楼在吵架免度街挼
打乙横街轉角便是

Brown, Pratt & Tracy

未士啷唧挼咩併哌礼时三狀
師包办官司案件等事寫
字楼在契礼街孟甘麻乙街
轉上第六百零七号由梯上
右边房便是

F. Kuhl

未士茄炉包接印掃唐番字
式館在咲打街坐都啷併加
尔二横街之中或问李根便
知 貴客如有字式到印者
工價甚相宜也

A. T. Farish

未氏花梨士店常有雜貨
伙食具脊叢客舖咪利運
依街併吧拉沙街角便是
價錢相宜 貴客光顧可也

加利科尔亞火船公局本年
正月内行船日期規條列左
本公局火船往吵架免度一
号名鳥窩船主名西磨每
逢礼拜二四六日下午四点鐘
在化乙賀馬头開行一隻名
嘜地笠船主名灣八每逢礼

California Steam Navigation Company

拜一三五日四点鐘開行順埋
咄吥時地方各客如往咪利
運者搭本公司火船至吵
架免度攜地结紙為凴過
船便是
往士嗎頡火船順埋嗎顛尔
士地方船名吁呢利也船主名
吁建連每逢礼拜一三五日
開行又一隻名吠乙打船主名
格叻每逢礼拜二四六日下午四
点鐘開行便是
本公司火船在埠往故魯沙
咧布路乎士併埋各中途之
處每日下午四点鐘開往埠
在吵架免度每逢礼拜二四
六日十二点鐘開行便是也
貨脚完交之後起貨寫字
楼在積咀街坐挼打乙並佛
倫二横街之中便是
加利科尔亞大船公局值理
首人未士千拿乙收銀便是
正月初一日謹識
吁呢利也火船併吠乙打火船
往士嗎頡自正月初一日起船
尾房水脚銀減至六員船头
位減至三員貨位每墩減至
五員加利科尔亜火船公局
值理首人千拿乙一千八百
五十四年十二月三十日謹識

又有一新火船名君薛地船主
名吧契礼在巴尸拂馬頭每

St. Anson City

逢礼拜二四六日四点鐘開行
往吵架免度如搭往咪利
運者至二埠即過咽打拜孫
士火船便是每墩貨脚銀
三員坐山係未士執文

Steamer Eclipse

吵架免度陌嗜公司有火船
一隻名倚嗔啞士船主名孫
唎士在巴尸拂馬头每逢礼
拜一三五日四点鐘開行往吵
架免度每逢礼拜二四礼
拜日下午二点鐘回埠本火
船另有一房特設之以備唐
人方便者也寫字楼在佛倫
街九十五号坐山係軒時
併波士窩二人

Robert Reed

拉筆咧買賣经纪常有
花旗英人佛喃西貨物併
有唐山米糖茶各項雜貨
叢客寫字楼在新客商
會館坐北边二層楼第二
十号房便是本處併承
接包办買賣客商貨物
貴客光顧可也

Chinese School

礼拜堂每逢礼拜日一点
鐘又晚上六点半在此講解
耶穌聖書敢請 諸君移
玉至此同心敬拜 上帝致
荻耶穌救世之益是所厚望
每礼拜二三五晚六点半鐘
在楼下書館教讀番書学
習番語如欲学習者祈至
此雅敘又每礼拜三六日一点
鐘有花旗醫生在此看症
施葯倘有恙者不拘内外
症至此取醫葯調治分文
不取也

Himrod & Jones

未士譙咩併嚩士常有唐山
花旗呂宋加拉巴米發行舖
在佛倫街八十一号 貴客
光顧可也

Stott & Co.

士嗹号自丞喋吵及各様火
酒併自帶来各色灯洋枝
灯灯筒灯心及天地球叢賣
本号在散沈併孖毡街東南
角便是丞房在哌拉街脚下
近哪必啱是也

Samuel Adams

未士三吠亜泵士開張葯舖
生理在契礼街併都本横街
之角即在同叢館之左側常
有各国鮮明点葯叢賣如
有唐人到此光顧者空以礼
貌相代即礼拜堂每礼拜
由他取葯施贈唐人他空然
減價甚平也

貨物行情
唐山上白米每磅 [illegible]
花旗米 [illegible]
唐山上白糖 [illegible]
冰花 [illegible]
猪油 [illegible]
火腿 [illegible]
洋烛 [illegible]

Lith by F Kuhl

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一 十九号 唐甲寅十二月三十日

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年二月十五日錄

東涯新錄之設無非欲唐人悉知花旗規矩事例及其心之意念如何故今將花旗衆人心意錄之以便 諸君皆明矣然其云唐人來赵此埠者屢遭各国無知之輩戲弄凌辱強橫捕害等弊者皆由不效花旗粧裝扮之故耳現金山乃新闢之疆各国之人來此者皆恭敬之道其規矩如白人俄羅斯国極治呂宋等数国其装扮与花旗有些不同惟其到此皆效花旗装扮乃唐人不然始也唐人來此埠俱着番衣至迄日皆着唐衣者居多故衆人見之以為不遵規矩更晚唐人非欲久居於此故仍有離怨之意若果改換服飾与花旗無殊則伊心仰望唐人亦欲久居時來本埠必致興隆矣故花花旗人欲無論何国之人到此者必久居於此或入伊籍更好斯是花旗衆人之喜望也儒唐人云我至此作客或採金者不过三年五載但得財帛即回国也若如此云愿花旗不准一唐人來矣或云花旗人到我中国者豈欲其改装服飾久居中国乎伊云我花旗人到唐來者不过通商貿易故三兩年即回国矣况通商貿易彼此均有利益專在受益者更廣伍怡和所获之財業豈与本国之人貿易而得乎花旗所获益者微矣至唐人來此埠者採金居多作客者稀今帖亦消中国之貨衣服自販來沽諸又不至此居住乃独欲來採金耳復思黃金乃金貝之物誰肯被人掳其金貝而出国乎故花旗人云如此實無益于利益於本埠也必不改装服飾尚有行街致被下人及小孩所見異様服飾故有戲弄之弊但異樣衣服者遇有欺凌之事花旗人亦不能管理如番人到中国被人戲弄凌辱亦有不肯人保護代其伸冤乎官府亦不肯理此各国皆然也若唐人肯行改装則則花旗貿易者及工藝之人皆必彼此來往相交如朋如友倘遇有凌辱等弊端其必然保護無顧替其伸冤理屈豈不可乎

昨礼拜有一雲梨船至本埠來新文紙云目下各項生意極淡屋租高昂凡為商賈者实難获利多有资本金空不知幾几至採金者於一千八百五十四年共所採出之金計值艮四千五百三十三萬一千四百三十元惟本埠旧岁所運出口之金共計值艮五千一百五十萬零六千一百三十式元少此至相比較則本埠旧岁所運出口之金尚少過雲梨旧岁共所採出之金計值艮六百一十六萬四千七百零式元旧岁雲梨所採之金並本埠所出口之金共計值六九千六百八十三萬七千五百六十式元雪梨旧岁所採出之金比上年計少千零三十式萬三千三百六十元本埠旧岁所採出之金比上年亦計少五百四十萬零零八百式十四元如此兩處旧岁旧共計少二千三百七十三萬四千一百八十四元採雪梨新聞紙云旧岁所採之金比上年稀者其緣故有二一因做金多有作生意或作別業更建造房屋開耕田園安居樂業由此採金者甚稀此二緣旧岁共有七处地方新尋出金致人多往此致空廣光明之故耳然本省亦如是也但伊處有埠名啜亥制也此埠之人則多加利科尔亞一省之人若如此何本年所採之金尚少過本省由此觀之則加利科尔亞省乃最好金之地自昔迄今未聞有如此之地也然後亦無有何处產金能勝於本省者矣

本城布政司倉庫現存得艮一十九萬九千五百七十九元此艮經擬定一大半將來買屋地以作本省水車会之產業矣

本埠昨本月收得屋稅並杉租生意等項艮共計七萬五千九百一十九

據架林啤新聞紙云在地呍板地方有一匹採得一丸金重五六十個安士約計值艮八百元又附近之地亦採得一丸金重六十三個安士又在高路布地方有人每日能採得金七個安士至十個矣又在亞多拉多地方有二人合伙採金其資坭約往五里之路方有水淘洗一日可採得艮一百元云

據前廿五日新聞紙云在嘜士篤阻士地方有一河名堅士分如金現各皆聞之故昨礼拜一有火船名哥礼也載有貨物搭客滿載前往矣

有一舖名採金者找換之銀行在孟甘麻衣街反臣街角備有銀両安貯本行者每月每百元計息艮一元半如一百元以上限貯六個月則每月每百計息艮式元若有金砂金条金石等到本行兌換者便錢極高此艮行每日至下午五点半鐘閉門但礼拜六則至夜晚十点鐘方閉門以倫貿易者方便倘有金砂艮両以圖穿剌封堅固貯在本行者包無誤也

Miners' Exchange Bank

唐山上白米每磅討至算
花旗米 算至討
唐山上白糖 算至甘
烏龍茶 算至村
色種茶 算至村
洋燭 算至算
猪油 算
生油每加倫算
孖站烟每萬算

本士咑號并蘭哆美架咨館在孟甘麻衣街加呢二橫街之中第一百号每逢礼拜六有田土船夏家產物業各項出投 貴客光顧可也

Wainright, Randall & Co.

The Oriental:

OR, TUNG-NGAI SAN-LUK.

DEVOTED TO THE DISSEMINATION OF INFORMATION RELATING TO
Christian Missions and the Eastern Hemisphere;
AND TO THE
Religious and General Improvement
OF THE CHINESE.

"*Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim*" [China.] Isaiah 49: 12.

Rev. WILLIAM SPEER, Editor.

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☞ Letters relating to business in the Chinese Department may be addressed to Mr. LEE KAN, care of Rev. Wm. Speer.

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WHITTON, TOWNE & CO. Publishers.

SAN FRANCISCO:
THURSDAY MORNING, FEBRUARY 15, 1855.

CHINESE NEW YEAR.

The day after the present number of our paper is issued is the first of the Chinese year. Their whole population previous to it pay off all old debts; and then renovate houses and shops, faded dresses, wrinkled faces, and sore hearts. From the white and thin cued patriarch to the urchin who cachinnates over the explosion of his fire crackers, it is a day of universal rejoicing. The new year is every body's birthday. All count from it; so that an infant born on the night before is two years old on that morning. New inscriptions, poetical or superstitious, are pasted, in blazing red, over every part of their buildings. Every body visits, in his finest garments, and is visited in turn. There are heard on every hand the thunder of gongs, drums, and every other noise that wood, metal, catgut, merry muscles, and boisterous lungs, can compound. The reports of bad gunpowder, snapping, fizzing, cracking, and roaring, from ordnance of all sizes, between a boys popgun and a war-junk's twenty-four pounder, help the heart of the old empire to give another grand beat, and heave the tide of life for another year.

But amid all the riot of this greatest of Chinese festivals there are seen none of the confusions and contusions that disfigure the day amidst our own Anglo-Hibernian race. Amid all the debauchery of the ensuing feasts there seems no disposition to quarrels and mutual injury. Each one is merry and obsequious, and expects every one else to put on all the manners he has ever been taught upon so important an occasion.

There are forms of salutation appropriate only to this festival. The merchant, swimming along in a cloud of blue silk, and flourishing his fan, sees a friend. With many bows they mutually shout *Sze sze yu i*, "your business all to your wish;" or *Tsoi fat man kam*, "your wealth produce myriads of gold;" or *Hop sam, hop seung*, "all to your heart, all to your mind." The young graduate falls upon a chum, and they exclaim, *Tsoi pat shang fa*, "may your flourishing pen blossom;" or *Tuk chim ngo yu*, "may you only divine by the head of the *ngo*," (a fish consecrated to the god of literature,) *Tso yat pan kwai*, "soon may you pluck the cinnamon flower," or some such sophomoric form of good wishes for each other's literary success. As the family of some patriarch gather round him to wish additions of many more years to his life, he blesses them saying, *Tim fuk, tim shau*, "sweet blessings, and sweet old age be yours." A mother salutes her friend with *Wong fu, yik tsz*, "may your husband flourish, and your family increase." But we need not multiply these illustrations of the kind wishes expressed, the sentiments felt, and the general rejoicing which characterizes a Chiuese New-year's day It is but little we see of the more genial and admirable side of the Chinese in the depressed and unhappy condition in which they are in California.

THE REPLY TO GOVERNOR BIGLER.—We would state for the information of many inquirers, was written by Mr. Lai Chun-chuen, a Chinese merchant of this city connected with the firm of Chai-lung, and without assistance from any foreigner. It was translated by the editor, just in the order, and sentence for sentence, of the original. Americans are surprised to witness the intellect displayed in this and other compositions. But there are many Chinese state papers that would be creditable to any living politician; and there are numberless other writings, ancient and modern, that display what to people of the West is deemed wonderful ability. No other nation of people under so unprepossessing an exterior hides so much multifarious knowledge, acuteness, patience, and self-esteem.

Thou shalt neither vex a stranger nor oppress him, one law and one manner shall be for you, and for the stranger that sojourneth wtih you.—*Moses.*

EXTRACT OF A LETTER FROM BANG-KOK, SIAM. It is known to most of our readers that large numbers of the Chinese have emigrated to Siam, as well as to other lands to the westward of their Empire. The following remarks are made in reference to Chinese emigrants in California and Siam, by a missionary who has spent several years in the latter country:—

"The American side of the Pacific has become the seat of a great empire, and one of the most busy marts of commerce. When you left China you could scarcely have thought that you could so soon find so large a field for operating among the same people, without leaving the bounds of your own land. But God moves in a mysterious way his wonders to perform; in a way we little expect, and by means which had entered into none of our plans does he accomplishe His purpose of extending the knowledge of the gospel over the world. The last several years, since we left America, have done much towards bringing the ends of the earth together and making the different nations acquainted with each other; and although its immediate and most apparent influence has been to weaken the restraints of the gospel upon men from Christian nations, still the final results will doubtless be to further God's purposes of mercy to this fallen world. I hope you may be greatly blessed in your work among the Chinese of California. God has doubtless a great work for that people to do. He has preserved them as a separate and still widely extended empire for ages, and is now scattering them widely, not only over this Eastern world, but even to the Western Continent. What sort of citizens they will make under a free government, I know not. Here, they are the most peaceable and industrious portion of the inhabitants. And more has been accomplished among them in the way of missionary work than among any other class."

The writer gives the following account of his own labors among the Siamese and Chinese in Bangkok:—

"The soil we have to cultivate is as hard and rocky as your own golden mountains. If eventually it shall yield as rich a harvest, we shall be abundantly repaid for all our toil. For years it was doubtful whether we should be able to secure places for residence; and we were about to abandon the field on this account, when the providential death of the late king, and the accession to the throne of a man more friendly to Europeans removed this obstacle from our path, and we have been able to secure a good location and have two good dwellings up, and are now pursuing our work in a more regular manner than formerly. We have collected a school of twenty-three pupils, mostly Siamo-Chinese boys. Mrs. —— spends some time every week in connection with one or two other missionary ladies, in the female apartments of the king's palace. You will have some idea of her work from her letters in the *Foreign Missionary*. My own time is given principally to preaching and translation of the Scriptures, which seems to fall to my lot for the present, though I hope to have assistance in this department before many years. We can say little as to success. It is the seed time with us, or rather it is the time of clearing the jungle and breaking up the soil. But the harvest will come, if we patiently and prayerfully wait for it. This wilderness shall become a fruitful field, shall bud and blossom as the garden of the Lord. We have two Chinese members in our little church. One of them was formerly connected with the Mission of the American Board, and when they broke up here joined us. The other, a young man, has been hopefully converted in connection with our labors, the first fruit of our efforts among the heathen. The Lord make the little one to become a thousand and the small one a great people."

SHANGHAI—ITS NATIVE TRADE.

This port is probably that which will be most intimately connected with California in the commerce of the future. It is situated in lat. 31 deg. 24 min. N., and long. 121 deg. 32 min. E., near to the mouth of the Yang-tsze-kang river, the Mississippi of China. The country about Shanghai is flat, the soil alluvial and moist, and the climate hot in summer, though there is ice in the winter. The following account of the vast Chinese trade—now greatly interrupted by war—of which Shanghai is the emporium, will interest our mercantile community. It originally appeared in the Hong-kong Register.

"The city of Shanghai is situated about fourteen miles from the sea and on the right bank of a river of the same name, which flows into the Yangtsz' kiang at a small distance from its mouth. Ships of the largest size can ascend the river and anchor in front of the city, although a pilot is sometimes indispensable, and it is difficult to avoid getting on shore. Captains, experienced in these seas, say notwithstanding, that the approach and entry of the river present no less difficulty. The city has a rampart or wall with a circuit of five or six miles. It has many embrasures where cannon might be pointed, but it is so narrow, in some places, that it would be impossible to manage artillery on carriges. The wall is without bastions, exterior defences and ditches. The houses of the suburbs, moreover, which form whole wards on some sides, are built close to it. It has five entrances, each consisting of two gates, but without drawbridge or other defence. The streets are narrow and filthy to a degree difficult to be imagined. Shops of all kinds are numerous, or to speak more correctly, every door is a shop. The city contains at least 300,000 souls. Along the river the houses are washed by the water.

"Shanghai is truly the port of the city of Suchau, which is about 150 miles distant by the river. Suchau is considered by the Chinese as the paradise of their country. Those who have succeeded to an inheritance those who have obtained sudden riches, in a word, those who wish to spend some thousand dollars merrily, betake themselves to Suchau. Here are found the best hotels, pleasure boats the most sumptuous, the most pleasant gardens, the fairest ladies. The fashions for the dresses and *coiffure* of the fair sex change in China every three years, and these fashions proceed from Suchau and give the laws even to the ladies of the court. The circumstance of being so near this city and the mouth of the Yantsz' kiang have made Shanghai a mercantile emporium. The Yangtsz' kiang is a river that washes the walls of Nanking and of several other provincial capitals, without reckoning an immense number of inferior cities, as it is navigable for large vessels for more than a thousand leagues into the interior. Indeed the navigation of this vast river is of the greatest amount. In it there are several ports of great resort. In that of Hankau, in the province of Hukwang, and situated 600 leagues from the sea, are found continually assembled from six to eight thousand vessels. The river besides receives a vast number of tributaries, all more or less navigable, and its mouth, as already mentioned, is contiguous to Shanghai.

"The vessels which arrive at this port are known, at the custom-house, as those of the north, of Fuhkien, and Canton. The vessels of the north come principally from Kwangtung, or Canton, Liautung, Tientsin, (at the mouth of the Peiho, the river which passes Peking,) and from the province of Shantung. The vessels of Kwangtung and Liautung are the same as those of Tientsin. Those of Shantung proceed from the different ports of that province. Both are known under the name of vessels of the north; all that come to Shanghai annully at the commencement of the northeast monsoon amount to 900. From Fuhkien about 300 come annually, but a greater part of them come from Hainan or Fomosa, and some from Chusan and Ningpo, also from Manila, Bali, and other ports prohibited to the Chinese. About 400 come from Canton, a great part proceed from Macao, Singapore, Pinang, Jolo, Sumatra, Siam, and other places prohibited to the Chinese

"The vessels therefore of the outer seas which come to Shanghai annually are 1600, although in some favorable years they have amounted to 1800. Taking these vessels at an average of 200 tons, we shall have an importation of 300,000 tons. Although the vessels of the north are 900, and those of the south only 790, these latter have a greater total amount; among the former are many of only 60 tons.

"The vessels of the north bring a greater quantity of a dry paste, known under the name of *tapning*, the residuum or husk of a leguminous plant called *teuss*, from which the Chinese extract oil, and which is used, after being pressed, as manure for the ground; great quantities also of the same plant unpressed, hams and salted meat, oil, wine and spirits, timber for ship building, wheat, chesnuts, pears, fruits, greens, &c., come from the north.

"Fuhkien they bring sugar, indigo, liquid and dried, sweet potatoes, salted fish, paper, black tea, and soup; from Canton, sugar, cinnamon, Canton cloth, fruits, glass and chrystals, perfumes, soap, white lead, &c.,

"The vessels arriving from Singapore, Malacca, Penang, Java, Jolo, Sumatra, Borneo, &c., and which are entered at the custom-house as coming from Fuhkien or Canton, bring European goods of all kinds, opium, flints, pepper, shark's fins, deers' horns, cochineal, hides, nails, nutmegs, liquid and dried indigo, bicho de mar, birds' nests, mother o'pearl, shells, tortoise shells, ivory, buffalo's humps, sugar, canes, betel-nut, sapan-wood, ebony, iron, lead, gold-thread, and all kinds of wood for spars, ornamental and fragrant, as well as materials for dying and medicine, coming from the Red Sea, the Persian or Indian seas, and the isles of Polynesia.

"The ships of the north, that is those which return to Kwangtung, Tientsin and Liautung, carry away cotton, some tea, paper, silks, and cotton stuffs from Nanking and Suchau, European goods and flints, opium, and a great part of the sugar, pepper, bicho de mar and birds' nests, &c, which the vessels passing under the name of Fuhkien and Canton bring to Shanghai. Some of them however return in ballast. These last mentioned vessels return with cargoes of cotton, earthen ware and porcelain, (especially for Formosa,) salted pork, green tea, raw and manufactured silks, native cotton cloth, blankets, hemp, dried pulse of various kinds, fruit, and a part of the goods brought by the vessels from the north.

"There is besides an interchange of a vast number of articles connected with the coasting trade, such as baskets, charcoal and coal, wood, straw, pipes, tobacco, gypsum, varnish, umbrellas, mats, lanterns, sacks, sponges, fruits, vegetables, &c.,

"There comes besides to Shanghai by the Yangtsz' kiang and its branches, vessels from various ports, amounting in all to 5,400 annually. These never put out to sea, at all but convey into the interior the goods brought by vessels from the south and the north, as well as transport from the interior the goods to be despatched by these vessels. In addition to the vessels employed in the inland navigation and those which go to sea, amounting as has been shown to 7,000, there are at Shanghai innumerable boats and barges employed in fishing and in conveying passengers and goods.

"It may be referred from the foregoing description that Shanghai is not only a point of great trade in imports and exports, but also an emporium where there is an exchange of national and foreign commodities between the southern and northern parts of the empire.

A HILL TEMPLE AND TOMBS.—The Rev. Dr. Medhurst in a narrative of an expedition in October last, from Shanghai to the Tai-hu Lake, describes a small island in the midst of that body of water, from which a peak rises the height of 1000 feet above the level of the sea. "There was a temple on the top which was closed, and we understood was only opened at the new and full moons; when people went up thither to burn incense. On account of the strong winds it has been found impossible to preserve the temple from injury, with such fragile material as the Chinese employ, exactly on the summit of the mountain; and so a hollow has been selected in which the building is located, with a heavy wall in front to protect it from the fury of the blast. Buddhist priests abounded on the island, and the tombs were numerous and some of them costly. We saw one in the course of erection which was to cost $10,000; and was intended for the repose of the remains of a single individual. Tung-ting-san seems to have been selected by various rich Chinese, who have fulfilled their term of office, or retired from business, as a quiet place in which to spend the remainder of their days; and as affording various spots out of which a lucky one could be selected in which they might repose after death."

HEAVEN VERY NEAR.

Oh! Heaven is nearer than mortals think,
When they look with a trembling dread
At the misty future that stretches on
From the silent home of the dead.

'Tis no lone isle in a boundless main,
No brilliant, but distant shore,
Where the lovely ones who are called away
Must go to return no more.

No—Heaven is near us; the mighty veil
Of mortality blinds the eye,
That we see not the angel bands
On the shores of eternity.

Yet oft in the hours of holy thought,
To the thirsting soul is given,
That power to pierce through the mists of sense,
To the beauteous scenes of Heaven.

Then very near seem its pearly gates,
And sweetly its harpings fall;
Till the soul is restless to soar away,
And longs for the angel call.

I know, when the silver chord is loosed,
When the veil is rent away,
Not long and dark shall the passage be,
To the realms of endless day.

The eye that shuts in a dying hour,
Will open the next in bliss,
The welcome will sound in a heavenly world,
Ere the farewell is hushed in this.

TO OUR FRIENDS.—We wish to enlarge greatly the circulation of the *Oriental*. You have seen in the numbers thus far the position it aims to assume. A great deal of information has been thrown out through this channel, both new and important to the community. We will strive constantly to improve. Yet the maintainance of this paper, upon both the English and Chinese sides, and for both editor and publishers, is accompanied with much labor and expense. It brings no pecuniary recompense to any of us. Now we feel that we can ask your assistance. Will not you add a name or two of your friends to our list? Please try. The Publication Office is 151 Clay Street.

SCRIPTURE ILLUSTRATIONS.—THE LAMP DESPISED.

"He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease." (Job 12:5.)

In passing through tha streets of a Chinese city, one often tramples upon broken pieces of the pottery lamps thrown out of the shops and houses, and in a morning walk among the tombs you behold them lying strewn where they have been set to burn as an offering to the spirits of the dead. Their form is but a clumsy stalk widened and cupped, so as to contain a small quantity of oil, which is expressed from the *fa-sang*, called by us "ground-nut, or pea-nut." It is lit by a piece of dry or porous *tang-tsò*, or lamp-grass, which is hung over the side, and retained in its place by a little copper coin laid upon it. These lamps are exceedingly coarse, common and cheap. Several hundred of them may be purchased for a Spanish dollar. They are "a lamp despised," as was some equivalent utensil among the Idumeans and Jews. But go to the midnight chamber of a family, or to a warehouse filled with silks and other precious commodities. They know not at what hour a band of robbers may have corrupted or overpowered the street watch, and enter their abode, to carry them off to some hill fastness, thence to be released only for a large ransom-fee. They know not at what moment the conflagrations common in the dry season may wrap their residence in flames. They may be siezed with a sudden attack of sickness. They lie ever in wakefulness, and keep one of these tapers burning, whose slender ray makes objects dimly discernable, and may be enlarged in an instant. And they set it down before the shrine of the goddess who protects the family, that it may please and propitiate her. So it will be seen how apt and beautiful this familiar figure would appear to a man of the East. One that is in trouble is to the thought of his neighbor that is at ease (in no anxiety, or apprehension) like the coarse despised lamp, which he yet values above price as a useful and precious friend in time of his own darkness and distress.

RELIGION IN THE UNIVERSITY OF VIRGINIA.—A correspondent of the *Religious Herald* writes that there are about 500 students in this Institution, of whom one fifth are professing Christians. Every Sabbath afternoon there is a prayer-meeting, attended by from 80 to 100 students. There are smaller gatherings during the week for the same purpose.

FRANKLIN'S ADVICE TO TOM PAINE.—We have heard men quote, as authority for infidelity, the name of Benj. Franklin. He tells us when young he "was a perfect deist; that his arguments had perverted some other young persons, particularly Collins and Ralph. But, in the sequel, when he recollected that they had both treated him ill, with the smallest remorse; when he considered the behaviour of Keith, another free thinker, and his own conduct towards Vernon and Miss Reed, which at times gave him great uneasiness, he was led to suspect that though it might be true, it was not very useful." When consulted by Paine, probably, in relation to the publication of an attack upon the Bible, his reply was, "If men are so wicked *with* religion, what would they be *without* it.—I would advise you *not to attempt* unchaining *the tiger*, but to burn this piece before it is seen by any other person." Paine did unchain the tiger. The beast eat up its master, and many of his followers. It had a royal feast in the French Revolution. O, that it may never be unchained amidst the homes, and families, and young men, of America. The debauched life and wretched death of Paine should be a warning to every young man to *keep out of the way* of "the tiger." Ask yourself, and observe your companions, and read all history, and tell us whether the words of the Earl of Rochester, after a life of "free thinking," and freedom from all restraint, which hastened his death, are not profoundly true. Laying his hand on the Bible, he said to a gentleman by his dying bedside, "There is true philosophy, This is the wisdom that speaks to the heart. *A bad life is the only grand objection to this book.*"

MISSIONS OF THE METHODIST CHURCH.—At the annual meeting of the General Missionary Committee and Board of Managers of the Missionary Society of the Methodist Episcopal Church, appropriations were made for the support of the missionary work of the Methodist Episcopal Church for the year 1855, to the amount of $75,907. Of this, $10,000 was for China, and $7,500 for India; the remainder for Africa, Germany, France, Norway and Sweden, South America, and New Mexico.

For the German population in the United States $46,700; for other foreigners including Chinese, $17,850.

Total amount for Domestic Missions, was $83,093—making and aggregate appropriation of $260,000 for the Missionary work at home and abroad.

The article on "Chinese testimony" is from an able member of the San Francisco bar. While we should dissent from some of the opinions expressed, yet the views presented commend themselves to the consideration of every thinking man. Our columns are open to well-written communications on topics involving the general interests of the Chinese.

DANGERS OF THE SEA.—In facts like the following what a lesson have then that "go down upon the sea in ships" to be ready for the Son of Man.

Mr. E. Meriam, in a letter the the *New York Commercial*, writes:

"In looking over our voluminous memoranda for the past year, we are forced to the conclusion that the loss of human life by shipwreck, during the last twelve months exceeds *four thousand*. The "City of Glasgow" numbered in one vast ocean grave, 370; the "Tayleur" 370; the "Staffordshire" 180; the "Birkenhead," a vast multitude; and besides these are the "San Francisco," "Arctic," "Powhattan," "New Era," "Victoria," "Yankee Blade," and a great number of others. The mortality by shipwreck is awful, and as we count up the dead, we are amazed at the waste of human life. Every thing is done for speed and decoration, and little, very little, for safety."

INTRODUCTION OF TEA.—The Dutch were the first who introduced it into Europe from Japan. From Holland it was introduced into England by Lords Arlington and Ossory, in 1656; and through their influence, tea drinking became fashionable. It appeared so inconsistant a mode of treatment, to drink the infusion and reject the leaves, that in many instances, the opposite plan was adopted, of boiling the leaves, chopping them, using them like spinach, and throwing away the wat r. Antiquarians speak of much earlier introduction of tea into Europe, and of such a curiosity as Oliver Cromwell's tea-pot being still in existence—but we believe with little foundation in truth. In 1680, however, shortly after coffee houses were established, they were looked upon by the English Government with great jealousy, as being places were men congregated and talked politics too freely; and in order to check their increase, a duty was laid on all liquors sold in coffee houses, and among them infusion of tea is mentioned.

D'Israeli, in his "Curiosities of Literature," introduces a handbill of one Thomas Garway the first man who sold tea by retail in England—This paper asserted that tea was sold for 6*l.* and even 10*l.* sterling the pound weight, and that it was but little used until 1657, and continues to say that "by the knowledge of the said Garway's continued care and industry in obtaining the best tea, and making drink thereof, very many noblemen and physicians have ever since sent to him for the said leaf, and daily resort to his house to drink thereof. He sells tea from 16s. to 50s. the pound.

For the Oriental.

Admission of Chinese testimony.—The question of the propriety of excluding the testimony of Asiatics from our criminal courts is one of grave importance. The idea has been adopted into our State from the Southern States and is one of the natural results of their state of society. Necessity may justify it there; but there is no necessity for it here, and no justification for placing any man because of his descent in the same position as the felon—as one utterly unworthy of belief. The tendency of modern legislation throughout these countries where the common law exists has been to remove the disabilities of witnesses, and to allow the jury to judge, in every case of the weight to be given to the testimony of the witnesses. The restriction is now generally confined to parties to the suit, and persons standing in confidential relations to each other—as husband and wife, doctor and patient, lawyer and client. In these cases the exclusion is a privilege. But the *general rule* is to admit *all* the testimony.

In some of our States, parties to the suit are now allowed to testify in their own behalf. Whether this is wise or not, I cannot say from experience; but I think that the general feeling among the bar is in favor of admitting all the witnesses that can be produced and leaving their credibility to the jury.

I have not in my professional practice discovered any peculiar want of truthfulness in those tainted with negro blood. I have found negroes to be just as honest as other men in the same position in society. As far as I can judge of other men's motives, I should say, that neither fear of future punishment at the hands of the Almighty, nor of the pains and penalties of perjury, have any effect upon witnesses. A correction for this crime is so extremely rare, so almost impossible, that the fear of it has no effect upon the witnesses. As to the religious fear, I do not believe a witness thinks of it unless his attention is called to it by counsel.

It may be, and it probably is the fact, that the feeling which influences men to speak the truth may be born of the religious feeling of the community. But wherever it comes from, *that* is the controlling motive, and the only one upon which any dependence can be placed. Experience has shown that the higher the position of a witness in society, the better, as a general thing, is his character for truth and veracity; the lower the class, the less is the weight of the evidence. All these things a jury can weigh, and it is better to let them adjust the scale than to attempt to do it by inflexible statutory enactments. Such a course must frequently result in great injustice.

The controlling motive of which I have spoken depends entirely upon the recognition of truth as a virtue, and the force of the motive will depend upon the estimation in which this virtue is held—as to whether among Asiatics this virtue is held in such low estimation that slight influences will work a departure from it—whether as a general rule truth, which is the end and aim of judicial investigation, would be more surely reached by excluding their testimony altogether, or by leaving it to the jury to weigh it. Unless the reasons for excluding their testimony are very satisfactory, I should prefer, upon principle, to admit them. And I do not think it very politic for us to incense this numerous people by declaring in the solemn form of a law that the whole nation is unworthy of belief. *

Shanghai Mail Steam Line.—The *Times and Transcript* of Feb. 13th, contains the following remarks upon this subject:—

What are the probabilities of an early execution of this plan? What are the inducements to it, and what the probable consequences to flow from it? We may answer first that San Francisco, with the State of California, is more directly to be affected at an early day by the success of this undertaking than any other point in our country. The probabilities of completion are to be found in the fact that our national councils are interesting themselves in the enterprise; that the people wish it, and that the experienced portions of our commercial poplation throughout the Union entertain the opinion that it will be a paying business to the nation—in the returns of trade, in the growing strength of our marine, giving confidence and protection to our merchantmen in distant seas, and placing us in an attitude of power in the Asiatic waters which will, through the augmented influence of national character, secure the friendship of the hundreds of millions of the Mongol race.

Our geographic position is such that whenever a good line of ocean steamers shall ply between us and Asia direct—Australia, New Guinea, the Sandwich Islands, the Solomon Group, Borneo, the Philippines, Japanese Jeddo, and all the southern Pacific Islands, and even Calcutta itself, will be nearer to San Francisco than they will be to Paris, London, New York, Boston, Baltimore, Philadelphia or any other trading points on either shore of the Atlantic. *Here in San Francisco* will be *first* received the goods and merchandise, the traveller, and the trader, of all the above named countries.

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To Officers of River Steamers.—The Chinese arriving here from the interior are sometimes maltreated by hackmen, who force them into their vehicles at the wharf, and afterwards extort money from them. They have desired the request to be made that on arriving here they may be allowed to remain in their quarters on the steamers until an hour in the morning when they can depart peacefully and without molestation. It is reasonable that this privilege should be granted them, for their safety and comfort.

The *Columbia Gazette* of Feb. 10th, says: "A Chinaman was shot at Jamestown yesterday, by a tax-collector. He was endeavoring to collect tax from a Chinaman, when he was attacked by some half-dozen others. He fired and killed one of them on the spot."

Fire at Hilo.—By late arrivals from the Sandwich Islands it is said that on Dec. 16th a fire occured at Hilo, in which several foreign houses and stores were burned. Among the sufferers were several Chinese store-keepers, whose loss amounted to perhaps six thousand dollars.

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may be handed to Mr. Jarvis Jewett, General Agent, or to the Publishers, 151 Clay street; also to Mr. L. P. Fisher, whose desk is in the rooms of Adams & Co's Express, corner of Montgomery and Merchant streets, to whom advertisements from towns in the interior may be sent.

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OFFICE—No. 20:
MARTHA N. THURSTON, M. D.,
OFFICE—No. 21,
HILLMAN'S TEMPERANCE HOUSE,
Nos. 80 and 82 Davis Street.
Mrs. T. devotes her attention to Obstetrics, and Diseases of Women and Children in general.

W. A. & C. PALMER,
DEALERS IN EASTERN LUMBER,
Corner of Market and Fremont Sts.

COLE & FINNEY,
SURGEON  DENTISTS,
Corner of Clay and Kearny Streets,
R. E. COLE. SAN FRANCISCO. C. G. FINNEY.

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CHAPIN & SAWYER,
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Binghampton, "	Columbus, "
Owego, "	Dayton, "
Elmira, "	Springfield, "
Corning, "	Hamilton, "
Dunkir, "	Cincinnati, "
Silver Cree, "	Detroit, Michigan,
Westfield, "	Jacson, "
Pottsville, Penn.,	Ann Arbor, "
Reading, "	Battle Creek, "
Erie, "	Monroe, "
Providence, R. I..	Adrian, "
North Bend, Indiana,	Kalamazoo, "
Michigan City, "	Niles, "
Chicago, Illinois,	Milwau ee, "
Galena, "	Sheboygan, "
Lasalle, "	Kenosha, "
Springfield, "	Racine, "
Peoria, "	Montreal, C. E.,
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LIST OF POST OFFICES AND POSTMASTERS
IN CALIFORNIA, JAN. 1st, 1855.
[Corrected by the Post Master of this city.]

Agua Frio, Mariposa county, B. F. Whittier.
Alameda, Alameda county, L. S. Ely.
Alamo, Contra Costa county, John M. Jones.
Alvarado, Alameda county, H C Smith.
Angel's Camp, Calaveras county, J C Scribner.
Alviso, Santa Clara county, A Rathbone.
Auburn, Placer county, James Bonnen.
Belmont, San Francisco county, M Flashner.
Benicia, Solano county, James Miller.
Bidwell's Bar, Butte county, P W Worstrom.
Big Bar, Trinity county, Wm Coddington.
Big Oak Flat, Tuolumne county, Jas W Butler.
Bodega, Sonoma county, J M Miller.
Bucksport, Humboldt county.
Buckner, Sacramento county, Jas Buckner.
Cache Creek, Yolo county A McDonald.
Campo Seco, Calaveras county, T M Pawling.
Crescent City, Klamath county, David Hover.
Charley's Rancho, Butte county, Fred Peaskes.
Camptonville, Yuba county, E T Brundage.
Cedarville, El Dorado county, Geo Thatcher.
Chico, Butte county, J Bidwell.
Columbia, Tuolumne county, A A Hunnewell.
Colusa, Colusa county, Wm Vincent.
Cold Spring, El Dorado county, J M Goetschins.
Chinese Camp, Tuolumne county, M R Graham.
Contra Costa, Alameda county, Thos Gallagher.
Cosumne, Sacramento county, W D Wilson.
Cottonwood, Shasta county, Wm Lane.
Coloma, El Dorado county, P L Weymer.
Cordelia, Solano county, P O Lamorie.
Curtisville, Tuolumne county, J M Root.
Diamond Springs, El Dorado co., C N Noteware.
Don Pedro's Bar, Tuolumne county, R Smith.
Double Springs, Calaveras co., Dan'l Thompson.
Downieville, Sierra county, James Gernon.
Dry Town, Calaveras county, J G Sneath.
Elk Grove, Sacrnmento county, S W Hall.
Eureka, Humboldt county, H W Bean.
Elliott's Ranch, Sacramento county, Mr. Elliott.
Fiddletown, El Dorado county, J B Whitcomb.
Forbestown, Butte county, B W Williams
Fremont, Yolo county, W G Brown.
French Camp, San Joaquin county, R W Noble.
Garden Valley, El Dorado co., Thos McConnell.
Garrote, Tuolumne county, Gage Tucker.
Georgetown, El Dorado county, T M Reed.
Gilroy, Santa Clara county, A C Everett.
Goodyear's Bar, Sierra county, A C Johnson.
Grafton, Yolo county, A Updegraph.
Grass Valley, Nevada county, E Mathewson.
Green Spring, Tuolumne county, Jas D Tabor.
Greenwood, El Dorado county, C C Brady.
Green Valley, El Dorado county, N Van Tassel.
Grand Island, Colusa county, Thomas Eddy.
Hamilton, Butte county, E M Burrows.
Horr's Ranch, Tuolumne county, D Dickinson.
Horse Town, Shasta county, George W Baker.
Haskell's Ranch, Sutter county, J Lefevre.
Illinoistown, Placer county, B Brickell.
Indian Diggings, El Dorado county, J W Gilbert.
Ione Valley, Calaveras county, H Alvord.
Iowa Hill, Placer county, J Colgan.
Jacksonville, Tuolumne county, George B Keyes.
Jackson, Calaveras county, Bruce Husband.
Jamestown, Tuolumne county, Wm Donovan.
Johnson's Ranch, Sutter county, W E O'Kear.
Junction, Yuba conty, John T Beener.
Kilna, Shasta county, William Potter.
Knight's Ferry, San Joaquin co., George M Dent.
Laguna Seca, Santa Clara county, Geo H Bull.
Lassen's, Butte county, W P Mayhew.
Lewiston, Trinity county, William Lewis.
Los Angeles, Los Angeles county, W B Osborn.
Marysville, Yuba county, W P Keyser.
Mariposa, Mariposa county, John F McNamara.
Martinez, Contra Costa county, O C Coffin.
Maxwell's Creek, Mariposa county, G W Coulter.
Michigan Bluffs, Placer county, S T Leet.
Mission San Jose, Santa Clara county, J J Vallejo
Mount Ophir, Mariposa county, J H Miller.
Montezuma, Tuolumne county, J T Hoyte.
Millerton, San Joaquin county, E P Hart.
Monroeville, Colusa county, R H Pratt.
Monte, Los Angeles county.
Mountain View, Santa Clara co, Jacob Shumway
Mokelumne Hill, Calaveras co., A W Goodwin.
Moon's Ranch, Colusa county, George Eastman.
Mormon Island, Sacramento county, D A Kneass
Monterey, Monterey county, A Randall.
Mud Springs, El Dorado county, H A Hendee.
McDermott's Bridge, San Joaquin co, W F McDermott.
Murphy's Calaveras county, A H Stevens.
Napa City, Napa county, E B Eaton.
Nashville, El Dorado county, J P Johnson.
Nevada, Nevada county, R A Davidge.
Nicolaus, Sutter county, F A Russell.
North Branch, Calaveras county, Edw T Lake.
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Oroville, Butte county, P S Garland.
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Petaluma, Sonoma county, P S Garland.
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Puerte de los Reyes, Mendocino, T L Andrews.
Putah, Solano Elijah Syloa.
Quartzburg, Mariposa county, Thomas Thorn.
Red Bluffs, Shasta county, Samuel M Bishop.
Ringgold, El Dorado county, J L Sargent.
Round Tent, Nevada county, J E Slater.
Rough and Ready, Nevada county, J T Little.
Sacramento, Sacramento county, F Forman.
Salinas, Monterey county, J R Hill.
Salmon Falls, El Dorado co., Thomas R Brown.
San Francisco, San Francisco co, Chas L Weller.
San Diego, San Diego conty, George Lyons.
San Juan, Monterey county, P Brien.
San Luis Obispo, San Lusis Obispo, T J Harvey.
San Jose, Santa Clara county, J W Patrick.
Santa Clara, Santa Clara county, F Cooper.
Santa Cruz, Santa Cruz county, H J Shaw.
Santa Rosa, Sonoma county, T G Hahmann.
San Ramon, Contra Costa conty, Sam'l Skidmore
Santa Barbara, Santa Barbary co., T W Harper.
San Bernardino, San Bernardino co R R Hopkins
San Rafael, Marin county, Moses Stoppard.
Shasta, Shasta county, J Harell.
Shaw's Flat, Tuolumne county.
Snelling's, Mariposa county, John Snelling.
Shingle Springs, El Dorado county, D T Hall.
Sonora, Tuolumne county, H A Theal.
Sonoma, Sonoma county, J N Randolph.
Staples' Ranch, San Joaquin county, J D Staples.
Steinberger's, San Francisco co, Geo Thatcher.
Stockton, San Joaquin county, John S Evans.
Stringtown, Butte county, L D Coffin.
Spanish Flat, El Dorado county, James Muncey.
Suisun, Sonoma county, W S Kyle.
Sutter Creek, Calaveras county, D Crandall.
Tehama, Colusa county, Newell Hall.
Texas Hill, Sacramento county, James Clarkton.
Third Crossing, Calaveras county, J A Tate.
Trinidad, Klamath county, E C Darling.
Trinity, Trinity county, C Lee.
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Yuba City, Yuba county, L Bardolett.

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巴思拂生揭銀行左孖毡街第九十八号倘有銀両到貯者每百員每月計回息銀一員半如五員已上者方可收貯給回契紙或本省本府本城紅契或合衆国総局执照為按本行亦有銀両出放但欲光顧者按質可也司事係嗎叱活嘁鎼二人

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未士浔架常有金鏢鑽石戒指金銀首飾等項出賣舖左孟甘麻尤街一百二十五号本鋪貨物甚美價錢甚平 貴客光顧可也

Hunt & McCall

未士痕並墨歌常有唐山米及各国米發賣寫字楼左化喃街八十九号 貴客光顧請至本處便是

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Tuck Lung Ho

德隆号左二埠吵架免度常有雜貨伙食裝行、貴客光顧請至本店便是

Blumenthal

未士布炉文爹常有上好各色絨便賣鋪左唐人街直下第一百三十八号便是

D. L. Ross & Co.

羅士号常有船隻開行往唐山或往别国各鎮埠鋪在抜打尤街一百一十三号近和勝頭街便是

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未氏士田乙号常有自帶來各様粗幼衣服靴鞋併各色絲法疋頭綉貨等項裝行鋪左吵架免度街第六十二号

Coleman & Co.

高炉文号係買賣經紀左加利科尔亞街第五十六号佛倫街轉角便是

W. F. Greene

未氏記嗹狀師寫字楼左孖毡街口孟甘麻尤街西北角左孖毡街嗦第一張梯上二層楼便是

J. W. Whaling & Co.

威凌号寿板店左吵架免度街第一百七十一号左加呢街角近由奴喲帯来各様大小寿板鉛鉄骨箱裝賣併包拾骨骸寄往别處决無失悮工價相宜 威凌号寿板店謹啟

Chas. Bowne

未士哪歷年包办报稅事務甚是妥當寫字楼左稅館左側便是

Hughes & Hunter

未氏吠時㗎打承办唐人上稅事務極之精通忠厚寫字楼左吵架免度街轉角抜打尤街第七十六号是也

Wm Reynolds

未士嘁林嗹那常接办稅館报稅事極之精通價亦相宜寫字楼左吵架免度街抜打尤横街轉角便是

Brown, Pratt & Trace

未士哪啷抜啡併嘁礼时三狀師包办官司案件等事寫字楼左契礼街孟甘麻尤街轉上第六百零七号由梯上右边房便是

F. Kuhl

未士壮炉色接印掃唐番字式館左呋打街坐都啷併加尔二横街之中或问李根便知 貴客如有字式到叩者工價甚相宜也

A. T. Farish

未氏花梨士店常有雜貨伙食具脊裝客舖咪利運依街併吧拉沙街角便是價錢相宜 貴客光顧可也

California Steam Navigation Company

加利科尔亞火船公局本年正月内行船日期規條列左 本公局火船往吵架免度一号名烏宿船主名西磨每逢礼拜二四六日下午四点鐘左化尤賀馬夭開行一隻名嘆地笠船主名灣八每逢礼拜一三五日四点鐘開行順埋㗎咻時地方各客如往咪利運者搭本公司火船至吵架免度携地结紙為凭過船便是 往士咑顛火船順埋嗎顛尔士地方船名吓呢利也船主名吓建連每逢礼拜一三五日開行又一隻名吠尤打船主名格叻每逢礼拜二四六日下午四点鐘開行便是 本公司火船左埠往故魯沙咧布路乎士併埋各中途之處每日下午四点鐘開往埠左吵架免度每逢礼拜二四六日十二点鐘開行便是也 貨脚完交此後起貨寫字楼左積咟街坐抜打尤並佛倫二横街之中便是 加利科尔亞火船公局值理首人未士千拿尤收銀便是 正月初一日謹識 吓呢利也火船併吠尤打火船往士咑顛自正月初一日起船尾房水脚銀減至六員船夭位減至三員貨位每噸減至五員 加利科尔亜火船公局值理首人千拿尤一千八百五十四年十二月三十日謹識

又有一新火船名君薛地船主名吧契礼左巴尸拂馬頭每

Str. Queen City

逢礼拜二四六日四点鐘開行往吵架免度如搭往咪利運者至二埠即過咽打拜孖士火船便是每噸貨脚銀三員坐山係未士執文

Steamer Eclipse

吵架免度咟嗒公司有火船一隻名倚嗔啦士船主名孖喇士左巴尸拂馬夭每逢礼拜一三五日四点鐘開行往吵架免度每逢礼拜二四六礼拜日下午二点鐘回埠本火船另有一房特設之以備唐人方便者也寫字楼左佛倫街九十五号坐山係軒時併波士窩二人

Robert Reed

拉筆咧買賣经纪常有花旗英人佛喃西貨物併有唐山米糖茶各項雜貨裝客寫字楼左新客商會館坐北边二層楼第二十号房便是本處併承接包办買賣客商貨物 貴客光顧可也

Chinese School

礼拜堂每逢礼拜日一点鐘又晚上六点半在此講解耶穌聖書敬請 諸君移玉至此同心敬拜 上帝致获耶穌救世之益是所厚望 每礼拜二三五晚六点半鐘左楼下書館教讀番書学習番語如欲学習者祈至此雅敘又每礼拜三六日一点鐘有花旗醫生左此看症施药倘有恙者不拘内外症至此取醫药調治分文不取也

Himrod & Jones

未士譩嘩併嘍士常有唐山花旗吕宋加拉巴米發行鋪左佛倫街八十一号 貴客光顧可也

Slate & Co.

士璉号自丞喋吵及各樣火酒併自帯来各色灯洋枝灯灯筒灯心及天地球裝賣本号左散沈併孖毡街東南角便是丞房左嘁拉街脚下近哪必啲是也

Samuel Adams

未士三吠亜泵士開張药舖生理左契礼街併都本横街之角即左同裝館之左側常有各国鮮明热药裝賣如有唐人到此光顧者定以礼貌相代即礼拜堂每礼拜与他取药施贈唐人他定然減價甚平也

Steamers Gov. Dana & Gem

至吵架免度有二大船往咩利運回一隻双烟通名氏呢船主名㗎呢咬又一隻单烟通名占船主名㗎嘮鎼此二船每朝七点鐘回二埠馬夭開行如有唐人搭客或付貨者定然格外出厳加代為放停當無悮者也

Lith by F Kuhl

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一 廿一號 唐乙卯正月初七日

加利科尔亞省散汛思歌埠

耶穌一千八百五十五年二月廿三日錄

西方四教流傳中国論

嗚呼天下至大四方至廣其間立教訓衆為民師表者可勝數哉書曰天祐下民作之君作之師君也者為一时主持民會師也者為萬世倡率教化雖互殊方異域亦何莫不然大小西洋之地不下數十條国豈無人為為之魁為之傑以勸導斯民使各歸於至乎予當攷其教之異同而詳其源流其最著者有四曰挑觔教曰天方教曰景教曰天主教之四教者秩然峙立各分门户皆以时代先後流入中国乍可得而畧言焉挑觔教為猶太人所奉大旨敬天為本直唐中国最先入自漢孝威於宋朝當孝宗時建祠於汴梁賜樂業殿迄今殿宇猶存其碑載記畧亦嘗取而覽之以為始祖阿耽出自天竺道經五十條卷号紫甚至道統數傳至摩西而大明蓋其入審內地之時耶穌猶未降生也其教不言鬼神不拜偶像礼天勤民循由天竺礼制其經皆書以犹太字即旧约全書是也而無所傳字句無訛若合符節且閲二千餘年無少損缺豈非有所護之者耶至之居於河南者久与中国相習不復向教故教亦漸替天方教即回教来自西域入自隋時天经三十卷傳於中土其始亦以亞當為祖而称亞伯拉罕為聖人奉太造之主宰認教中之真諦崇拜獨一無二之主而周敢他子為唐時建清真寺其则隨在建寺以為礼拜教中之民与華人錯處編布天下自東西教傳於中土未有若是之盛也景教入自唐初歷代天子致信尤至其谓為拜旭日事大神者非也教中所称阿羅訶即上帝也三一無元真主即三位一体之他谓室女誕聖云之明指耶穌之事無疑矣蓋彼与天主教同出一源特倡互刻名以自異耳景淨所述景教流行中国碑今尚在西安府可覆按也其间訛聖贤称謂名字間不同者因翻譯之音有詳簡之别耳迄今景教已不傳故間讀華人亦罕有知者天主教興於漢入明之中葉所傳聖經有新旧約兩書歷載古昔歷覺之子大道授受之源与上三教規模礼數雖異而敬事上帝則一噫耶穌捨身救世為民贖罪其功甚偉至今闡明真道者接踵而至更易其名曰耶穌教尊之為義訓人不僅可卜其教之方與未艾矣其教之大畧四一宗子上帝不祭鬼神一悔領洗专侍耶穌一仰天祈詩不立偶像一守安息日不犯律法是四教者皆同源而分流者也若夫誠實無二規於至正者當推耶穌之教為宗尤非他教之所比也當徧傳於中土惜乎漢时明帝遣使西域僅聞沙门未得耶穌之真詮遂使釋氏流毒中国靡有底止夫從耶穌之道者君明臣良家齊国治為上者高黜佛老闢異端崇信耶穌則天下又安不難矣余之論述四教之由来而詳譯之以與有識者共以參言為然乎

前日有一新聞紙云有花旗人名啡嗹现居議律官之職昔经呈進一稟至議律院內云非花旗人併外国人来有入花旗籍者至唐人或駕唆架人一概不得在山採金亦相不違者定作犯法論擬以銀至少者不下五十大元至多者亦不过弍百大元倘無銀罚者读交地方官出票令差役捕拿使之搬坭修整道路矣

啡吵架免度来一信刊錄於新闻紙內云於耶穌一千八百四十四年七月初三日花旗大清所立之和约是後此通商貿易之事後一千八百四十六年四月十八日啤几士頓出一諭云与中国貿易之子並無省說及可以至入籍之意故今本省按前立之和約不准唐人入籍此誠公道之意也

和嗱頓乃花旗立国將軍今日是其誕辰本省文武官員軍兵及水車会皆處整衣冠潔淨遊街每年此日皆如是斯誠恭敬之意念其為開国之元勲也

前礼拜五阻治當地方有數番人合伙採金有一班坭採得金三十三個弗士此地日之人常有一班坭採十個弗士或十五個至二十個亦為奇

於本月初三早晨兩点鐘在和勝頻街并參倫士街角有一酒店火共燒去约計艮一萬五千元樓下有數字号俱做生意共計約燒去艮一千九百元儲合一間約燒去艮一萬元另倫伙什物共約計值艮一萬元合共約計燒去值艮三萬七千元

據香港來新闻云旧歲六月二十一日京抄有奉章一帙奏為鉄銅鑄錢之大意欵將官中銅器收蓄以為鑄錢之用且敕各府縣將民間銅器一切呈上以銅有一百之重即給回大錢二個或小錢二百文由此观之可見国家倉庫空虛極矣

貨物行情

唐山上白米 [illegible]封

中米 [illegible]封

花旗米 [illegible]封

唐山上白糖 [illegible]

烏龍茶 [illegible]

包種 [illegible]

小種 [illegible]

桕油 [illegible]

火腿 [illegible]

洋烛 [illegible]

生油 無加倫 [illegible]

茶油 [illegible]

孖指烟 無斤 [illegible]封

The Oriental:

OR, TUNG-NGAI SAN-LUK.

DEVOTED TO THE DISSEMINATION OF INFORMATION RELATING TO
Christian Missions and the Eastern Hemisphere;
AND TO THE
Religious and General Improvement
OF THE CHINESE.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" (China.) Isaiah 49: 12.

Rev. WILLIAM SPEER, Editor.

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☞ Letters relating to business in the Chinese Department may be addressed to Mr. LEE KAN, care of Rev. Wm. Speer.

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SAN FRANCISCO:
THURSDAY MORNING, FEBRUARY 22, 1855.

AMOY—GLAD TIDINGS.

Amoy is the Galilee of China. Its inhabitants are the boldest and rudest of those along the coast in social habits; they speak a peculiar dialect, a "speech that bewayeth them"; and are chiefly dependent for subsistence upon the sea. And it is in that city and its neighborhood where the gospel of Christ has been most cordially received, and numbered the most disciples.

The city stands upon a small island upon the coast of the province of Fuh-kien, about three hundred miles from Hong-kong. It is usually estimated to contain two hundred thousand inhabitants. It has a very extensive trade with Formosa, Siam, Singapore, and other regions to the South and West of the Chinese empire, and also to Tientsin, Shanghai, and other important ports in the North. Its inhabitants are among the best sailors in China; bold, cordial, good-natured, and wearing a black turban as a badge of independence, they having been allowed this before they would submit to the Tartars, after all the rest of the country had been conquered two hundred years ago. Amoy was bombarded and taken by the British fleet, under Sir Henry Pottinger, on the 26th of August, 1841. Its fortifications were destroyed, and many lives lost. It has since been the centre of pretty large opium trade with English and Americans; its position not being favorable to any considerable export of silk or tea.

To the Christian no port in China will be more interesting than Amoy. The excellent Rev. W. P. Boone, now bishop of the Episcopal Church, at Shanghai, and the Rev. D. Abeel, one of the purest and most eminent Christians of our day, went there together from Macao, in Feb. 1842. English troops yet occupied the vicinity. And at once their acquaintance with the language made the assistance of the missionaries of great importance to both parties; while the superior moral qualities and sincere piety of each made a deep impression on the Chinese. Hence they were treated with great respect and kindness. The following extract from a journal of Mr. Abeel illustrates this:—

"Yesterday was a lovely day, and the house was crowded with hearers of the word! As it is our custom to kneel in prayer, it is interesting to see such numbers of idolaters, many for the first time, prostrating themselves before Jehovah. May the Holy Spirit descend upon some of them, and qualify them to become teachers of their countrymen. I can scarcely conceive how any place can furnish greater facilities for spreading, far and wide, the truths of Christianity, than this station. There is no necessity of leaving the house; indeed it is scarcely possible to do so. They come in successive companies, keeping us busy for several hours of almost each day, until we are often quite exhausted. After being in China fettered and tongue-tied, to enjoy such perfect liberty and so many advantages as we now have, is most delightful. Had we but fellow missionaries enough to help us in our work, to open schools, establish out-stations in the surrounding country, and carry on a rigorous system of operations, what happy results might we not effect. But alas! how sad the news from our native land. Few young men are coming forward to devote themselves to the ministry; scarcely any to offer themseves a living sacrifice on the altar of missions. Fields the most extensive are opened to the Christian church, now inviting the messenger of Christ to enter; the prayers of many answered in the most striking manner; and yet, scarcely any giving heed to these clear indications of Providence; very few responding to the Heavenly call, 'Here am I, send me.'"

Mrs. Boone died, much regretted, at Kulangsu, near Amoy, on the ensuing 30th of Aug. She was the daughter of Chancellor De Saussure, of South Carolina, a lady of high qualifications for the missionary work and ardently devoted to it.

Dr. Hepburn commenced a mission in behalf of the Presbyterian Board of Foreign Missions in Nov. 1844. He was soon joined by Rev. Messrs. W. A. Brown, and John Lloyd. But ill health and deaths have suspended their work. We ardently hope, ere many years, to see it resumed.

Three efficient missions are now maintained at Amoy. One is supported by the American Board. In connection with it are two missionaries, Rev. Messrs. E. Doty and J. V. N. Talmage, with their wives, and one or two native helpers. The other two are maintained by the London Missionary Society, and the English Presbyterian Free Church. One of the missionaries of the latter is the celebrated Rev. W. C. Burns, who was the bosom friend of McCheyne, in Dundee, and the individual under whose preaching in that city the Great Revival in the Scotch Free Church commenced a few years ago.

The labors of missionaries at Amoy have been blessed, immediately, beyond those of any others along the coast. The war does not seem to have prevented their success. Mr. Doty's dwelling was much exposed in some of the battles, and after one of the naval engagements showed the marks of about a hundred balls of various sizes. Yet none of our brethren or their families, we believe, were injured, and since then the attendance on preaching has rather increased.

God seems now to be answering the prayers, and tears, and labors, that have been devoted to His cause at Amoy, in a glorious manner. Missionaries of each of the Societies report revivals of religion among their Chinese hearers in Amoy and the neighboring towns. The London Mission during the year previous to their last report have received seventeen Chinese into the church. In one of the churches ten were admitted in March. The following extract of a communication from Ningpo, notices these revivals. Fellow Christians in San Francisco! will you not join in the prayer with which it concludes; and also in the supplication for the gift of God's Spirit upon the labors of Christians in California to teach the poor Chinese here the knowledge of the Saviour, Jesus Christ:—

"From Amoy we hear of a wonderful work of grace going on, not only in the city, but in a market town fifteen miles off. Twenty or thirty have been baptized of late, and there are a number more of applicants. Among other remarkable cases of conversion were two old opium smokers—one for thirty years—who have entirely given up the drug. I have never before heard of a similar case. Our dear brother Doty writes us the full details, though the *Missionary Herald* will doubtless contain more than I could copy from his letter. He writes: 'Read the 126th Psalm, and you will have the expression of our feelings as relates to the Lord's working among us.' What a wonder-working God is ours! His promises are sure: 'If we believe not, yet he abideth faithful: he cannot deny himself.' The truth is thus gradually spreading from these few points along the coast. O that Christians may be stimulated with renewed faith to pray for China."

EXTRACT OF A LETTER TO THE EDITOR FROM SHANGHAI.

"Here, as you know, the city has been in possession of a band of robbers since September, 1853. They are yet closely besieged by the Imperial forces who are lacking in courage to take a bold and decided step. As is usual in such cases, the poor people who had least to do in the affair, are the greatest sufferers. Those in the city, though their rights appear to be more respected, are thrown out of employment, and they are suffering not so much from necessity of food, as money. The people outside are oppressed in every imaginable way by the Imperialists, and many are killed by random shots from the walls. I suppose you know that the rebels here and at Amoy differ from those at Nanking. Those here belong to the Triad society, are opium smokers, and idolaters, and have not the slightest connection with those at Nanking. They hope to be received into favor there, but the probabilities are all against it. The Insurgents at Nanking are too strong to need their support."

REV. W. A. MACY.—This gentleman we are happy to see, has returned to China. He was appointed in 1845, by the recommendation of the faculty of Yale College, instructor of the Morrison Education Society's School at Hongkong; where he arrived in March 1846. Several of the most respectable Chinese in California have been his pupils. He returned to the United States, principally on account of the health of his excellent mother, since dead. In November last he embarked once more for Canton, under an appointment as a missionary, from the American Board. It rejoices the heart to see men of ripe scholarship and matured christian character going forth to labor among the heathen. Are there not many more who are ready to say "Here am I, send me." The ablest men should be in the most difficult fields of the church. This is beginning to be felt in christian lands. It must be widely acted upon before the missionary dreams of the church are realized.

TRANSLATION OF A TEA-WRAPPER.—Those mysterious characters that are inscribed, like the symbols of astrology, upon the packages of tea, have bothered many a good matron in our Western lands. There is nothing, however, mystical about them. They are simply the card of the native merchants. The following is the translation of the imprint, in red ink, upon the yellow wrapper of a half pound package, such as our lady friends buy every day in the shops.

"HANG-PO-HIN COMPANY.

Our firm themselves go up into the Bohea Hills, and select with much care the prime spring crops of the precipices, and all other kinds of tea, for both Cantonese and Foreign use. Our weights are exact to a hair. Our store in Canton is outside the 'Five Genii' Gate, upon Fruit Balustrade Street. Honorable visitors who are disposed to favor us will recognize our humble establishment by the sign-board, 'Hang-po-hin, from Fuh-kien.' Remembering this there will be no mistake."

To this we may add in explanation that the title of the company means, the "Enduring-precious-elevated" Company. Chinese firms always choose two or three lucky words which are combined to make a title; just as we say the Good-intent Company. The Bohea Hills are in the neighboring province of Fuh-kien, and distant some five hundred miles or so from the city of Canton. The best black tea comes from that portion of the empire. And the selection of the tea from the precipices is a great matter; as the scanty gleanings from the highest cliffs are supposed to contain superior virtues.

OPENING OF THE PANAMA RAILROAD.

Scarcely any event of the century is more important in its influences over the vast Pacific world than this. The Western coasts of South and of North America, Australia, the numerous groups of islands in the great Ocean, with the completion of this enterprize, commence a new era of their existence. The establishment of freight lines to California will greatly change our present trade; and emigration from our Eastern States will receive a new impulse.

Alex. Von Humboldt, who possesses one of the most comprehensive minds of the present age, says (Political Essay on the Kingdom of New Spain; book I. ch. II) the Isthmus of Panama is "a point of the globe destined by nature to change the face of the commercial system of nations." "No political consideration should oppose the progress of population, agriculture, commerce, and civilization, in the Isthmus of Panama." "The Isthmus was crossed for the first time by Vasco Nunez de Balbao, in 1513. Since this memorable epocha in the history of geographical discoveries, the project of a canal has occupied every mind." This was written before the day of railroads! "*The problem of the communication between the two seas* is important to all civilized Europe. At a time when the New Continent, profiting by the misfortunes and perpetual dissensions of Europe, advances rapidly towards civilization; and when the commerce of China, and the Northwest coast of America, becomes yearly of greater importance. This subject is of the *greatest interest* for the *balance of commerce* and the *political preponderancy of nations.*" "Should a canal communication be opened between the two oceans, the productions of Nootka Sound [the fur, oils and other trade] and of China, will be brought more than 2,000 leagues nearer to Europe and the United States. Then only can any *great changes* be effected *in the political state of Eastern Asia;* for this neck of land, the barrier against the waves of the Atlantic ocean, has been for many ages the bulwark of the independence of China and Japan." If such be the unbounded interest which this sublime event awakens in the heart of a philosopher, what shall be the emotions of the Christian? Of what mighty changes are we on the eve in the religious condition of the whole world! Compared with them, "the preponderancy of nations" is "the small dust of the balance." The immeasurably more ponderous interests of continents, races, ages, the world, eternity, weigh in the religious scale. The hand of the Almighty is at work! "The times of their ignorance He hath winked at, but *now* commandeth *all* men, *everywhere,* to repent." Yes! to the Christian this is an occasion which he may look upon as the beginning of things of the greatest interest in the history of the kingdom of God.

The following notice appears in our newspapers:—

The Panama railroad was opened, from ocean to ocean, on the 28th January. The Panama *Star* says of this notable event:

On Sunday afternoon, about half past three o'clock, thousands of people were collected along to witness, for the first time, the appearance of the iron horse as he rattled over the track to the station, and many were the expressions of surprise and wonder at his appearance, and the facility with which the wild creature was managed.

Mules and pack-saddles are now and forever supplanted by the steam engine, and the mud of the Cruces road is exchanged for a comfortable seat in a railroad car.

The twenty-five cents per pound for transporting freight is reduced to a mere nominal sum, comparatively, and the long and tedious journey across the Isthmus has been transformed into a pleasure trip of a couple of hours.

What will follow the opening of the railroad it is hard to fortell; but we can see great things looming up in the distance.

FOR SIAM.—The Rev. Marcus M. Carleton and wife sailed from New York October 9th, to join the Presbyterian Mission in Bang-kok.

THE REV. MR. GAILLARD, a missionary of the Southern Baptist Convention, arrived in Canton, on the 30th of August.

SUNDAY is the golden clasp which binds together the volume of the week.

The Protestant Orphan Asylum in this city held its anniversary on Tuesday of last week, at which over $730 was cotributed.

A bill to prevent "noisy amusements" on the Sabbath, is before the Legislature

EPISCOPAL.—In the seven Dioceses of British North America,—Nova Scotia, Fredericktown, Quebec, Montreal, Toronto, Rupert's Land, and Newfoundland, the Society for Propagating the Gospel maintain wholly, or in part, two hundred and eighty-seven missionaries at an an expense of £24,000

ODE.

ON THE DEATH OF A YOUNG LADY.

BY PROF. WILSON (Editor of Blackwood's Mag.)

Short was thy stay! for souls of holiest birth
Dwell but a moment with the sons of earth;
To this dim sphere by God's indulgence given,
Their friends are angels, and their home is heaven.
Yet, though the unpolluted soul requires
Airs born in heaven to fan her sacred fires,
And mounts to God, exulting to be free
From fleshly chains that binds mortality,
The world is hallow'd by her blest sojourn,
And glory dwells for ever round her urn!
Her kirts of beauty, sanctify the air
That felt her breathings, and that heard her prayer.
Vice dies where'er the radiant vision trod;
And there e'en atheists must believe in God!
Such the proud triumphs that the good achieve;
Such the blest gifts that holy spirits leave!
The parted soul, in God-given strength sublime,
Streams undimm'd splendour o'er immeasured time;
Still on the earth the sainted hues survive—
Dead in the tomb, but in the heart alive.
By death untaught, our range of thought is small,
Bound by the attractions of this earthly ball;
Our sorrows and our joys, our hopes and fears,
Ignobly spent within a few short years.
But when our hearts have read fate's mytic book,
On heavens gemm'd sphere we lift a joyful look;
Hope turns to faith, faith glorifies the gloom,
And life springs forth exulting from the tomb!
This the true Christians's heaven! on earth to see
The sovereign power of immortality,
At war with sin, and in triumphant pride,
Spreading the Empire of the Crucified.

THE GROWTH OF CHARITY.

She connects in this
Man's greatest virtue with his greatest bliss;
At once his own bright prospect to be blest,
And strongest motive to assist the rest.
Self-love thus push'd to social, to divine,
Gives thee to make thy neighbors blessing thine.
Is this to little for the boundless heart?
Extend it, let thy enemies have part.
Grasp the whole worlds of reason, life and sense,
In one close system of benevolence;
Happier as kinder, in whate'er degree,
And height of bliss but height of charity.
God loves from whole to parts: but human soul
Must rise from individual to the whole.
Self love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake,
The centre moved, a circle straight succeeds;
Another still, and still another, spreads.
Friend, parent, neighbor, first it will embrace;
His country next; and next all human race.
Wide and more wide, the o'erflowings of the mind
Take every creature in of every kind;
Earth smiles around, with boundless bounty blest,
And Heaven beholds its image in his breast.

Pope.

THE ANTS AND THEIR COWS.—To many it will be a new idea that ants should keep cows, and milk them for their own use. But so it is. There is a little black bug which exudes from three small tubes in its abdomen, a limpid and sweet fluid, of which the ants are fond. They sieze upon and appropriate these bugs. I remember of seeing in a garden at Hong-kong several herds of these *aphides*, tended by their owners. When disturbed with a straw, the ant would reluctantly retreat a little, and return when the threatening object was withdrawn. This is not a new fact, however. It has been observed in temperate latitudes. The account of the ants and their cows, by Kirby and Spence, in their work on Entomology, is most amusing and interesting. These authors remark that the ants subsist to some extent upon the food obtained from their herds. They then continue as follows:—

"This, however, is not the least of their talents: for they absolutely possess the art of making them yield it at their pleasure; or, in other words, of milking them. On this occasion their antennæ are their fingers. With these they pat on the abdomen of the aphis on each side alternately, moving them very briskly. A little drop of fluid immediately appears, which the ant takes into its mouth; one species conducting it with its antennæ, which are swelled at the end—when it has thus milked one, it proceeds to another, and so on; till, being satiated, it returns to the nest.

But you have not arrived at the most singular part of this history. The ants make a property of these cows, for the possession of which they contend with great earnestness, and use every means to keep them to themselves. Sometimes they seem to claim a right to the aphides that inhabit the branches of a tree, or stalks of a plant; and if stranger ants attempt to share their treasure with them, they endeavour to drive them away, and may be seen running about in a great bustle, and exhibiting every symptom of inquietude and anger. Sometimes to rescue them from their rivals, they take their aphides in their mouth. They generally keep guard around them—and when the branch is conveniently situated, thay have an expedient still more effectual to keep of interlopers; they inclose it in a tube of earth or, other materials, and thus confine them near their nest.

The greatest cowkeeper of all is the yellow ant. This species, which is not fond of roaming from home, and likes to have all its conveniences within reach, usually collects in its nest a large herd of a kind of aphis that derives its nutriment from the roots of grass and other plants. These it transports from the neighboring roots, probably by subteraneous galleries dug out for the purpose, leading from the nest in all directions; and thus, without going out, it has always at hand a copious supply of food.—These creatures share its care and solicitude equally with its own offspring. To the eggs it pays particular attention, moistening them with its tongue carrying them in its mouth with the greatest tenderness, and giving them the advantage of the sun. It is of great consequence to them to forward the hatching of these eggs as much as possible, in order to insure an early source of food for their colony.

☞ The Remarks of the Chinese Merchants on Gov. Bigler's Message, and the articles on the subject of the Companies will next week be republished at the *Oriental* Office, and can be had gratis on application there at the Chinese Chapel, or at the Bookstores of Allen & Spier, No. 148 Clay street, or of LeCount & Strong, Montgomery St.

CHARACTER OF HUNG SEU-TSUEN, THE LEADER OF THE CHINESE REVOLUTION; by the Rev. Theodore Hamberg.

The first impressions of the famous Chinese leader seem to have been evangelical. What they are now it is difficult to ascertain. The following sketch of his early history is from the pen of an intelligent German missionary. It probably is a translation from some Chinese account.

From his youth, Hung Seu-tsuen was generally liked by all, because of his open and straight-forward character. He was gay and friendly, but not dissolute. Being superior in talent to most of his fellow-students, he often used to make sport of them, and caused them to feel his sharp wit; but still his friends were fond of listening to his remarks, as they generally contained true and noble ideas, and acknowledged his superior intellect. After his sickness in the year 1837, his whole person became changed, his manners noble and dignified. He sat erect upon the chair, his hands placed upon his knees, and both his feet resting a little apart, but never crossed upon the ground, without leaning backwards or to either side; and though sitting for hours, he never appeared fatigued. He did not look aslant or backwards; his pace in walking was dignified, neither quick nor slow; he now spoke less and laughed seldom. Many who observed him, ridiculed his maners, finding his deportment strange and curious. After he had begun to worship God, he was very strict in regard to his own conduct. In his words he was often severe, and easily offended others. He liked to sit down and talk with honest and sincere men, though they were ever so poor and of low estate, but he could not bear with the profligate, even if they were ever so rich and high in station. In his native village, two men who were discovered to have committed adultery, so much dreaded the severe censure of Seu-tsuen, that they absented themselves for several years. A man of bad character, named Moo, had been appointed inspector of the ground by ten different villages. This man gradually commenced to flatter the rich, oppress the the poor, and beat the villagers. Upon Seu-tsuen's return from Kwang-si, several accusations were made against this man, to which all gave unanimous evidence, desiring to have him punished for his misconduct. The next day, Seu-tsuen ordered the gong to be struck, and assembled from eighty to ninety families. Moo also appeared, made a humble confession of his guilt, and asked forgiveness; which the assembled villagers were willing to grant, believing his repentance to be sincere. But Seu-tsuen said, "yesterday I yielded to the wishes of men, but to-day I follow the rule of heaven." Hereupon he disposed Moo from his office, and appointed Kiang A-si to be inspector of the ground! Moo dared not oppose this decision, or think of revenging himself, but he even sent the usual presents of honour and respect to Hung. Among his own clansmen, Seutshuen introduced the use of nine wooden rods for chastising evil doers, and upon each rod the five punishable offences were written,—

1. Beat the adulterers,
2. Beat the female seducers.
3. Beat the disobedient to parents.
4. Beat thieves, robbers, and gamblers.
5. Beat all vagabonds plotting evil.

These rods were given to the headmen of the families, but afterwards when Seu-tsuen had left for Kwang-si, an uncle of his collected the rods and threw them into the river, saying, "Why should we be subject to this rule?" During his stay at Hwa-hien, he was generally respected and feared by all, males as well as females, who however felt often rather uneasy at his severe admonitions.

When he met with relatives or neighbors, he often exposed and blamed their sinful conduct, and exhorted them to believe in the true doctrine. Though he did not separate himself from his former friends and relatives, yet they could not feel so intimate with him as before. Often when he came home on a visit to such friends, who would not yield to his exhortations and believe in his doctrines, he used to say:—

"Those who believe not in the true doctrine of God and Jesus, though they be old acquaintances, are still no friends of mine, but they are demons. On the other hand, all who believe in the doctrine of God and Jesus, are true brethren of Heaven and true friends. If they do not believe my words, every one must go his own way; I cannot bring them into heaven, and they shall not draw me to hell. If my own parents, my wife and children, do not believe, I cannot feel united with them, how much less with other friends? Only the heavenly friendship is true, all other is false. A short happiness is not a real one; only eternal happiness can be called real. What others gain, they cannot impart to me; and what I gain, I cannot share with them. I only desire that very many may enter into heaven, and grieve that they should go to hell. Therefore I cannot withhold preaching to them the true doctrine."

THE PRAYER MEETING.

A few evenings since, as a devoted lover of the prayer circle was wending his way to the appointed place of meeting he met a brother member of the same church with himself. "Hold on, my brother!" was the salutation, "are you going to the prayer-meeting to-night?" "*Prayer-meeting? Why, I forgot all about it!*" The brethren parted, the former hastening to the meeting of prayer—the latter to his business engagements. But was that the end of this affair? No: far from it. The brother who went to the meeting felt the influence of his brother's forgetfulness. His confidence in his piety was impaired, his own enjoyment marred, and when he spoke and prayed he communicated the feelings of his own heart to his brethren. Thus the forgetfulness of the brother affected the interest of the whole circle. How true that one sinner destroyeth much good.

Brethren, remember the prayer meeting.

Pacific Recorder.

A TALE FOR CHILDREN.

THE HISTORY OF MARY GUTZLAFF.—This was the English name of a little Chinese girl, who died a few years since in England. Her Chinese name is said to have been Fokien.

I cannot tell you anything about her father and mother, for when she was very young she was stolen away from them by a wicked beggar-man in Macao. He put out her eyes, and cut the sinews of one arm and one leg to make her lame, and then sent her out to beg. He did these cruel things that people might look at her and pity her, and give her money to bring home to him. He did not let her keep any of the money herself; and when the people gave her food, he took the greater part of it away. She was often many hours without food. At night she used to try to find her way to some shed. Sometimes she could not find one, and then she was obliged to lie out all night on the steps of a house-door.

Poor little Mary was one day out begging as usual, when a kind lady, who was then at Macao, saw her, and took compassion on her. She rescued the poor little beggar girl from her cruel master, and took her to Mrs. Gutzlaff, the wife of a Prussian missionary at Macao. Mrs. Gutzlaff gave her clothes and food and taught her to speak English, and to read the Bible. Mr. Hunter, a kind surgeon then at Macao, did all he could to make her arm and leg well, and he did make them a great deal better, so that she was able to walk, and to use her arm a little; but no one could make her see again. She was quite blind.

Mrs. Gutzlaff loved the little girl very much and she called her Mary Gutzlaff, just as if she had been her own little girl. Mary loved Mrs. Gutzlaff very much too, and soon became a very happy little girl. She enjoyed play very much, and laughed so merily, that you could not have helped laughing with her. Though she could not see her friends, she knew from their voices that they loved her. It was a pleasant change indeed to hear none but kind voices and gentle tones all day. She had not to beg any more; she had nothing to fear or to be anxious about; and, better than all, she soon learned to know and love her dear Saviour.

She learned to read with her *fingers*, out of books made on purpose for the blind. The letters are stamped up from the back of the page, so that they are raised on the other side, and blind people can feel the shape with their fingers.

I wish you had heard Mary read the Testament. She read very seriously and distinctly, and stopped at the right places, and seemed to *feel* what she read.

When Mary had been two years with Mrs. Gutzlaff, she was sent in a ship to England, with another little blind Chinese girl, called Lucy.

There they were placed in the school of the London Society for teaching the blind to read. In this school they were taught cyphering, and geography, and music, as well as reading, that they might be ready to go back to teach other poor blind children in China.

Mary soon found friends in her new home. She was an affectionate, happy, teachable little girl, and every one who knew her loved her. I will tell you a few of the things which gave her teachers pleasure, and which made them hope that her heart had indeed been changed by the Holy Spirit.

She was never known to tell a lie. She said her lessons perfectly, and was obedient to the wishes of her teachers. She was very humble, and always took the lowest seat. She was patient under little injuries, and would bear many things rather than complain. When her companions disagreed, she always tried to make peace, and to convince them how wrong it is to quarrel. Jesus has said, "Blessed are the peacemakers."

One day, when one of the children in the school had been fretful and out of temper. the matron of the school saw Mary leave the room and go up stairs. The matron followed very softly, and saw Mary kneel down to pray to God for the little girl who was naughty. Then she came back to the school-room, and, taking the little girl's hand, she quietly led her up stairs, saying, "Dear ——— I have prayed to God for you: now you must pray for yourself that God would take away your naughty temper; and they knelt down together. As Mary and the other little girl were both blind, they did not know that the matron was near them.

Mary was very attentive during Divine service. When there was a collection after the sermon, she was always anxious to put some money in the plate. She was very kind to those who were in distress. One day she and another little girl were taken out for a walk. They took a penny each to buy some apples, but meeting a poor man, Mary gave him her penny. The other little girl wished she had brought twopence, as she would have liked to have given a penny to the man, but she did not know how to give up the apples. At last Mary persuaded her to give her penny too, and so they both went without the apples. Perhaps Mary remembered the sad days when she used to go about begging, and therefore felt more pity for beggars.

I do not wish you to think that Mary never did wrong, but she was always very sorry when she had done so. Her conscience was very tender. In the summer of 1841, she and Lucy went to visit some kind friends. One day, after dinner, some gooseberries were given them, and they were twice told not to eat the skins. Mary was particularly desired not to eat them, because she was not very well. Presently the lady who gave them the gooseberries looked round, and was grieved to find that Mary's plate was cleared. "What, my dear child," said the lady, "have you been doing? I did not think you would have been so naughty. Now I cannot give you any more." Mary seemed very unhappy all the day, and she cried several times, and said how sorry she was that she had been so naughty. When she was going to bed, she said, "I know it was kind in you, Miss K—, not to give me any more gooseberries; I did not deserve them." Then she drew her arms round Miss K.'s neck, and her tears fell fast, while again and again she begged to be fogiven.

In the autumn of the same year, Mary had a very bad cough. After a time the cough left her, but she grew weaker and weaker, and her friends saw that she could not live long. She was taken from the school by the kind friend who had received her when she first came to England. She was very patient and was never heard to complain; only once, when she was moved, she made a sign that it hurt her. She took the medicine and food that were ordered for her with readiness and thankfulness. She seemed very anxious not to give trouble. One morning she said, "I am so glad!" "Why are you so glad?" she was asked. "Because I have not disturbed Miss K. once all night." Another morning she said, "Oh! Miss K., I slept two hours last night, for one time I did not hear the clock strike." Although her friends thought she slept little, they did not know how little, till she said this.

A few months before her death she was baptized, and she showed by her manner that she felt a great deal. She seemed to like to think of the love of God in rescuing her from the cruel man, and giving her so many kind friends. Three different times she said that she would rather die and go to Jesus than get well again. When asked what she prayed for most frequently, she said, "A new heart."

A short time before her death she said, "Though I don't talk much about Jesus, yet some how he seems to be always in my mind." Yet there was one little moment when she missed this comfort. There is something awful in death, and perhaps the little blind girl felt it even more so than othther children do. She could not see the cheerful light, or the pitying faces that hung over her. The room was all dark to her, and there was nothing to take off her thoughts from the solemn change through which she was about to pass. A little while before she died, she shuddered twice, and stretching out her little thin hands to feel for the dear friend who watched her, she said, "I'm so frightened! I'm so frightened!" Her friend said, "My dear little Mary, you need not be afraid, for Jesus is watching over you, and he will take care of you," and Mary did not feel afraid any more. She smiled, and lay perfectly calm till she was released from suffering. She died on Friday, the 18th of March 1842.

Mary never saw the comfortable homes, the pretty cottages, the stately buildings of her English home, the many schools for little boys and girls, and the congregations of Christian worshippers. She never even looked on the faces of those friends who loved her so dearly, or beheld the bright light of the sun. But she has her sight now. There is no night in the land where she is gone to dwell. Happy little girl! She sees "the King in his beauty," and beholds "the land which is very far off." She has opened her eyes in heaven, and she has looked on the Saviour whom she loved. Many children are there, and they "*see* his face," as well as sing his praise.

ROBBERY OF A CHINAMAN.—On Thursday last a gentleman who resides at Rincon Point observed two men coming out of a shanty occupied by some Chinamen in this vicinity. A short time afterwards he heard a great outcry among the Celestials, and ascertained that one of their houses had been robbed of a considerable quantity of opium and $200 in cash. He immediately started after the young men and succeeded in arresting one of them who gave his name as Robert Davis. A can of opium was found upon him which he acknowledged to having taken from the house. He denied having taken the money. The house stands on piles, and the rascals contrived by getting underneath, to get through the floor and break open a chest which contained the money. A gentleman who lives in that vicinity stated that not a week passes without some Chinaman being robbed in that neighborhood, but as in most cases there were none but Chinese witnesses, who were not eligible, no prosecution could be made! Davis was committed for trial at the Court of Sessions.—*Times and Transcript.*

The "Tale for Children" will be found interesting. We wish to make the *Oriental* a paper that will make a missionary influence felt in families. We will be glad to receive any items of missionary interest from our Christian friends.

THE WORD OF GOD CIRCULATED IN CHINA.—A thousand Testaments were put in circulation at Ningpo in a single day at the literary examination then occuring in the city. There were not less than 6,000 or 8,000 literary men present from all parts of the country.

MOHAMMEDAN IDEA OF A CHRISTIAN.—If a Moslem is asked to describe a Christian, his answer almost always is, "One who drinks rum and calls Jesus the Son of God." The fact that the Protestants of Turkey are temperance men, does as much to conciliate the Moslems, as the fact that they do not bow to pictures, nor worship more Gods than one.

The Emperor of Japan ordered drawings to be made of the ship *Lady Pierce*, and two like her to built there.

The presents of Mr. S. E. Burroughs were all returned by the Japanese, especially the gold dollars, which they noticed bore the inscription, "Liberty."

THE LADIES' FAIR, for the benefit of Rev. Wm. C. Pond's church, on Greenwich street, realized $1,800, which will, we understand, be sufficient to pay off the entire debt of the church.

TIMBUCTOO.—Dr. Barth succeeded in reaching Timbuctoo, Sept. 7, 1853, after a very tedious journey. He describes the city as a pent-up mass of closely packed houses, most of them of clay and stone, and many of them with handsome fronts. The city lies in the form of a triangle. The population he estimates at 20,000. The disposition of the people is fanatical in the extreme.

The English Government has sent the Hon. Chas. Murray to Persia for the purpose of counteracting the Russian intrigues at that Court.

DEATHS.

At Madras, Sept. 14, of nervous fever, Mrs. ELIZABETH K. wife of Rev. W. W. Scudder, aged 24 years of the Arcot mission.

[Mrs. Scudder was the daughter of Jonathan Knight, Esq., the publisher, of New York. She was a lady much beloved, and whose loss is deeply felt by the missionaries in that portion of India.]

At Abbeokuta, Africa' June 18, of fever, Rev. J. S. DENNARD, of the Southern Baptist Board.

At St. Joseph's, Ojibwas, Aug. 29, shot by the Sioux Indians, Mrs. SPENCER, wife of Mr. D. B. Spencer, of the American Missionary Association.

At Cavalla, West Africa, July 7, Dr. T. R. STEELE, of the United States Episcopal Board.

It is stated in some of the newspapers that the Rev. JOSIAH GODDARD, of Ningpo, a well-known and valuable Baptist Missionary, has died, but we are unable to find any reliable account of his decease. He went to Siam in 1839, labored successfully among the Chinese there, and about nine years since, went to Ningpo.

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Feb. 15th.-tf A. S. WRIGHT, Banker.

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LIST OF POST OFFICES AND POSTMASTERS IN CALIFORNIA, JAN. 1st, 1855.

[Corrected by the Post Master of this city.]

Agua Frio, Mariposa county, B. F. Whittier.
Alameda, Alameda county, L. S. Ely.
Alamo, Contra Costa county, John M. Jones.
Alvarado, Alameda county, H C Smith.
Angel's Camp, Calaveras county, J C Scribner.
Alviso, Santa Clara county, A Rathbone.
Auburn, Placer county, James Bonnen.
Belmont, San Francisco county, M Flashner.
Benicia, Solano county, James Miller.
Bidwell's Bar, Butte county, P W Worstrom.
Big Bar, Trinity county, Wm Coddington.
Big Oak Flat, Tuolumne county, Jas W Butler.
Bodega, Sonoma county, J M Miller.
Bucksport, Humboldt county.
Buckner, Sacramento county, Jas Bnckner.
Cache Creek, Yolo county, A McDonald.
Campo Seco, Calaveras county, T M Pawling.
Crescent City, Klamath county, David Hover.
Charley's Rancho, Butte county, Fred Peaskes.
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Cedarville, El Dorado county, Geo Thatcher.
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Colusa, Colusa county, Wm Vincent.
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Coloma, El Dorado county, P L Weymer.
Cordelia, Solano county, P O Lamorie.
Curtisville, Tuolumne county, J M Root.
Diamond Springs, El Dorado co., C N Noteware.
Don Pedro's Bar, Tuolumne county, R Smith.
Double Springs, Calaveras co., Dan'l Thompson.
Downieville, Sierra county, James Gernon.
Dry Town, Calaveras county, J G Sneath.
Elk Grove, Sacrnmento county, S W Hall.
Eureka, Humboldt county, H W Bean.
Elliott's Ranch, Sacramento county, Mr. Elliott.
Fiddletown, El Dorado county, J B Whitcomb.
Forbestown, Butte county, B W Williams
Fremont, Yolo county, W G Brown.
French Camp, San Joaquin county, R W Noble.
Garden Valley, El Dorado co., Thos McConnell.
Garrote, Tuolumne county, Gage Tucker.
Georgetown, El Dorado county, T M Reed.
Gilroy, Santa Clara county, A C Everett.
Goodyear's Bar, Sierra county, A C Johnson.
Grafton, Yolo county, A Updegraph.
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Greenwood, El Dorado county, C C Brady.
Green Valley, El Dorado county, N Van Tassel.
Grand Island, Colusa county, Thomas Eddy.
Hamilton, Butte county, E M Burrows.
Horr's Ranch, Tuolumne county, D Dickinson.
Horse Town, Shasta county, George W Baker.
Haskell's Ranch, Sutter county, J Lefevre.
Illinoistown, Placer county, B Brickell.
Indian Diggings, El Dorado county, J W Gilbert.
Ione Valley, Calaveras county, H Alvord.
Iowa Hill, Placer county, J Colgan.
Jacksonville, Tuolumne county, George B Keyes.
Jackson, Calaveras county, Bruce Husband.
Jamestown, Tuolumne county, Wm Donovan.
Johnson's Ranch, Sutter county, W E O'Kear.
Junction, Yuba conntу, John T Beener.
Kilna, Shasta county, William Potter.
Knight's Ferry, San Joaquin co., George M Dent.
Laguna Seca, Santa Clara county, Geo H Bull.
Lassen's, Butte county, W P Mayhew.
Lewiston, Trinity county, William Lewis.
Los Angeles, Los Angeles county, W B Osborn.
Marysville, Yuba county, W P Keyser.
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Martinez, Contra Costa county, O C Coffin.
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Michigan Bluffs, Placer county, S T Leet.
Mission San Jose, Santa Clara county, J J Vallejo
Mount Ophir, Mariposa county, J H Miller.
Montezuma, Tuolumne county, J T Hoyte.
Millerton, San Joaquin county, E P Hart.
Monroeville, Colusa county, R H Pratt.
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Mountain View, Santa Clara co, Jacob Shumway
Mokelumne Hill, Calaveras co., A W Goodwin.
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Mormon Island, Sacramento county, D A Kneass
Monterey, Monterey county, A Randall.
Mud Springs, El Dorado county, H A Hendee.
McDermott's Bridge, San Joaquin co, W F McDer-
Murphy's Calaveras county, A H Stevens. [mott.
Napa City, Napa county, E B Eaton.
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Nicolaus, Sutter county, F A Russell.
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Sacramento, Sacramento county, F Forman.
Salinas, Monterey county, J R Hill.
Salmon Falls, El Dorado co., Thomas R Brown.
San Francisco, San Francisco co, Chas L Weller.
San Diego, San Diego connty, George Lyons.
San Juan, Monterey county, P Brien.
San Luis Obispo, San Lusis Obispo, T J Harvey.
San Jose, Santa Clara county, J W Patrick.
Santa Clara, Santa Clara county, F Cooper.
Santa Cruz, Santa Cruz county, H J Shaw.
Santa Rosa, Sonoma county, T G Hahmann.
San Ramon, Contra Costa connty, Sam'l Skidmore
Santa Barbara, Santa Barbary co., T W Harper.
San Bernardino, San Bernardino co R R Hopkins
San Rafael, Marin county, Moses Stoppard.
Shasta, Shasta county, J Harell.
Shaw's Flat, Tuolumne county.
Snelling's, Mariposa county, John Snelling.
Shingle Springs, El Dorado county, D T Hall.
Sonora, Tuolumne county, H A Theal.
Sonoma, Sonoma county, J N Randolph.
Staples' Ranch, San Joaquin county, J D Staples.
Steinberger's, San Francisco co, Geo Thatcher.
Stockton, San Joaquin county, John S Evans.
Stringtown, Butte county, L D Coffin.
Spanish Flat, El Dorado county, James Muncey.
Suisun, Sonoma county, W S Kyle.
Sutter Creek, Calaveras county, D Crandall.
Tehama, Colusa county, Newell Hall.
Texas Hill, Sacramento county, James Clarkton.
Third Crossing, Calaveras county, J A Tate.
Trinidad, Klamath county, E C Darling.
Trinity, Trinity county, C Lee.
Uniontown, Humboldt county, A H Murdoch.
Vacaville, Solano county.
Vernon, Sutter county, D Abdell.
Volcano, Calaveras county, George Muncton.
Washington, Yolo county, A Warring.
Watsonville, Trinity county, L Thrift.
Weaverville, Trinity county, H B Davidson.
Woodside, San Francisco county, M A Parkhust.
Woodville, Tulare county, O A Smith.
Yankee Jim's, Placer county, C W King.
Yeomot, El Dorado county.
Yolo, Yolo county, J S Fulton.
Yreka, Siskiyou county, John Lintell.
Yuba City, Yuba county, L Bardolett.

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Miners' Exchange Bank

本舖名採金者找換之銀行在孟甘麻兀街及臣街角倘有銀両安貯本行者每月每百元計息銀一元半如一百元以上貯六個月則每月每百计息銀二元若有金砂金條金石等到本行兑換者便錢極

Pacific Loan & Security Bank

巴思拂生揭銀行在孖毡街第九十八号倘有銀両到貯者每百元每月计四息銀一元半如五元以上者方可收貯給回契紙或本省本府本城紅契或合衆国總局執照為按本行亦有銀両出放但欲光顧者按質可也司事嗎吮活喊鐸二人

Drexel Sather & Church

嘚嚦沙咪吋啐治銀行在孟甘麻兀街口金嗎咇街轉角找換金砂便錢極高本行並收貯銀両 貴客光顧可也

Wells, Fargo & Co.

威炉士花嗎公司包寄來往書九金砂会单銀行在孟甘麻兀街口加利科並街東北角本行並找換金砂收貯銀両 貴客光顧可也

Adams & Co.

亞泵士公司包寄來往書信金砂会单銀行在孟甘麻兀街孖毡街口東北角本行並找換金砂收貯銀両貴客光顧可也

高每日至下午五点半鐘閉門但礼拜六則至夜晚十点鐘方閉门以便貿易者方便如有在山四付金砂銀両來本行安貯以图章封固包无悮也

Hunt & McCall

未士痕並墨歌常有唐山米及各国米發賣寫字樓在佛倫街八十九号貴客光顧可也

Coleman & Co.

高炉文号係買賣經紀在加利科尔亞街第五十六号佛倫街轉角便是

Blumanthal

未士市炉文吟常有上好各色絨便賣舖在唐人街第一百三十八号便是

Stott & Co.

士嚏号自蕪喋吩及多樣火酒併自帶來各色灯洋枝灯筒灯心及天地球發賣本号在散沈併孖毡街東南角便是薰房在嘅拉街腳下近哪必啱是也

Himrod & Jones

未士谦嘩併咕士常有唐山花旗呂宋加拉巴米發客舖在佛倫街八十一号貴客光顧可也

J. W. Tucker

未士得架常有金鏢鑽石戒指金銀首飾等項出賣舖在孟甘麻兀街一百二十五号本舖貨物甚美便錢甚平貴客光顧可也

Hughes & Hunter

咲時並嗾打承办唐人上税事務極之精通忠厚寫字樓在吵架免度街轉角拔打兀街第七十六号是也

Cyril V. Grey

未士䊵礼狀師包办理官司案件極之精通寫字樓在契礼街葛倰樂行第一号房即書信館下第二間便是

Brown, Pratt & Tracy

未士啷啷拔嘩併㗎礼時三狀師包办官司案件等事寫字樓在契礼街孟甘麻兀街轉上第六百零七号由梯上右边房便是

W. F. Greene

未士記連狀師寫字樓在孖毡街口孟甘麻兀街西北角在孖毡街第一張梯上二層樓便是

Tuck Lung Ho

德隆号在二埠吵架免度常有雜貨伙食發行貴客光顧可也

Wm. Steinhart & Co.

未氏士田乞号常有自帶來各樣粗幼衣服靴鞋併各色紅髮足头绣貨等項發行舖在吵架免度第六十二号

Robert Reed

拉華咧買賣經紀常有唐山米糖茶各項雜貨發客寫字樓在新客商会館坐北边二層樓第二十号房便是

Bokee

未士卜基往日貿易於香港現至本埠為經紀常有唐山白米白糖茶葉各項發賣寫字樓在新客商会館第八号房 貴客欲光顧者至此可也

Strs. Gov. Dana & Com.

在吵架免度有二火船往咪利運由一只叔埛通名氏呢船主名嘰呢咲又一只單埛通名占船主名嗲鐸此二船每朝七点鐘由二埠馬头開行如有

J. W. Whaling & Co.

威凌号寿板店在吵架免度街第一百七十一号在加呢街角近由㘝哟帶來多樣大小寿板鉛鉄骨箱發賣併包拾骨骸寄往別處決無失悮工便相宜

F. Kuhl

未士姑炉色棲印掃唐番字式舖在咲打街坐郝本併加尔二横街之中或问李根便知貴客如有字式到印者工便甚相宜也

A. T. Farish & Co.

未士花梨士号常有雜貨伙食具未發客舖在咪利運依街併巴拉沙之角便是便錢相宜 貴客光顧可也

Wainright, Randall & Co.

未士呟孫並蘭哆号在冷舖在孖毡街孟甘麻兀併加呢二横街之中第一百号每逢礼拜六有田土船只多貨出投貴客光顧可也

Wm. Reynolds

未士域林連那常接办税館根稅事極之精通便亦相宜寫字樓在吵架免度街拔打兀横街轉角便是

Chas. Baum

未士啉厯年包办根稅事務甚是忠厚妥當寫字樓在稅館左側便是

California Steam Navigation Company

唐人搭客或付貨者格外照顧必代安放停當無悮者也

加利科尔亞火船公局本年正月内行船日期規條列左

本公局火船往吵架免度一号名鳥富船主名西摩每逢礼拜二四六日下午四点鐘在化兀蹟馬頭開行一只名嘆地笠船主名濱八每逢礼拜一三五日四点鐘開行順埋迪尔时地方各客如往咪利運者搭本公司火船至吵架免度據地結紙為憑过船便是

往士得頓火船順埋嗎顛尔士地方船名吁呢利也船主名吁達遠每逢礼拜一三五日開行又一只名咲兀打船主名格叻每逢礼拜二四六日下午四点鐘開行

本公司火船在吵架免度每逢礼拜二四六日十二点鐘開行貨腳完交然後起貨寫字樓在積咀街坐拔打兀並佛倫二横街之中

吁呢利也火船併咲兀打火船船士嘚頓自番正月初一日起船尾房水腳銀減至六元船头位減至三元貨位每墩減至五元

本公局值理首人未士平拿

[illegible]正月初一日謹識

Chinese Mission House

礼拜堂每逢礼拜日一点鐘又晚上六点半鐘在此講解耶穌聖書敬請諸君移玉至此同心敬拜上致敬耶穌救世之益是所厚望每礼拜二三五晚六点半鐘在樓下書館教讀番書學習番語如欲学習者祈至此雅叙又逢礼拜三六日一点鐘有花旗医生在此看症施藥倘有患者不拘内外症至此取藥調治分文不取也

Samuel Adams

未士三咲亞泵士開張藥舖生意在契礼街併郝本横街之角印在同發舖之左側常有名国鮮明丸藥發賣如有唐人到此光顧者定以礼觀相接印礼拜堂每礼拜与他取藥施贈唐人他定無減価甚平也

Steamer Queen City

又有一新火船名君薛地船主名吧契礼在巴尸拂馬头每逢礼拜二四六日四点鐘開行往吵架免度如搭往咩利運者至二埠即过㘝打拜孫士火船便是每墩貨腳銀三元坐山係未士執文

Printed by F. Kuhl

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一 廿四號 唐乙外 正月十四日刋

加利科尔亞省撒汎思歌埠

耶蘇一千八百五十五年三月初一日錄

前數日有一番人不知何名作一紙云及唐人之事情刋在本埠歌倫遜古新聞紙內云欲仰望議律官新议一例自後不准唐女人至此间有來者則查核其身價如此可以止其後來惟現已到者亦由之不必逐矣但此等之女人俱屬惡弊禍端㴱蔓惟多以銀難藏妻加之則其必然漸漸回絶以免存者之弊端也惟男人不可禁止如欲來者不拘多少任從者其便待至數年之間其不入花旗籍者此際另擬一例禁止其後來矣云云

昨廿七号架拉士喊利者有一採金番人作一紙論及唐人之事錄在新聞紙內云讀前十六号之新聞紙云欲驅逐禁止唐人採金之事斯誠不公之論也吾久渴望花旗人有如唐人為朋友者代作一紙以辯之故今吾略作一紙代為辯論前云欲禁止唐人不准採金者吾不知為何故抑唐人滋事擾亂乎抑不遵規矩乎抑懶惰不守分乎非也現本省每年所收之叱唖紙銀向誰而討唐人乎外国乎所蕆者則唐人也別国人納叱唖者甚稀其身亦有銀亦不肯惟唐人不然若云無銀則必要回身盤搜若盤过果無則毆打凌辱慘不堪言如此虐待唐人極矣且亦有許多不良之輩此是各国皆然何獨唐人乎如有惡黨滋事生端不遵国法則按律治之何殊連善良一概而論乎吾亦花旗人生長於嘅喲自到金山有六載往者我花旗皆以礼義待人何今如此輕待唐人誠非高明之作也若云驅逐唐人何別国者而亦不驅之倆輕此而重彼亦非公論也若論不良之輩吾謂別国十倘匪徒則其弊端比唐人五百匪徒更甚矣但吾意见則由得唐人在此其亦無傷害於本省矣吾尚有情緒多端下次再详

喊炉士花嗑公司之銀行前續傳此閉門於昨十一日晚其各銀主聚集酌议妥當踰數日復開矣在士得頓以及南北各處小埠係由此閉枝之銀行并未有閉门惟吵架免度咪利運呵嘐嗎呢化打數處俱停止但吵架免度之銀行昨礼拜一經復開矣此銀行船鉄存款共因多人立即追回銀両鼓噪一时是以未印將銀交清各人其室金沙金條尚有許多未能立鑄得金錢所以延擱耳

亜原士公司銀行於昨礼拜一日朝出一帖云凡有銀到貯者或生息存行者求限期三十日內交回分文一其除將他產業變賣或按典与人揭生陸續交清無後復開現其存行所有寫字及傭工之人一概自願一年不受工金獨所每月之費用而已意欲協助其後來復開之故耳

現嘩治北近公司銀行亦非虧共緣由其闹枝东省一銀行經已虧空故上月曾付許多金銀往彼處救援後緣嘅喲來新聞紙云此銀行經已虧共因係其開枝故多人驚慌誠恐嘩治北近銀行將来亦如此故各鼓噪立即追回銀两然非缺行但銀两俱已出门一时不能应手收今议限八個月分四次將數交清每百元計回息銀一元不日亦復開矣

前第十六号所刋新聞紙內有称華夷一侪華夷儕殊之語凡此夷字以之称番人嫌不合礼貌我因一时不暇未便改轉自後但改夷字為番字可也

夫人生世上最宜知者有一事但此血肉之軀未得謂之人也不过一皮殼而已其中尚有一性灵存焉与皮殼合而為一乃成為人皮殼可腐可斃而性灵則不壞以不滅聖書有云人如不讀聖書亦可自知此義但跳深思存想可悟其自然之理識乳是言思維此事寔乃修德之基業若不静而思之皆不能洞曉其理勿以為人身在則性灵也在人身死則性灵亦滅故凡遇暗昧可以欺人之事無不為之法律無所加罰責常可免惟在不法罰於今日必將受罰於來世可見世人所行所為皆 上帝鑒臨管理恒見世人善惡不一有惡人而富貴善人而貧窮亦有存無恶孽而受災遭難更有常作罪过而偉逃禍殃前無來世之說乃謂福善禍淫之條混淆無定法網多有疎漏矣詎知凡此遭逢皆 上帝試人之故彼之偶值數年艱難窮困而後此之享福承休為日正自延長也謹錄邇述貫珍性論一節

貨物行情

唐山上白米 每下 [illegible]

中上米 [illegible]

花旗上米 [illegible]

唐山上白糖 [illegible]

中糖 [illegible]

烏龍茶 [illegible] 色種 [illegible]

火腿 [illegible] 洋烛 [illegible]

猪油 [illegible]

生油每加倫 [illegible] 孖姑烟每方 [illegible]

The Oriental:

OR, TUNG-NGAI SAN-LUK.

DEVOTED TO THE DISSEMINATION OF INFORMATION RELATING TO Christian Missions and the Eastern Hemisphere; AND TO THE Religious and General Improvement OF THE CHINESE.

"*Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim*" [China.] Isaiah 49: 12.

Rev. WILLIAM SPEER, Editor.

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☞ Letters relating to business in the Chinese Department may be addressed to Mr. LEE KAN, care of Rev. Wm. Speer.

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SAN FRANCISCO:
THURSDAY MORNING, MARCH 1, 1855.

THE CHINESE COMPANIES.

THEIR INTERNAL ORDER.

An association of Americans, for commercial, political, literary or benevolent purposes, generally establishes its rules, or by-laws, for the government of its members. A military company, a society in a college, or a temperance or odd-fellow's lodge, have each their appropriate laws and penalties. So with a train of immigrants crossing the plains to Oregon or California, or a party of miners upon a remote prospecting expedition. These rules are established for the ends of mutual assistance, the promotion of order, and the punishment of the unruly. Yet it is understood that in all of them the laws of the country are acknowledged to be fundamental. What may be constituted by any association are but supplementary to the common laws, for purposes which they could not reach or particularize.

The Chinese companies in California are voluntary associations established upon the same principles, to a considerable extent. The Chinese find themselves here a race of strangers, more completely so than any other people. The companies have several objects.

First. They afford conveniences for lodging, the storage of baggage, and a head-quarters for friends and acquaintances from the same locality; just as if the citizens of Massachusetts, New York, Pennsylvania, or Louisiana, had seperate club-houses in San Francisco, which were places of general rendezvous for the people of those states. These companies are a great saving of expense and trouble to the Chinese, and are a remarkable illustration of their practical wisdom.

Second. They can thus make provision for the care of their sick, and the burial of their dead.

Third. Great facilities are afforded for the collection of debts. Accounts are sent, if there be any doubt about their payment, to the agents at San Francisco. Here the people are constantly going and coming; debtors can be more easily reached; their circumstances are known; if they refuse to pay, complaint is made to our courts of law, they are arrested, and the claim obtained.

Fourth. Disputes between miners and others can be settled without the expense, delay, and trouble, of a resort to our courts of law. A friendly arbitration is held before a meeting of their company, or before the five companies, where the case is more difficult, or where persons of different districts are involved. The proceedings on these occasions are generally calm, judicious, and satisfactory to the disputants. In former days, encouraged by the examples of lynching among our own people, the companies sometimes took the law in their own hands so far as to inflict corporal punishment upon offenders in their houses, but such practices are now disclaimed by them. The days of Norman Assing are past; offenders are handed over by them to our courts, in cases which their counsels cannot adjust. Thus far these associations have been of great benefit to the Chinese. They are entirely democratic in their nature. Without them our State could not have been so exempt from Chinese crime, beggary, and strifes. Yet on the other hand there are some weighty objections to them, and when our own population shall have become more settled and orderly, it is probable that the complete Americanization of the Chinese residents may be promoted by their dissolution.

Fifth. It need scarcely be remarked to any one who reads the accounts of the companies, which we have carefully prepared from original documents, that their whole economy is social, and not commercial, in its character. We do sincerely hope that the statements given, on as good authority as can be obtained, will hush the groundless clamor about their importation of coolies, their working the mines for the benefit of wealthy capitalists, and their power over their countrymen. These *clubs* have no such objects in view.

In order to place the whole subject of the nature of these companies in the clearest and most satisfactory light, we have obtained from one of them a copy of a constitution which was lately drawn up. The others have no documents so full and explicit as this; which has been lithographed and distributed among its members in the mines We give the general substance, and often the exact translation of the paper.

NEW RULES OF THE YEUNG-WO UI-KUN.

Since it is necessary for the government of the people and the promotion of the common good that rules should be drawn up, we members of the Yeung-wo Company now dwelling in a foreign country have established the following. As successive emigrations have become less substantial in their character, and troubles have sprung up like thorns, we deem it necessary to draw up those which formerly existed in a general form in a new and definite shape, and to publish them to all men. They are in conformity with the customs of the foreign country in which we are sojourning. We trust they may be exactly observed, by common consent. They were drawn up in the following order on a prosperous day in the ninth moon of the year *Kap-yan* (1854.)

GENERAL REGULATIONS.

People of the three districts of Heung-shan, Tung-yuen and Tsang-shing are required to report themselves at the company's room;—otherwise the company will exercise no care for them in their concerns. The entrance fee shall be ten dollars; if not paid within six months interest will be expected. These fees may be paid to collectors sent for the purpose into the Northern and Southern Mines, in the fourth and tenth month of each year. No fees will be required from those proved to be invalids, or transient persons.—Receipts for payment of fees must be entered on the books, and bear the company's seal. Disputes will not be settled between persons who have not paid the entrance fee. Members purposing to return to China must make the fact known to the agents, when their accounts will be examined and measures will be taken to prevent it if the entrance fee or other debts remain unpaid. Strangers to the agents of the company must obtain security who will be responsible for their character and debts. Members leaving clandestinely shall be liable to a fine of fifty dollars; and the security for a debt for helping him thus to abscond shall be fined one hundred dollars.

In the company's house there must be no concealment of stolen goods,—no strangers brought to lodge,—no gunpowder or other combustible material,—no gambling,—no drunkenness,—no cooking (except in the proper quarters),—no burning of sacrificial papers,—no accumulation of baggage,—no filth,—no bathing,—no filching oil,—no heaps of rags and trash,—no wrangling and noise,—no injury of the property of the company, no goods belonging to thieves,—no slops of victuals. For the heavier of these offences complaint shall be made to the police of the city; for the lighter, persons shall be expelled from the company. Baggage not allowed to remain longer than three years, when it must be removed; nor more than one chest to each person. Invalids that cannot labor, are poor and without relatives, may be returned to China at the expense of the company for their passage money; but provisions and fuel and other expenses must be obtained by contributions. Coffins may be furnished for the poor, but of such a careful record shall be kept.

Quarrels and troubles about claims in the mines should be referred to the company, where they shall be duly considered. If any should refuse to abide by the decision of the company, it will nevertheless assist the injured and defend them from violence. If when foreigners do injury—a complaint is made, and the company exerts itself to have justice done without avail, it ought to be submitted to. Whatever is referred for settlement to the assembly of the five companies conjointly, cannot again be brought before this company alone.

Where a man is killed, a reward shall be offered by the company for his apprehension and trial, the money being paid only when he has been seized; the members of the company shall subscribe each according to what is just. If more than the anticipated amount is required, the relatives of the deceased shall make up the deficiency. Complaint shall be made of offenders to the court, and ploclamations for their arrest shall be placarded in the principal towns; but any one found guilty of concealing them, shall pay all the expenses to which the company has been put. Difficulty with members of other companies shall be reported to the agents of company, and if justice demand shall be referred for the judgment of the five companies conjointly. Offences committed upon shipboard, on the seas, shall be referred to the five companies, conjointly. Difficulties brought upon men by their own vices and follies will not be cared for. Thievery and receiving of stolen goods will not be protected; nor will troubles in bawdy houses; nor those in gambling houses; nor debts to such; nor extortions of secret associations; nor the quarrels of such associations; nor those who are injured in consequence of refusal to pay their licenses; nor smuggling; nor any violation of American laws. The company will not consider complaints from a distance by letter, of a doubtful character, or without sufficient proof. No reply will be made to anonymous letters, or those without date and a specification of the true origin and nature of difficulties. Names must be carefully given in all complaints from the interior. No payments of money will be made in the settlement of cases where the rules of the company are not complied with. Where the conduct of an individual is such as to bring disgrace on the company and upon his countrymen, he shall be expelled, and a notice to that effect be placarded in each of the five companies' houses; nor will the company be responsible for any of his subsequent villainies, or even make any investigation should he meet with any violent death. Costs connected with the settlement of disputes shall be borne by the one decided to be in the wrong. In difficulties of a pressing and important character in the mines a messenger shall be sent thence, and a judicious person shall at once accompany him to the place. In any quarrel where men are killed or wounded the person who originated it shall be held accountable. Any defensive weapons belonging to the company shall be given to individuals only after joint consultation, and the register of their names. Those requiring such weapons for defence shall give security for their return, If any shall take them on their own responsibility they shall be held accountable for any consequences, Any one using the seal or addressing a letter in behalf of the company, unanthorized, shall be severely censured if the matter be unimportant; if a serious offence, he shall be handed over to the court of law. The parties and witnesses in cases shall be examined under oath. Representatives from the people of different counties and townships shall be notified by the agents of the company of the time of any meeting; and when assembled they shall not leave till the business is dispatched. Notices of meetings upon urgent business shall be marked with the words "urgent case;" the representatives so informed shall be fined ten dollars if not present within an hour of the time. In arbitrations, the agents of the company, the representatives, and the witnesses, shall all be put on oath.

COLLECTION OF DEBTS.

Claims for debts, to avoid mistakes, must particularize the true name, surname, town, and department of the debtor. The agent of the company shall give the claimant a bill of the debt, which will be received again when the money is paid. No claim can be presented of less than ten dollars. Claims presented through the company must, when afterwards paid, be receipted by the company; else the debtor will not be allowed to return to China. Persons making false claims against an individual shall recompense him for any expenses to which he shall be put in consequence thereof. Accounts must be acknowledged by the debtor to be correct, before collection. A person appointed as collector for another must endorse the account. A creditor in returning to China must name an agent who will receive the payment of any claims made by him. Accounts sent from China for collection shall be admitted by the company. The agent will not pay over collections except upon the presentation of the bill of acknowledgement he has previously given. Part payments must bear the receipt of the company. In cases of dispute about debt, the debtor may return to China if the representative of his district is willing to become his security. Debtors shall not be hindered returning to China on their pleading poverty, or chronic sickness. In losses occasioned by oversight of the agent, he shall be held responsible for the amount, unless he declare them upon oath to have been unintentional. Claims for debt, if unpaid, must be again put on record at the expiration of three years. Claims presented by a member of another company shall be certified by the agent of that company, and when recorded shall be subject to a fee of twenty-five cents.

DUTIES OF OFFICERS.

This company shall elect three agents; one to attend to the internal affairs, one to business with Americans; and one as treasurer; and these shall mutually assist one another. A faithful servant shall be hired as a house-servant and porter. There shall be also elected a committee of four, as counsellors, who shall receive five dollars a month for tea-money. The monthly account of the company shall be counted till the last Sunday of the month, on which day the committee shall audit, and publish them by a placard. The treasurer shall never retain more than four hundred dollars in his own hands at one time, and his deposits in the treasury and payments from it shall be under the supervision of the committee of four. The treasury shall have four different locks, and each of the committee one key. The treasurer must always be present when money is taken out. Should the committee employ collectors who have not been duly elected by the company, they shall be held responsible for them. The account of the company shall be closed with each month, that there be no private or wasteful employment of its funds; and in cases of fraud, a meeting shall be called and the offender expelled. When inadvertent mistakes are made in accounts, the committee shall state them to be so on oath, and the correction shall then be entered. Agents or committee men whose accounts are not clear shall be censured. None but the agents shall have common access to the account books. Payments in behalf of the company shall, when made at their house, be endorsed by the committee, but in the interior they may be made by the agent alone. The office of the agents shall be kept open daily from eight o'clock in the morning till five in the afternoon. The doors shall be closed at New-years for three days. Agents shall not use offensive language against each other; but any differences shall be settled by a meeting of the company. If lodgers at the company's house do not comply with the regulations and respect the authority of the agents, they shall be expelled by a meeting of the company. Agents who are remiss in attending at the office shall be mulcted to twice the amount of their salary for the time lost.

The following beautiful tribute to the author of "From Greenland's Icy Mountains." is an extract from a poem by SOUTHEY.

BISHOP HEBER.

A messenger of love he went,
A true Evangelist;
Not for ambition, nor for gain,
Nor for constraint, save such as duty lays
Upon the disciplined heart,
Took he the overseeing on himself
Of that wide flock dispersed,
Which, till these latter times,*
Had there been left to stray
Neglected all too long.
For this great end, devotedly he went,
Forsaking friends and kin,
His own loved paths of pleasantness and peace,
Books, leisure, privacy,
Prospects (and not remote) of all wherewith
Authority would dignify desert;
And, dearer far to him,
Pursuits that with the learned and the wise
Should have assured his name its lasting place.

Large, England, is the debt
Thou owest to Heathendom;
To India most of all, where Providence,
Giving thee thy dominion there in trust,
Upholds its baseless strength.
All seas have seen thy red-cross flag
In war triumphantly display'd;
Late only hast thou set that standard up
On pagan shores in peace!
Yea, at this hour the cry of blood
Riseth against thee, from beneath the wheels
Of that seven-headed Idol's car accursed;
Against thee, from the widow's funeral pile,
The smoke of human sacrifice
Ascends, even now, to Heaven.

The debt shall be discharged; the crying sin
Silenced; the foul offence
Forever done away.
Thither our saintly Heber went,
In promise and in pledge
That England, from her guilty torper roused,
Should zealously and wisely undertake
Her awful task assign'd;
Thither, devoted to the work, he went,
There spent his precious life,
There left his holy dust.

How beautiful are the feet of him
That bringeth good tidings,
That publisheth peace,
That bringeth good tidings of good,
That proclaimeth salvation for men,
Where'er the Christian Patriarch went
Honor and reverence heralded his way,
And blessings followed him.
The Malabar, the Moor, the Cingalese,
Though unillumed by faith
Yet not the less admired
The virtue that they saw.

Ram boweth down,
Creeshna and Seeva stoop;
The Arabian moon must wane to wax no more
And Ishmael's seed redeem'd,
And Esau's, to their brotherhood,
And to their better birthright then restored,
Shall within Isreal's covenant be brought.
Drop down, ye Heavens, from above!
Ye skies, pour righteousness!
Open thou Earth, and let
Salvation be brought forth!
And sing ye, O ye Heavens, and shout, O Earth,
With all thy hills and vales,
Thy mountains and thy woods;
Break forth with a song, a jubilant song;
For by Himself the Lord hath sworn
That every tongue to Him shall swear,
To Him that every knee shall bow.

* He refers to the ancient Syriac Christians in India.

THEOLOGICAL SEMINARIES.—The annual catalogues, of several seminaries for the present term show at Andover an attendance of 110 students, at Princeton 115, at Alleghany 49, at New Albany 20, at Danville 39. The number of young men giving their attention to the gospel ministry is said to be somewhat on the increase.

MORE FRENCH INTERFERENCE IN CHINA.—We refered in a late number, to the disposition of the French to interfere in the present civil war in China. Jealousy of the Anglo Saxon interference in the East, tnd, still more, of the advances of Protestantism, have been the inspiring motive. The results have been repeatly witnessed during the past thirty years in Cochin-china, in Corea, and in other semi-Chinese countries. We can scarce expect this war to progress much further without active demonstrations of their anxiety to embarrass the rebellious bodies, and render services to the imperialists upon which claims may be grounded for new concessions to Romanists. By the Haidee, which arrived from Hong-kong on Sunday, the news is brought that they have battered down a "rebel fort" at Shanghai, on the plea that it had been erected on ground granted to the French priests.

PIRATES AT WHAMPOA—Canton River in the neighborhood of the town Whampoa is filled with fleets of boats, some of which are piratical, some are connected with the Triads, and others are simply those of rebels against the Manchu government. The English and American fleets are engaged in checking the outrages constantly committed and a certain measure of interference in behalf of the helpless is a duty. But these attempts at various points along the coast seem somewhat like the wisdom of the doctor who should blister the legs of a dying patient in order to arrest the cramps and convulsions. The disease is in the vitals. Nothing but Almighty power, and a resurrection from its idolatry and inquity, can make China bloom with new health.

Rev. Messrs Aitchison and Blodget arrived at Hongkong, Aug. 5. on their way to Shanghai, where they expect to labor as missionaries in connection with the American Board.

The Rev. I. J. Roberts, for eighteen years a Missionary in China, and the religious preceptor of the *Taiping Wang*, the chief of the patriotic revolutionary party, had arrived in New York directly from Shanghai.

A MISSIONARY SEMINARY.—THE sum of $50,000 is now raised to endow the Episcopal Theological School of Virginia. This institution has given a Bishop to the Diocese of Louisiana, and missionary Bishops to China and Africa, has furnished clergymen for every Diocese in the Union, and has sent forth all the American Episcopal missionaries now in foreign lands.

THE MISSIONARIES CONNECTED WITH THE METHODIST EPIS'L CHURCH, now in China, are, it has been stated by an Eastern newspaper, (though we have seen no announcement of the kind from the authorities of that board) to be withdrawn at the close of the present year. Their mission at Shanghai has suffered greatly from sickness and deaths. Both it and that at Fu-chau have been interrupted by the war. But we are confident both ports and some new ones, will soon be fully manned by additional forces.

THE PRICE OF MILITARY GLORY.—What a picture of the results of war is presented in the following extract from a London paper.

"Over £96,000 have been collected in aid of the wives and children of the dead and wounded soldiers. Trade suffers dreadfully. The West-End shops are literally deserted. Half of the aristocracy are in mourning for the death of kinsman in the Crimea, and all fancy sales are ended. The usual quantity of amusements (balls, &c.,) is curtailed for the same cause. Every third person I meet is in mourning."

THE PILGRIM CHURCH.—The church edifice in which the pilgrims worshipped when at Leyden, Holland, from 1609 to 1620, is still standing, the old stone-paved floor, the oaken pews and pulpit, and the souding-board remaining as when Robinson and his followers were there.

CONTEMPT OF THE POPE.—The Pope of Rome recently excommunicated the President of the Republic of Honduras. When the bull was received in Honduras, the President summoned an immense concourse of people, and after reading the document to them, rammed it into a cannon with his own hand, pointed the piece towards Rome, and fired it off.

DENTISTRY IN OLD TIMES.—A dentist has found a tooth in an Egyptian mummy that had been filled, and several teeth in other mummies that bore marks of filing.

CHINESE ROBBERS NONPLUSED. THE *China Mail*, of SEPT. 7. says.—One night last week, the Floating Bethel was taken possession of by a party of Chinese in the belief that it was a powder-boat. Fortunately Mr. Holderness was not on board at the time, but his servants were seized and bundled down into the forehold, and the hatch secured over them, while the vessel underwent a through search, which of course proved unsuccessful as regards the immediate object of the robbers. Their disappointment may be more readily conceived than described, and for some time they deliberated whether or not to carry off the chain cable to cut up and use it as "langrage," but ultimately decided to leave it alone, and departed, taking with them the coolies' clothes, but leaving all else untouched.

THE FIRES AND CASUALATIES OF 1854.—During the last year, there were forty fires in the United Strtes where the loss exceeded $100,000, or upwards. The entire loss of property by fires during that period is estimated at $15,000,000. During the same period, 600 persons were killed by steamboat and about 200 by railroad accidents.

THE brig SAMUEL CHURCHMAN, is advertised to sail for Japan. The time for opening the ports according to our treaty will soon arrive, and we pray for an auspicious commencement to the future commerce of the two nations.

THE SECLUSION OF CHINESE FEMALES alone, is advocated by a correspondent of the Chronicle. Bad as most of those here are, we must recollect that Chinese women emigrate to no other country than the United States. In the Indian Archipelago the Chinamen marry Malay wives, and so elsewhere. This is the scum before the advancing wave. The way could no otherwise, it is probable, have been prepared for the breaking up of the ancient ban upon the exit of families. The Chinese merchants say that they have really as yet no place where their families could live with comfort, and be treated with respect.

CHINESE MISSION HOUSE,

N. E. corner of Sacramento and Stockton Streets.

CHINESE SERVICES.—On Sabbath, preaching, 1 P. M. and 6½ P. M.; Bible Class, at 9 A. M.

Prayer Meeting, on Wednesday evening, at 6½ o'clock.

English School, each evening, except Monday and Thursday.

Dispensary for the Sick, Wednesdays and Saturdays, at 1 P. M. Medical attendants, Drs. H. P. Coon and W. O. Ayres.

Chinese Tracts and Scriptures distributed gratis.

ENGLISH SERVICE.

Monthly Concert for Prayer and Missionary Address, on the first Monday of each month, at 3 o'clock, P. M., which all friends of the Missionary cause are invited to attend.

LETTER FROM THE MINES.—The *Chronicle* of Feb. 27th, contains a sensible and truthful appeal from a correspondent in Grass Valley who signs himself "A Miner," from which we take the following extract, which we believe represent the feelings of many of our people, perhaps the majority of them.

The persecutions and indignities that these poor people have been subjected to—and I must say, especially in the mines—are unworthy a free people, who have held up our country as an asylum for the oppressed of all nations. In what respect are the Chinese, as a mass, worse than the mass of foreigners who come from the Pacific Islands? Are they less peaceable, less law-abiding, intelligent or industrious? No! From what class of foreigners has the State realized its revenue from the foreign miners' tax? From these very Celestials. This tax is seldom paid by any other class of foreigners because they simply will not pay it. They keep tneir money in their pockets and set our laws and their executors at defiance. Seldom, very seldom, are any claims sold by collectors of this tax, except it be some Chinaman's claim. The Chinese, as a general thing, when they are made acquainted with our laws, obey them, and it is not so hard to make them understand, as some who very nearly speak our language. But, forsooth, should a Chinaman prove refractory and say he has no money, his person is violated; he is searched; and frequently he is taught a lesson with the whip or club, that would not be attempted on any class, nor tolerated by them, however much the inferior of the Celestial in all the finer feelings of a man. I have not seen the bill of Mr. Flint, but from what you say of it, it is to be hoped that there is too much good sense, magnanimity and philanthropy in the Legislature to enact any such law. Chinese work at the mines, and work where other men will not work; because they are content to work, and industriously too, for small wages—for the like of which our own people, nor any others people but the Chinese themselves, will work. Let them alone; they are doing no harm. More creditable would it be for our Legislature to enact laws by which those persecuted could have equal protection with foreigners no better than themselves, than to enact laws placing them in bondage more oppressive than that of ancient Egypt.

RESEMBLANCE OF THE JAPANESE AND THE NORTH AMERICAN INDIANS.—Mr. S. E. Burrows, of San Francisco, during the visit of his ship, the *Lady Pierce*, to Japan, made some investigations into this interesting subject, which he notices as follows, in a letter to the *Alta California*:

During my residence in California, my commercial business enabled me to obtain various specimens of sculpturing from the natives of Queen Charlotte's Island, in lat. 54, N. The natives take slate rock from their mountains and sculpture it, with a beautiful polish. I was impressed with the great resemblance of this work to that of Japan, and took with me to Japan various specimens. When in Jeddo Bay, with the Vice Governor of Uraga, and many of the chiefs on board. I had these labors of the sons of Queen Charlotte's Island placed on the table, without a remark being made.

The Japanese, with evidently great surprise, (as they had their police regulations so perfect that nothing could come on board my ship without their knowledge,) said "where, Mr. Burrows, did you get these Japanese articles?" I replied, "Are they Japanese?" "Certainly they are Japanese," said several of the party, and anxiously looked at me to ascertain in what manner they had been brought on board.

I replied, it is with great pleasure, and this alone repays me for coming to Japan, that you recognize these articles to be the workmanship of your family, but the workmen were not born in Japan, but in America. The position of Queen Charlotte's Island was then pointed out to them on the charts, and when they again examined the sculpturings, and saw how perfectly Japanese they were, all were satisfied that the inhabitants of Queen Charlotte's Island were their decendents.

REV. DR. TYNG ON THE FUTURE INFLUENCE OF THE PACIFIC COAST.—That territory alone is, in its character at least, more important than these thirteen States when they, from colonies, started into independent sovereignties. As that Pacific shore shall be fifty years from this time, so is, not only the whole character of the country east of it, but, to a very great extent, that of the nations west. Oh! from that shore is light to go forth in pencillings of beautiful power and glory, travelling far up the splendid rivers of China, enlightening the islands of Japan, and throwing its divine influence over the darkness and shadow of death that reign there. Does it not become the men and women of this generation to look at this work? Would you convert China and Japan? Go, sanctify your own Pacific shore. Cut up the roots of popery and infidelity there. Strive manfully to arrest and overcome the evil at the beginning upon that spot.

OUR COLUMNS.—Several articles on passing events are crowded out this week by the important one on the Chinese Companies: which is the last of the series.

NOTICE OF THE TREATY WITH JAPAN.—The *North China Herald* says in relation to the results of the treaty:—

"The projected line of Steamers across the Pacific will furnish some tangible means of proof of the good results of Commodore Perry's expedition; and the laying down of the California route to the United States and even to Europe, may yet opportunely remedy the danger of a Peninsula and Oriental monopoly, by affording the double means of transit and the advantage of a well-regulated competition. Those who cross over the Pacific in the projected line of Steamers may remember our old friend the Commodore when his own course of public life is run and finished. As the portals of the Japanese Empire become more widely opened, and as a higher civilization creates new tastes and wants, and above all, when the pure stream of Christianity and the living wells of Bible truth, uncontaminated by Jesuit error and unpoisoned by priestly and political intrigue, shall have flowed onward and irrigated with all the elevating influences of a heaven-derived faith this moral desert in the furthest east—then Japan may occupy no inconsiderable share in a world's commerce, and fulfil no ordinary part in the history of the kingdom of Christ."

INDIAN WAR IN YREKA.—Speaking of the Indian disturbance in the North, the Yreka *Herald* says:—The Indians on the Klamath river, from Happy Camp to the ocean, a distance of about one hundred and fifty miles, including those in Trinity Valley, on the Bald Hills and Red Wood Creek, numbering in all about one thousand warriors, have taken the war path against the whites, and unless aid is immediately extended, the Klamath river and Trinity Valley must be entirely abandoned by the whites. It is thought that the Indians nave been preparing for this outbreak for the past two years. The commander of Fort Jones has so few men at the post that he is unable to render any assistance in this emergency.

"THE PEARL AND HER WOUNDED."—Under this heading, the Sacramento *Union* publishes a letter to the editors by the Rev. J. Lewis Shuck, in which he expresses his "high appreciation of the generous consideration of the Steamboat Navigation Company towards those who received injuries in the unfortunate explosion of the *Pearl*." In regard to the conduct of the Company towards the Chnese, Mr. Shuck says:

With all the Chinese wounded I could find, I consulted in regard to their losses, their injuries, their expenses, and their demands. In each case I took down distinct memoranda, and the full amount that would satisfy; and when submitting the matter to Gen. Reddington, he in no instance objected to the sums named, but promptly ordered payment. The Chinese received the money, gave clear receipts, and expressed their warm gratitude for the generous sympathy.

DEATHS.—At Shanghae, on the 10th September, of Cholera, Captain BUXTON, of the American Ship *Union*.

At Ningpo, on 21st September, of Dysentery, Captain SMITH, late of the brig *Anita*.

At Shanghae, on 26th September, HARRIET ANNE, Wife of the Rev. J. S. Burdon, Church Missionary.

At Victoria, Hongkong, on 27th September, H. L. PRICE, of New York.

At Sai-heung, on the 1st October, MARIA, Infant Daughter of the Rev. Ferdinand Genaehr, of the Rhenish Missionary Society.

At Shanghae, on the 1st October, MARY LOUISA, infant Daughter, of James Dow.

As Ningpo, on 4th September, of Phthisis, the Rev. JOSIAH GODDARD, of the American Baptist Mission.

THE ROOMS OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION, over the Post Office, are open every day and evening. Strangers and others are invited to visit our Library and Reading Rooms, which are Free. Ladies will be especially welcome on Thursdays H. L. LEFFINGWELL. Librarian.

The Regular Monthly Concert of Prayer for Missions will be held at the Chinese Chapel, corner of Stockton and Sacramento streets, on Sabbath next, March 4th, at 3 o'clock P. M. The Christian public and all interested in the missionary cause are invited to attend.

An address will be delivered by the Rev W. Speer.

BOARDING HOUSE,

A FEW respectable Boarders can be accommodated on reasonable terms, at No. 235 Sacramento Street, next the South-east corner of Stockton.

CYRIL V. GREY,
ATTORNEY AT LAW, PROCTOR AND ADVOCATE IN ADMIRALTY.

OFFICE—Room No. 1 Court Block. Entrance on Clay street, next door below the Post Office, and on Merchant street, opposite Union Hotel.

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Alameda, Alameda county, L. S. Ely.
Alamo, Contra Costa county, John M. Jones.
Alvarado, Alameda county, H C Smith.
Angel's Camp, Calaveras county, J C Scribner.
Alviso, Santa Clara county, A Rathbone.
Aubtrn, Placer county, James Bonnen.
Belmont, San Francisco county, M Flashner.
Benicia, Solano county, James Miller.
Bidwell's Bar, Butte county, P W Worstrom.
Big Bar, Trinity county, Wm Coddington.
Big Oak Flat, Tuolumne county, Jas W Butler.
Bodega, Sonoma county, J M Miller.
Bucksport, Humboldt county.
Buckner, Sacramento county, Jas Bnckner.
Cache Creek, Yolo county, A McDonald.
Campo Seco, Calaveras county, T M Pawling.
Crescent City, Klamath county, David Hover.
Charley's Rancho, Butte county, Fred Peaskes.
Camptonville, Yuba county, E T Brundage.
Cedarville, El Dorado county, Geo Thatcher.
Chico, Butte county, J Bidwell.
Columbia, Tuolumne county, A A Hunnewell.
Colusa, Colusa county, Wm Vincent.
Cold Spring, El Dorado county, J M Goetschins.
Chinese Camp, Tuolumne county, M R Graham.
Contra Costa, Alameda county, Thos Gallagher.
Cosumne, Sacramento county, W D Wilson.
Cottonwood, Shasta county, Wm Lane.
Coloma, El Dorado county, P L Weymer.
Cordelia, Solano county, P O Lamorie.
Curtisville, Tuolumne county, J M Root.
Diamond Springs, El Dorado co., C N Noteware.
Don Pedro's Bar, Tuolumne county, R Smith.
Double Springs, Calaveras co., Dan'l Thompson.
Downieville, Sierra county, James Gernon.
Dry Town, Calaveras county, J G Sneath.
Elk Grove, Sacramento county, S W Hall.
Eureka, Humboldt county, H W Bean.
Elliott's Ranch, Sacramento county, Mr. Elliott.
Fiddletown, El Dorado county, J B Whitcomb.
Forbestown, Butte county, B W Williams
Fremont, Yolo county, W G Brown.
French Camp, San Joaquin county, R W Noble.
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Georgetown, El Dorado county, T M Reed.
Gilroy, Santa Clara county, A C Everatt.
Goodyear's Bar, Sierra county, A C Johnson.
Grafton, Yolo county, A Updegraph.
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Green Valley, El Dorado county, N Van Tassel.
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Hamilton, Butte county, E M Burrows.
Horr's Ranch, Tuolumne county, D Dickinson.
Horse Town, Shasta county, George W Baker.
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Illinoistown, Placer county, B Brickell.
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Ione Valley, Calaveras county, H Alvord.
Iowa Hill, Placer county, J Colgan.
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Jackson, Calaveras county, Bruce Husband.
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Mormon Island, Sacramento county, D A Kneass
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Bokee

未士卜基往日貿易於香港現至本埠為經紀常有唐山白米白糖茶葉各項發賣寫字樓在新客商会館第八号房 貴客欲光顧者至此可也

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拉華咧買賣經紀常有唐山米糖茶各項雜貨發客寫字樓在新客商会館坐北邊二層樓第二十号房便是

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未士哪唧拔嘩併喉礼時三狀師包办官司案件等事寫字樓在契礼街孟甘麻乜街轉上第六百零七号由梯上右边房便是

Cyril V. Grey

未士𠹌礼狀師包办理官司案件極之精通寫字樓在契礼街葛仗樂行第一号房即書信館下第二間便是

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咲時並㗅打承办唐人上稅事務極之精通忠厚寫字樓在吵架免度街轉角拔打乜街第七十六号是也

Chas. Baum

未士㖿歷年包办報稅事務甚是忠厚妥當寫字樓在稅館左側便是

Wm Reynolds

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Wainright, Randall & Co.

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未士花梨士号常有雜貨伙食具器發客鋪在咪利運依街併巴拉沙之角便是便錢相宜 貴客光顧可也

F. Kuhl

未士咕炉包接印掃唐番字式鋪在咲打街坐鄰本併加尒二橫街之中或問李根便知 貴客如有字式到印者工價甚相宜也

J. W. Whaling & Co.

威凌号壽板店在吵架免度街第一百七十一号在加呢街角近由㕭㘉帶来各樣大小壽板鉛鐵骨箱發賣併包拾骨骸寄往別處決無失悮工價相宜

Steam Gov. Dana & Com.

在吵架免度有二大船往咪利運由一只雙烟通名氏呢船主名㗎吼哎又一只單烟通名占船主名嶺𠹌此二船每朝七点鐘由二埠開行如有

California Steam Navigation Company

加利科尒亞火船公局本年正月的行船日期規條列左本公局火船往吵架免度一号名烏富船主名西摩每逢礼拜二四六日下午四点鐘在化乜蹟馬夫開行一只名嘆地笠船主名濱八每逢礼拜一三五日四点鐘開行吸理迪尒时地方各客如往咪利運者搭本公司火船至吵架免度換地結紙為憑过船便是

往士㖞頓火船收埋嗎顛尒士地方船名吁呢利也船主名吁達達每逢礼拜一三五日開行又一只名呋乜打船主名格吻每逢礼拜二四六日下午四点鐘開行

本公司火船在吵架免度每逢礼拜二四六日十二点鐘開行貨腳完交然後起貨寫字樓在積咋街坐拔打乜並佛倫二橫街之中

吁呢利也火船併呋乜打火船船士得頓自本正月初一日起船尾房水腳銀減至六元船头位減至三元貨位每墩減至五元

本公局值理晋人未士午令

正月初一日謹識

唐人搭客或付貨者務外照顧必代安放停當無悮者也

Steamer Queen City

又有一新火船名君蘇地船主名吧契礼在巴尸掃馬夫每逢礼拜二四六日四点鐘開行往吵架免度如搭往咪利運者至二埠即过哂打拜孫士火船便是每擔貨腳銀三元坐山係未士执文

Samuel Adams

未士三咲亞泵士開張藥鋪生意在契礼街併鄰本橫街之角即在同安鋪之左側常有各国鮮明燕藥發賣如有唐人到此光顧者定以礼觀相接即礼拜堂每礼拜與他及藥施贈唐人他定然減價甚平也

Chinese Mission House

礼拜堂每逢礼拜日一点鐘又晚上六点半鐘在此講解耶穌聖書敬請 諸君移玉至此同心敬拜上致敬耶穌救世之益是所厚望每礼拜二三五晚六点半鐘在樓下書館教讀番書學習番語如欲学習者祈至此雅敘又逢礼拜三六日一点鐘有花旗医生在此看症施藥備有慈者不拘內外症至此取藥調治分文不取也

Printed by F. Kuhl

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一 廿七號 唐乙卯正月廿一日刊

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年三月初八日錄

檀香山來新聞紙云旧歲十二月廿四日係檀香山王壽誕期日十点半鐘所有本国及外国之官員上朝祝寿後因駕往較場觀閱操練軍兵第一旗係馬兵共有四十名衣甲鮮明第二旗係大炮手共八十名俱来新裝又有兩旅步兵一旅四十名又一旅三百六十名軍裝器械齊整十分旁備官員軍兵共有五百五十名在較場操演一番当时聚看之人無不同往日因家别事之罷無去有一万八千人之多雲視矣

本城布政司庫番二月一号共計除支外实存下銀十九萬九千五百七十九元六毛五工月内共收得利息折衙来銀八百三十元收到本省城礼唯紙及各項産業屋稅銀共二萬四千三百四十一元五毛收到本城馬头租銀共七千元收得利息銀四百元又收碎項數銀六千三百元此月内所進之銀総上存共計二十三萬八千四百五十一元一毛五一支書館用銀一萬二千元支差役俸銀二千四百九十六元七毛支修整街道銀五千九百二十四元四毛一支典契銀六百二十五元三毛二支支遞館用銀八百四十元另支碎用數銀二萬七千六百二十五元零五個先士合共支出銀五萬一百零二元一毛除去外实存庫銀一十八萬八千三百四十九零五個先士

按曆數本年日蝕二次月蝕二次三月十七朝十点鐘过五十八個免利係月蝕十分在本處則見四月初五日晚九点过九個免利係日蝕七分在本處不見惟在北極記連倫北花旗北边皆能見並在地球六十度六十一度之地方亦能見九月十七日早两点过三十五個免利月蝕十分在本處不見十月初一日下午过二点鐘三十九個免利日蝕八分在本處不見惟在南極地方得見矣

耶礼拜五日衙門審訊有二十三唐人共罰銀一百五十元緣夜間閙酒嘈吵喧嘩之故耳

番二月内共出水車十四次救火內四次是偽報有二次係出爲水车救火其係皆是燒着些而已共燒去貨物及傢伙什物狀共去銀兩合計值銀三萬六千元矣

喻鈕地府新聞紙云前有一番人名吵兀經呈遞一禀約有四千餘人簽名內云意欲禁止一切賭博並欵仰望新議一例嚴皆要遵守礼拜日之規矩矣

接近運費珍云花旗與日本所立和約規條共有十三欵茲據述其大意如左一曰花旗與日本人不論何人及舍賠何地必須礼貌周旋相親相敬二曰日本給箱館下田二港為花旗船所泊之所凡木料水糧煤炭一切要需之物任其採買三曰凡花旗船在日本海濱偶遭風涛觸礁損壞之患日本人務須協力相救至被拯之水手人等并破船所有貨物須於箱館下田二港交付其本国之人若日本人在花旗遇有破船之患花旗人相助亦如是至於救援所支工費則兩免賠還四曰花旗破船之人及各商人在彼国地方遊玩不得約束並亦不遏所寓之律五曰花旗破船之人及各商人在箱館下田二港暫居其處限於日本七里之內任其遊遊無禁阻日本里數約四倍中華所云七里即中華之二十八里有奇六曰凡各商貿易或有相議之宜必須先公告慎心先嚷閙惹七曰各商貿易花旗人或以金銀或換或以貨易貨其有貨物花旗人不願售者亦必任其復載出港八曰木料水糧煤炭及各需用之物必須向日本所請管轄之官領取不得別向他人九曰將來日本倘與別国建立和約凡俾別国以利益之事或更有過於今日所立之約者花旗人亦得同與其利毋有異詞十曰若花旗船非遭風雨擱礁之患不得更適他港只在箱館下田兩口十一曰自立約後十八個月必許花旗人派領事官往居箱館以酌議事宜十二曰花旗国主與日本国主將所立之和約各押名字畫手立兩相交换以垂永久

讀前錄礼拜四日錄條性論云今試觀世上化生之物始為繭继而為蠶繼又继而為蛾變化轉易微微物皆然而人不能者何也此人人來世之因果知 上帝必有妙用為之也繭蠶蛾三者本屬一物其根源並同其情則不同矣今有粒粟顆種於此栽而培之始而腐壞漸而抽芽继而苗秀條秀继而枝柯尋拱是可云樹在粒內蛾在蠶內蠶在繭內不知其若何而腐變若何而化身也惟人身之理亦若同然

貨物行情

唐山上米 每包 等

中米 等

花旗上米 等

花旗麵 每桶 ... 等

土產麵 ... 等

唐山上白糖 每包 等

中糖 等

烏龍茶 等

色種茶 等

小種茶 等

珠茶 等

火腿 等

洋烛 等

生油 每加倫 等

呂宋烟 每百 等

The Oriental:

OR, TUNG-NGAI SAN-LUK.

DEVOTED TO THE DISSEMINATION OF INFORMATION RELATING TO

Christian Missions and the Eastern Hemisphere;

AND TO THE

Religious and General Improvement

OF THE CHINESE

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

Rev. WILLIAM SPEER, Editor.

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☞ Letters relating to business in the Chinese Department may be addressed to Mr. LEE KAN, care of Rev. Wm. Speer.

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V. HITTON, TOWNE & CO. Publishers.

SAN FRANCISCO:

THURSDAY MORNING, MARCH 8, 1855.

INFLUENCE OF THE PRESS UPON THE PEOPLE OF THE EAST.—No one fact is more strikingly illustrative of the wonderful national reformation Christianity is working in the vast heathen population of India, than that there were not long since twenty-six newspapers printed in various native languages. What a change in the sentiments and institutions of that country must be wrought by the streams of knowledge, scientific, political, educational, religious, that are poured from thence! And many of these are under the influence of minds thoroughly possessed with the leaven of Occidental progression, communicated from missionary and governmental schools. A cheap, popular, illustrated magazine has been also commenced. Caste, religious prejudices, ancient systems of idolatry, the despotism of native princes, the mingled licentiousness and imbecility of the lower classes are now fading like night. Intelligent witnesses declare that a new day is dawning in India.

And so the power of the Christian press must be felt in China. Two periodicals are published in the Chinese, at Hongkong and Ningpo. The Chinese are a far more intelligent and reflecting, and a much better educated people than those of India. A newspaper commands greater respect, from the fact that the court of the Empire at Peking has long issued its edicts in a gazette, for universal circulation. However, the chief influence of the Christian press has hitherto been exercised through the tract. We have often been amazed to see how widely these are circulated by the recipients. It was one of the greatest encouragements of our missionary work at Canton, whence an immense commerce radiates over Western and Southern China. Where single copies of these have been carried to far off regions, we have heard of cases where the desire of perusing has led to their being reprinted by the people. A late instance of the kind is communicated to the *Home and Foreign Record*, by the Rev. Mr. NEVINS, of Ningpo. He states that Dr. McCartee gave a few tracts to two strangers in one of his audiences a few months before. One of them was the Secretary of the Lieutenant-Governor of the Province, living at Hang Chow, a city three hundred miles from Ningpo. Soon afterwards a request came, through the Mayor of Ningpo, for more books to be sent to Hang Chow. Two of the publications sent were reprinted there, exciting much interest. Recently, one of the Baptist missionaries met with a man from Hang Chow, who professed to have been converted by reading one of these re-printed tracts, and who was expected to unite with the Baptist church in Ningpo. Mr. Nevins adds: "It is probable that the Secretary desired to prove to the people that our doctrines are different from those of the Quangsi insurgents. However this may be, Christ is preached, and therein we rejoice. A field of usefulness is here opened before us as wide and promising as we could desire. In this field much seed has been already sown. We need, above all things, the blessing of God to accompany our labors.

COLONIZATION OF PALESTINE.—We have watched with great interest the commencement of the American agricultural colony in the Holy Land; partly from the prospect of the fulfillment of prophecies that God will bring again His people to their own land, "out of all the countries whither they have been scattered, and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit thereof;" that they shall be no more removed, but that He would cause them "to take root; Israel shall blossom and bud, and fill the whole face of the world with fruit." (Read Ezek. 36th to 39th chaps. and many other passages.) Further, we would mark the employment of our own nation first in preparing the Jews in this country, and then in going forth with them and aiding their long-promised establishment in the home that has lain desolate ever since they "killed the Prince of Life," "nailed Him on the cross." The English and other Protestant nations are aiding this most interesting of all missionary enterprizes. A party of wealthy gentlemen have arrived at Jerusalem with the purpose of commencing a colony in Jericho. There are many similar projects proposed in different parts of the land. At Tyre and Sidon an architect has arrived from England accompanied with men and means to commence a colony.

SCRIPTURE ILLUSTRATIONS.

ORIENTAL PAVILIONS. Ps. 27: 5. 31:20.—The pavilion is in these passages spoken of as a place of secrecy and concealment in time of trouble and danger. To those who imagine this word to mean merely a large and gayly ornamented tent-like or other frail structure, the Metaphor is without point. But this is far from the truth. Enter the spacious gardens and courts of a rich man's dwelling. After wandering through many paved walks guarded on either side by walls breast-high, on the top of which are closely set pots of every kind of pretty flowers that the climate produces, you will perhaps come to the borders of a pool or lake whose shallow waters stand thick with the white and scarlet bowls of the lotus, like immense tulips rising above the glassy surface. In the midst you behold reared upon piles or stone, and inaccessable on all sides, a beautiful but light and airy edifice, with numerous porches not of glass, but of open lattice work or gauze painted with pictures, fancifully carved pillars and cornices, and whose tile roof is adorned with green, red and blue pottery or porcelain figures of dragons, fish, and other animals, fictitious or real. In this place are perhaps some of the female apartments of the household, though not the part they chiefly occupy: or it is thus secluded as a place of occasional retirement or festivity for the proprietor and his particular friends. You seek around the shores for access to it, and find only an arching foot-bridge, which is barred by doors. Here, or in such a pavilion as this, would be perfect safety and secrecy, from any "strife of tongues," from any violence of man, and in any "time of trouble." It is as it were a castle, with its walls and ditches for defence.

ROADS IN THE EAST. Prov. 15: 19.—"The way of a slothful man is as an hedge of thorns; but the way of the righteous is made plain," or as the Hebrew reads, "is raised up as a causeway." The roads of the Chinese are always very narrow, generally mere footpaths between the fields. Some are on the rough tops of the dykes separating the rice fields; some wind among the thorny hedges and clumps of bamboos; some lie through low and swampy places, other among rocks. But the best are built up like a causeway, having a wall on each side, upon which they are elevated, being filled in with earth and paved with hewn blocks of stone. The passengers are thus raised above the mire and moisture of the fields, and their way is made straight, level, and uninterrupted. Such is the natural suggestive comparison instituted between the "way of the slothful" and evil person, and the "way of the righteous."

CANAL ACROSS THE ISTHMUS OF SUEZ.—This most important desideratum seems now about to be secured, though not in connection with English influence. It is stated that Mons. Lesseppe, ex-French Consul in Egypt, has obtained a firman granting authority to a Joint Stock Company to construct a ship-canal across the Isthmus of Suez. The Company to collect tolls for ninety-nine years. The canal to be completed in two years, and the Viceroy, without outlay, to have 15 per cent. of the profits.

THE ALTA CALIFORNIA will hereafter issue no Sunday paper. This argues well for its future spirit and success. The *Herald* is now, we believe, the only daily published on what should be the "day of rest." Its intelligent editors might easily calculate the loss to themselves in health, in comfort, in pocket, and in influence.

ARRIVAL OF CHINESE LABORERS AT THE SANDWICH ISLANDS.—The American bark *What Cheer*, Capt. Baker, arrived on the 5th of February, from Swatou and Hongkong, with 183 laborers, procured by Mr. Graves, in fulfillment of his contract, made nearly a year since. The Chinese are said to give much satisfaction as cultivators of sugar, coffee, and so forth, there.

Extract of a letter received by last steamer from Connecticut, dated February 2, 1855:

"I recently received a copy of the *Oriental*, and I have been thinking in what way I could make it useful. I shall try, for it is an enterprize that ought to be encouraged. Do what you may, the Asiatics will become a part of your population, and when the Chinese locate, they must be looked after, with all the appliances for good which can be commanded."

NECESSITY OF THE BIBLE IN COMMON SCHOOL EDUCATION.

BY DR. C. F. WINSLOW.

We regretted greatly not being able to present at the Educational Convention held in this city in December last. We are rejoiced to see the honorable stand taken, by some who took a prominent part in its deliberations, in favor of the use of the Scriptures, as a part of the daily instruction in Common Schools. We wish no Sectarian instruction, or denominational bias, to be imparted. But we do wish the Scriptures read; the geography of their original seat intelligently explained; and the history, the political and social character, and the peculiar usages, of the Jews, Egyptians, Phœnicians, and other nations involved in their project, elucidated and actualized to the youthful mind—that the Bible should be made, simply made what it is and what it should be, a *living* book, not a bundle of dry bones, without skin or sinews to cover them, and "very dry." Dr. Winslow utters the conclusions of profound reflection. The startled republican, the anxious moralist, the alarmed christian, in consideration of the prevalent flood of vice, infidelity, Roman superstition, and political profligacy, all are ready to say, we cannot do without the Bible! Our country, is lost without the Bible! The following is an extract from the Dr's admirable address:—

If it be true that vice and crime increase in our country, independent of the multiplication of foreigners and of crime among them, as is proved by statistical observations made in the Northern and Eastern States, then the cause of these evils should be ascertained, counteracted and uprooted. If it be proved by statistical researches, as it is incontrovertibly, that vice and crime abound in different Christian nations in larger degrees as the free reading of the Bible is excluded from primary instruction, then it behooves this State, at the dawn of its institutions for public education, to secure from the earliest infancy of its citizens, the means of their highest moral culture. In this lies the stability of our freedom, and the highest Christian civilivation of the republic. In proportion as the New Testament has been excluded from the schools of New England, her public virtue has declined. Theological and pulpit instruction is intended to benefit mature minds; but all know how comparatively inefficient it is, and what vast amounts of wealth are spent measurably in vain in these directions, because the principles of the New Testament and of natural theology, are not planted with system and with full understanding of their importance, *in the earliest years of childhood.*

"'Tis education forms the common mind,
Just as the twig is bent the tree's inclined."

Never was a more beautiful or correct figure of speech uttered by poet, orator, or sage. The reading of the four biographies of Jesus Christ, without note or comment, in the public schools, from the lowest to the highest, from now through all succeeding centuries, will operate on the mass of the people, as gentle distillations of dew on the grass and herbs of the valleys and mountains. While the sweet and silent dews give freshness and verdure to the tender blade, and beauty and fragrance to the opening flower however showy or however humble, clothing the landscape with countless charms, the silent distillations of the Gospel on the tender minds of infancy and youth, will cause to spring forth innumerable acts of grace and beauty, and implant a vigorous vitality in the heart, which shall display itself in later years in noblest acts of enlightened patriotism and in the solid advancement *of Christian civilization.* The human mind is never so fit to receive lasting impressions of the sublime life, teachings, sacrifices and death of the Divine Master as in its tenderest age. And if the Supreme Being has seen proper to introduce special agencies to instruct and enlighten mankind, is it not best to set apart portions of time daily, for these instructions, and transmit them, by educational institutions, to our children, rather than supersede them by worthless mouthings of marks, and words, and maps of rivers and railroads, to the exclusion of great principles which lie at the heart of our civilization and national freedom?

No man need fear the influence of the simple life of Christ on any human creature. He who does, must be rotten to the heart's core; and his motives should be questioned, and his objections disregarded and set aside. The reading of the ten commandments promulgated on Sinai to Moses, and the four gospels of Jesus Christ, should be daily exercises in the Common Schools, from lowest to highest; but in primary schools in particular, their reading, together with the Psalms and Proverbs, should be made a large exercise, and be equally divided with instructions in the works of God, as displayed throughout the universe of created things. However strangely the boldness of this view of primary education may strike the minds of persons whose chief contemplations are directed to the pecuniary or mercantile affairs of the State or of the world, it is nevertheless a sound one; and so strongly convinced am I of its necessity as a means of developing the loftiest capacities of the human mind, and of American civilization, that I utter it without reserve, and if sufficient power were granted me, it should be proclaimed so loud from the hill tops of San Francisco, that my voice should resound across the Pacific to the steppes of Asia on the one hand, and on the other, roll over the Rocky Mountains and the Alleghanies, and die away only among the fragments of the rotten civil and religious institutions of the Old world.

ROMANISM NEAR ITS GRAVE.—Dr. Merle D'Aubigne said in a speech in Ireland—

"Shall I express to you a last wish? Shall I tell you of my thoughts as I journeyed towards you? I see a new era opening upon the human race. The great Anti-Christian powers are decaying. Islamism is hanging over a gulf; India begins to shake at the presence of the cross; China itself pronounces the name of Christ. The command is thus addressed to the churches to take possession of the ends of the earth in the name of the Prince of Peace. Who will respond to this appeal? Will it be the Roman Catholic Church? Let us listen for a moment to the answer of the Roman Catholic. 'One is stupified,' says a distinguished writer in Paris, 'to see how much more powerful the Protestant nations are than the Catholic. England and the United States, both Protestant powers, have assumed, on an unexampled scale, dominion over boundless countries, all densely populated. Has then,' he says, 'Catholic civilization nothing to do but go down to the grave?' He consoles himself by adding—'Catholic civilization is retreating, but it is not altered'—a poor consolation, my dear friends."

SPRING.

The spring will soon be here,
And many a bud and flower
Will blossom sweetly on the earth,
Nursed by the sun and shower.
Another Spring will come,
And fairer flowers will rise
From Gospel seed, by teachers sown
To blossom for the skies.

The Spring will soon be here,
The days grow warm and fair,
'Twill call each insect into life,
And fill with songs the air,
And a spring will soon be here,
Which has no passing shower,
That knows no setting sun,
Nor sees a fading flower.

Then missionary go forth,
We'll cheer with songs thy way:
And GOD, THY GOD, *will strengthen thee*
According to thy day.
The flowers thou plantest now
Shall soon repay thy love,
And form a wreath for thee to lay
At Jesus' feet above.

Childrens Miss. Mag.

AFRICAN HARVEST DANCES.—The Africans hold that there is such "a time to dance" to be observed, not by individuals only, as Solomon meant, but by communities. And the season set apart for this purpose is that which comes immediately after harvest.

It is a time of universal rejoicing. It commences by each individual husbandman presenting to the Kwi, (spirits of departed friends, or demons,) the first fruits of the earth. After the rice has been stored, and while this is being done, in the evening of every day may be heard in houses, or yards, the merry sound of one or more drums, and groups of children or young people may be seen dancing to them. In a short time the public dances begin.

The men and women dance separately, never together; the men take their turn first. Dressed in their finest clothes, with ivory rings on their arms, and ornaments of various sorts in their hands, they begin to dance near the music, and then file off around the oblong, irregular open space enclosed by the promiscuous crowd of spectators, who cheer or hiss the performers as they merit. They keep perfect time.

The men dance for about a month, when the women begin, and enjoy themselves about the same length of time.

DR ALEXANDER AMONG CHILDREN.—The following beautiful description of the domestic life of Dr. Alexander, may convey a needed lesson to some who have less greatness as men, and less wisdom as parents. It is taken from his Memoir:—"The kindliness of his temper was known to all with whom he ever exchanged hospitalities. He was easily pleased, and even to an extreme ready to be interested in whatever interested a friend. Everywhere he was the welcome friend of children: among them he became a child himself. In his own house these traits, of course, manifested themselves in a thousand ways which cannot be exposed to the public. Surely never were there children on happier terms with their parents. They reverenced their father, but their approach to him was perfectly free. His door was always open, and he listened to every childish report and narrative with a burst of unaffected glee such as they can never forget or see again. In earlier years he joined in their sports, and he never grew too old to be as loquacious as themselves about all their innocent pleasures. When one of them entered his study—always without a signal—how gaily, how brightly, would he look around from his pen or his book; and how would the smile caused by any little domestic story irradiate his face, even when he went on with his labour! There was nothing in his character which so much caused his loss to be felt in the circle of his intimates, as this unfeigned sympathy with what was interesting to those around him. It was an intense humanity, which enlivened all his words, gestures, and acts."

THE FOLLY OF ALL "SYSTEMS" IN GAMBLING.—It cannot be a matter of wonder that the Scandinavians and other barbarous races were accustomed to stake liberty, and even life, in games of chance, when we reflect on the recklessness with which, in our day, men of talent and education have sacraficed themselves, and all dependant upon them, to the Moloch passion of gambling. Colton the immortal author of Lacon—a man of great learning and powerful intellectual resources, educated for the church, and at one time in holy orders, was a melancholy example of the despotic influence which this passion sometimes exercises over the most powerful minds. This remarkable man had the brain and temperament of a mathemaitcian, was entirely destitute of that fiery ardor which plunges more excitable persons into the vortex of dissipation, and yet he clung to the gaming-table with a constancy that no remonstrance could shake—a faith of fortune that no reverse could impair. Experience, reason, his mathematical acquirements, should have taught him that the chances of gaming were beyond the reach of calculation, and yet he was the slave of a system which he imagined must in the end triumph and endow him with enormous wealth. No alchemist ever was more wedded to delusion. At one time he was possessor of winnings to the amount of thirty thousand pounds sterling, and had one of the finest private collections of old paintings—in which he was a profound connisseur—to be found in Europe. A run of ill-luck at the Palais Royale swept off all these treasures far away in a few weeks; and the unfortunate man, awakened too late from his Eldorado dreams, committed suicide in an obscure lodging, leaving his family the heirs of beggary and shame.

CHRISTIANS IN MADAGASCAR.—In the chief city of Madagascar and its immediate vicinity, there are a thousand persons who are known openly to be the disciples of Christ. These all regularly attend divine worship on the Sabbath and during the week, sometimes by day and sometimes by night. Besides these, considerable numbers are known in other places. Many of them are judicious and prudent men, holding very important offices on account of their acknowledged integrity. During the long-continued persecution, at least a hundred persons have suffered death, besides a still larger number, who are loaded with chains or living in exile. Notwithstanding these unfavorable circumstances, the number of converts continues to increase, and persons of high rank and noble birth are among the most zealous Gospel laborers.

SPRING FLOWERS FROM THE NORTH OF CHINA.—The intelligent English botanist, Fortune, was sent to China a few years since by a Horticultural Society in London to explore the newly opened field in the North of China; which he did with great success. He particularly recommends the translation of many of the floral treasures of that region to the climate of the United States, as being very well suited to their culture. On this point he remarks: "Many of our northern Chinese plants succeed admirably in America. China and America are both situated on the eastern side of large continents, they are equally liable to extremes of heat and cold, and consequently the shrubs and trees of one country are almost certain to succeed as well in the other, provided they are reared in the same latitudes, and grown in the same kind of soil."

He spreads before our eyes the following brilliant array of Chinese flowers:

"In the north of China there are a number of plants which have their flower-buds very prominently developed in autumn, so much so that they are ready to burst into bloom before the winter has quite passed by, or, at all events, on the first dawn of spring. Amongst these, Jasminum nudiflorum occupies a prominent position. Its yellow blossoms, which it produces in great abundance, may be seen not unfrequently peeping out from amongst the snow, and remind the stranger in these remote regions of the beautiful Primroses and Cowslips which grow on the shady banks of his own land. Nearly as early as this, the pretty daisy-like Spiræa prunifolia, the yellow Forsythia viridissima, the lilac Daphne Fortunei, and the pink Judas tree, become covered with blossoms, and make our northern Chinese gardens extremly gay. There are also some good Camellias which flower at this time, but they are generally grown in pots under such shelter as mat sheds and other buildings of a like kind can afford. The double blossomed Peach, of which there are three very distinct varieties now in England, are perhaps the gayest of all things which flower in early spring. Fancy, if you can, trees fully as large as our Almond, literally loaded with rich colored blossoms, nearly as large and double as Roses, and you will have some idea of the effect produced by these fine trees in this part of the world. On the south-west side of Shanghai there are numerous Peach gardens studded over the country. These are well worth a visit in the month of April, as the trees are then in full bloom, and have a charming effect upon the landscape. It is in this part of the country where the celebrated Shanghae Peach is largely cultivated. On the graves, which are here scattered over all the fields and appear like huge mounds of earth, I observed many pretty Violets in flower, both white and purple, but all nearly scentless. A little later in the season, that is from the 20th April to the beginning of May, another race of flowering shrubs and herbaceous plants succeed those I have already named. The most conspicious amongst them are Virburnum macrocephalum and dilatatum, with their large heads of snow-white flowers; Spiræa Reevesiana, and the double variety, which is more beautiful than the original species; Weigela rosea, now well known in Europe; Moutans of various hues of colour; Azaleas, particularly the lovely little "Amœna;" Kerria japonica, the lilac and white Glycines, Roses, Dielytra spectabilis, and Primula cortusoides. It will easily be believed that with such a host of Flora's beauties, these Chinese gardens must be gay indeed. But perhaps the most beautiful sight of all is the Glycine sinensis, climbing upon and hanging down from other trees. I believe I noticed in my former "Notes" the fine effects produced by this climber when in such situations. I have again observed numerous examples this spring, and cannot help drawing attention once more to the subject. The fine plant of this species upon the Chiswick garden wall is much and justly admired, but if you will imagine a plant equally large, or in some instances much larger, attaching itself to a tree, or even a group of trees, entwining itself round the stems, running up every branch, and weighing down every branchlet; and, in the end of April, or beginning of May covered with flowers, some faint idea may be formed of the fine effects produced by the Glycine in its native country. I believe it would not succeed if managed in this way near London, or anywhere in the north, but the experiment would be worth a trial in some parts of Europe, where the summers are warmer than they are in England. As I know many in the United States of America are as fond of their parks and gardens as we are of ours, I cannot do better than recommend the experiment to them."

HUNG SEU-TSUEN'S BIRTHPLACE AND CHILDHOOD.

BY THE REV. THEO. HAMBURG.

The native place of Hung Seu-tsuen is a small village in the Hwa-hien district. Its distance from the city of Canton is about thirty miles, and the country in this direction forms an extensive plain; it is covered with paddy-fields, and interspersed with numerous villages. The White-cloud Mountains near Canton may upon a clear day be seen from thence. Seu-tsuen's ancestors having moved hither from Kia-jing-chau, and speaking the Kia-jing-chau dialect, their decendants, and all other Chinese, who have moved down to settle in the southern part of the Kwang-tung province, are by the aborigines, or Punti people, known under the name of Hakkas (Kheh-kia,) or settlers. The Chinese adhere strictly to the customs of their forefathers; they spend their whole lives in an unceasing toil for procuring a bare support, and seem by habit almost unable to appreciate those comforts of life which are deemed indispensable by Western nations. In such a Hakka village, we only find what is useful and necessary, without any thought of comfort or luxury. A description of the native village of Seu-tsuen may serve as a pattern for numerous others. The front part of the houses, faces the south to admit the light, and to receive the refreshing southwest breeze during the summer months, and also to avoid the cold north wind during the winter season. Upon entering through the front door, there is an open space about ten or twelve feet square, on the sides of which are the cooking and bathing rooms, and right opposite the door is the large room or hall of the house, which is quite open in front, to admit light and air. On both sides are private apartments of the several branches of the family, who possess one common room for assembling in. The houses consist of only one story; the ground is made hard by a mixture of moistened sand and lime, being beaten quite smooth on the surface; the walls are made of the same materials, but with a greater portion of clay. The roof is simple formed by spars and laths, upon which the tiles are thickly laid, first in rows with the concave side upwards, and above them a second row with the concave side downwards, by which means the water is kept from penetrating into the house below.

The whole population of Hung's native village only amounts to about four hundred people, the most part of whom belong to the Hung family. There are only half-a-dozen houses in the front, but behind are two other rows of houses with narrow lanes leading to them, and in the third row on the west side we find the humble dwelling of Hung's parents. Before the village in front of the houses is a large pool of muddy water, where all the dirt and refuse of the village is carried down by the rain, and which forms a rich supply of water for manuring purposes, though the smell thereof is offensive to persons anaccustoned to Chinese agricultural economy. Upon the left hand from the village, and on the side of this pool, is situated the school-house, where every boy may study the same Chinese classics as are studied everywhere and by every student in the whole country, with the hope ultimately of rising from his present humble station to the highest dignities in the Empire.

In this village, in the year 1813, Hung Seu-tsuen was born, and received upon his birth the name "Brilliant fire;" afterwards upon attaining the age of manhood, another name was given him, marking his relation to the Hung family; and subsequently he himself adopted Seu-tsuen, "Elegant and perfect," as his literary name. The two elder-biothers of Seu-tsuen assisted their father in cultivating their paddy-fields, and a few simple vegetables, which supplied their principal nourishment. The family was in a humble position, possessing only one or two buffaloes, besides some pigs, dogs, and poultry, which are generally included in a Chinese farming establishment. The young Seutsuen soon developed an extraordinary capacity for study, and was sent to school when seven years of age. In the course of five or six years, he had already committed to memory and studied the Four Books, the Five Classics, the Koo-wun and the Hau-king; afterwards he read for himself the History of China, and the more extraordinary books of Chinese literature, all of which he very easily understood at the first perusal. He soon gained the favour of his teachers as well as of his own family relations who felt proud of his talents, and surely hoped that he would in course of time attain the degree of a Tsintzu, or even become a member of the Han-lin college, from which the highest officers are selected by the Emperor, and thus by his high station reflect a lustre upon his whole family. Several of his teachers would not receive any pay for instructing him, and though some of the schools he visited were at a great distance, and the circumstances of his family not very good, yet, in order that he might continue his studies, they rejoiced to bring him provisions, and several of his relatives shared their clothing with him, for the same purpose. His old father, in talking with his friends, was particularly fond of dwelling upon the subject of the talents of his youngest son. His face brightened whenever he heard any one speak in his son's praise, and this was inducement enough for him to invite the speaker to the family hall, to partake of a cup of tea or a bowl of rice, and quietiy continue this his favorite topic of discourse.

When Seu-tsuen was about sixteen years of age, the poverty of his family did not permit him to continue his studies, but like the other youths of the village, who were no students, he assisted in the field labour, or led the oxen to graze upon the mountains, a common occupation in China for those who, either by their age or by their youth, are unable to perform heavy manual labour. Still it was regretted by all, that Seu-tsuen's studies should thus be discontinued; and in the following year a friend of the same age as himself invited him to become associated with him as a fellow student for one year, hoping to derive benefit from a companion of so much talent. After the expiration of this period, his relatives and friends regretted that his talents should be wasted upon mere manual labour in the fields, and they therefore engaged him as teacher in their own village, whereby an opportunity was given him quietly to continue his literary pursuits, and develope his character. The yearly income of a Chinese school-master depends upon the number of boys who attend his school. The usual number is between ten and twenty; a smaller number than ten would be insufficient for his support, and to more than twenty he could not give proper attention, as he has to teach every boy separately, and hear him repeat his lessons by heart, after he has committed them to memory. Every boy is bound to supply his teacher with the following articles annually:— Rice 50 lbs, for extra provisions 300 cash, lamp-oil 1 catty (1 1-2 lbs,) lard 1 catty, salt 1 catty, tea 1 catty, and, besides, a sum of from 1 1-2 to 4 dollars, according to the age and ability of the boy. In the district of Hwa-hien, the school studies are continued throughout the whole year, with only about one month's intermission at the New Year. At this time the teacher's engagement terminates, a new engagement must be made, and a change of teachers often follows.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts, it is the daughter of charity and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army.

A touching incident was related to us a few days since by Rev —— in one of the mining towns in the interior. "There" said brother —— as we were passing a graveyard which had been completely excavated in search of the glittering ore, "there was interred the remains of a young man who died some months since of chronic diarhea. He had been sick a long time. No medical treatment could furnish any relief. At length his brother came to me and requested me to call and see him which I did immediately. When I entered the cabin in which lay the languishing young man, the brother met me and addressed me in substance as follows, "My brother has been ill for months. We have tried everything which promised any relief but he still grew worse and now it it is evident no *human* power can save him from death. We are neither of us professors of religion and cannot pray. Our parents are members of the Baptist church. We believe in the truth of the Bible and in the efficacy of prayer. We have called you in to pray with and for my sinking brother that he may be either restored or prepared to die." But it was evidently to late to hope for his recovery. The only thing I could do was to direct him to an all efficient Saviour. This I endeavoured to do. He soon found peace in believing and in a few days died trusting in the great Physician."

Reader you will soon be in a position where none but the great Physician can afford you the least relief. Let not we beseech you, that hour overtake you prayerless and unprepared, lest you should pine in hopelessness and die with the plague spot of sin upon your soul.—*Pacific Recorder.*

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TABLES OF DISTANCES.

The following distances were measured with a viameter, by Capt. Warner, of the U. S. Topographic Engineers, in the summer of 1848:

From San Francisco	to Mission Dolores	2½	miles.
" " "	to Sanchez Ranch	17	"
" " "	to San Mateo	21	"
" " "	to Santa Clara	48	"
" " "	to San Jose	51	"
" " "	to Murphy's	70	"
" " "	to San Juan	94	"
" " "	to Salinas River	113	"
" " "	to Monterey	125	"
" " "	to Mission Soledad	166	"
" " "	to Ojitos	206	"
" " "	to San Miguel	237	"
" " "	to Brakes Ranch	258	"
" " "	to Santa Marguerita	265	"
" " "	to San Luis Obispo	276	"
" " "	to Capt. Dana's	299	"
" " "	to Los Alamos	321	"
" " "	to Santa Inez	340	"
" " "	to Gaviota Pass	352	"
" " "	to Arrogo Hondo	359	"
" " "	to Dos Pueblos	370	"
" " "	to Santa Barbara	387	"
" " "	to Carpenteria	398	"
" " "	to Rincon	402	"
" " "	to Buenaventura	415	"
" " "	to Santa Clara River	421	"
" " "	to Canega	475	"
" " "	to Los Angeles	485	"
" " "	to Los Coyotes	504	"
" " "	to Santa Ana	515	"
" " "	to Juan Avila's	635	"
" " "	to San Juan Capistrano	542	"
" " "	to Los Flores	562	"
" " "	to San Luis Rey	573	"
" " "	to San Diego	6.2½	"

COUNTIES.	COUNTY SEATS.	Sac City.	Stockton.	San Quentin.
Alameda	Alvarado	175	185	50
Butte	Bidwell's Bar	75	120	230
Calaveras	Mokelumne Hill	60	55	220
Colusa	Colusa	140	195	285
Contra Costa	Martinez	110	120	45
El Dorado	Coloma	50	105	205
Humboldt	Union Town	290	4 0	265
Klamath	Union Town	550	560	425
Los Angeles	Los Angeles	660	670	535
Marin	San Rafael	158	168	3
Mariposa	Mariposa	155	100	265
Monterey	Monterey	260	270	135
Napa City	Napa City	130	140	55
Nevada	Nevada	65	12	220
Placer	Auburn	35	90	190
Sacramento	Sacramento	....	55	155
San Bernardino	San Bernardino	690	700	565
San Diego	San Diego	790	800	665
San Joaquin	Stockton	55	....	165
San Francisco	San Francisco	140	150	15
San Luis Obispo	San Luis Obispo	460	470	335
Santa Clara	San Jose	2 0	90	75
Santa Cruz	Santa Cruz	260	270	135
Santa Barbara	Santa Barbara	290	600	465
Shasta	Shasta	225	280	380
Sierra	Downieville	97	152	252
Siskiyou	Yreka	300	355	455
Solano	Benicia	110	120	45
Sonoma	Sonoma	138	190	40
Sutter	Nicholaus	30	85	185
Trinity	Weaverville	265	32	420
Tuolumne	Sonora	125	70	235
Tulare		265	210	375
Yolo	Washington	1	55	156
Yuba	Marysville	65	120	220

The following miscellaneous distances may also be useful for reference:—

From Sacramento to San Francisco, 140 miles; to Stockton, 55 miles; to Benicia, 110.

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銀両安貯本行者每月每百
元计息銀一元半如一百元以
上貯六個月則每月每百计
息銀二元若有金砂金條金
石等到本行兑換者價錢極

Pacific Loan & Security Bank

巴思拂生揭銀行在孖毡街
第九十八号倘有銀両到貯
者每百元每月计四息銀一
元半如五元以上者方可收
貯给回契紙或本省本府
本城红契或合衆国總局
執照為按本行亦有銀両出
放但欲光顧者按貿可也
司事嗎吼活喊肄二人

Drexel Sather & Church

㗎嚦沙咲町哗治銀行在孟
甘麻乜街口金嗎吵街轉角
找換金砂價錢極高本行並
收貯銀両　貴客光顧可也

Wells, Fargo & Co.

威炉士花喝公司包寄来
往書札金砂会单銀行在
孟甘麻乜街口加利科尔並
街東北角本行並找換金砂
收貯銀両　貴客光顧可也

Adams & Co.

亞承士公司包寄来往書
信金砂会单銀行在孟甘
麻乜街孖毡街口東北角
本行並找換金砂收貯銀両
貴客光顧可也

高每日至下午五点半鐘閉門
但礼拜六則至夜晚十点鐘
方閉门以便貿易者方便如
有在山內付金砂銀両来本
行安貯以圖章封固包無
悞也

Hunt & Mc Call

朱士痕並墨歌常有唐山
米及各国米發賣寫字
樓在佛倫街八十九号
貴客光顧可也

Coleman & Co.

高炉文号係買賣經紀在
加利科尔亞街第五十六
号佛倫街轉角便是

Blumenthal

朱士市炉文嗲常有上好各
色絨仮賣鋪在唐人街第
一百三十八号便是

Stott & Co.

士嘘号自蓋喋吟及各樣火
酒併自帶来各色灯洋枝
灯筒灯心及天地球發賣
本号在散沈併孖毡街東南
角便是蓋房在呧框街脚下
近哪必啱是也

Himrod & Jones

朱士謐嘩併咭士常有唐山
花旗呂宋加拉巴米發客
鋪在佛倫街八十一号
貴客光顧可也

J.W. Tucker

朱士得架常有金鏢鑽石戒
指金銀首飾等項出賣鋪
在孟甘麻乜街一百二十五号
本鋪貨物甚美價錢甚平
貴客光顧可也

Hughes & Hunter

咲時並啾打承办唐人上税事務
極之精通忠厚寫字樓在吵
架免度街轉角拔打乜街
第七十六号是也

Cyril V. Grey

朱士鑑礼咲師包办理官司
案件極之精通寫字樓在
契礼街葛㩒樂行第一号房
即書信館下第二間便是

Brown, Pratt & Tracy

朱士啣唧拔嘩併㖞礼時三状
師包办官司案件等事寫
字樓在契礼街孟甘麻乜街
轉上第六百零七号由梯上右
边房便是

W. F. Greene

朱士記連状師寫字樓在孖
毡街口孟甘麻乜街西北角在
孖毡街第一張梯上二層樓便是

Tuck Lung Ho

德隆号在二埠吵架免度
常有雜貨伙食發行
貴客光顧可也

Wm Steinhart & Co

朱氏士田乞号常有自帶来各
樣粗幼衣服靴鞋併各色绒
髮疋大綉貨等項發行鋪
在吵架免度第六十二号

Robert Reed

拉筆咧買賣經紀常有唐
山米糖茶各項雜貨發客
寫字樓在新客商会館坐
北边二層樓第二十号房便是

Bokee

朱士卜基往日貿易於香
港現至本埠為經纪常有
唐山白米白糖茶葉各項在
賣寫字樓在新客商会館
第八号房　貴客欵光顧
者至此可也

Str's Gov. Dana & Com.

在吵架免度有二大船往咪
利運由一只叔㗎通名氏呢
船主名㖞吼咬又一只單烟通
名占船主名嗲肄此二船每朝
七点鐘由二埠馬头開行如有

J. W. Whaling & Co.

咸凌号壽板店在吵架免度
街第一百七十一号在加呢街角
近由啵哟帶来各樣大小壽
板鉛鐵骨箱發賣併包搭
骨骸寄往别處決無失悞
工價相宜

F. Kuhl

朱士咕炉包接印掃唐番字
式鋪在咲打街坐都库併加
尔二横街之中或問李根便
知　貴客如有字式到印者
工價甚相宜也

A. T. Farish & Co.

朱士花梨士号常有雜貨伙
食具市發客鋪在咪利運
依街併巴拉沙之角便是
價錢相宜　貴客光顧可也

Wainright Randall & Co

朱士畹孖並嗹哆号在冷鋪
在孖毡街孟甘麻乜併加呢二
横街之中第一百号每逢礼
拜六有田士船只多貨出投
貴客光顧可也

Wm Reynolds

朱士喊林連那常接办税館
報税事極之精通價亦相宜
寫字樓在吵架免度街拔打
乜横街轉角便是

Chas. Baum

朱士唧歷年包办報税事務
甚是忠厚妥當寫字樓在
税館左側便是

California Steam Navigation Company

加利科尔亞火船公局本年
正月内行船日期規條列左
本公局火船往吵架免度一
号名烏寓船主名西摩每
逢礼拜二四六日下午四点鐘
在化乜貨馬头開行一只名
㖞地笠船主名濱八每逢
礼拜一三五日四点鐘開行收
埋迪尔时地方各客如往咪
利運者搭本公司火船至吵
架免度換地结紙為憑过
船便是
往士唱頓火船收埋嗎顛尔
士地方船名吁呢利也船主名
吁達达每逢礼拜一三五日開
行又一只名咲乜打船主名格
叻每逢礼拜二四六日下午四点
鐘開行
本公司火船在吵架免度每
逢礼拜二四六日十二点鐘開行
貨脚完交然後起貨寫字
樓在積咩街坐拔打乜並佛
倫二横街之中
吁呢利也火船併咲乜打火船
船士唱頓自番正月初一日起
船尾房水脚銀減至六元船
头位減至三元貨位每墩減
至五元
本公局值理番人朱士千拿
[illegible]正月初一日謹識

唐人搭客或付貨者格外照
顧必代安放停當無悞者也

Chinese Mission House

礼拜堂每逢礼拜日一点鐘
又晚上六点半鐘在此講解
耶穌聖書敬請　諸君
移玉至此同心敬拜
上致發耶穌救世之益是
所厚望每礼拜二三五晚六
点半鐘在樓下書館教讀
番書學習番语以教学
習者祈至此雅叙又逢礼
拜三六日一点鐘有花旗医
生在此看症施药倘有
患者不拘內外症至此取
藥調治分文不取也

Samuel Adams

朱士三咲亞泵士開張藥鋪
生意在契礼街併都巿横
街之角即在同發鋪之左
側常有名国鮮明上藥
發賣如有唐人到此光顧
者定必礼觀相接即礼拜
堂每礼拜與他取藥施贈
唐人他定然減價甚平也

Steamer Queen City

又有一新火船名君薛地船
主名吧契礼在巴尸拂馬
头每逢礼拜二四六日四点鐘
開行往吵架免度如搭往咩
利運者至二埠即过船打拜
孫士火船便是每搭貨脚銀
三元坐山係朱士执文

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一 三十號 唐乙卯正月廿八日刊

加利科尔亚省散汎思歌埠

耶穌一千八百五十五年三月十五日錄

前礼拜二在杜阿林呢府有一番人名荔修倫進一紙入议律官處欵內皆遵守安息日期第一條如在街技唸賣貨跳舞唯用牛羅野獸相鬥跑馬賽竟输人則酌量而改照分等多俱為犯例第二條如有犯此規禁者议罰銀多則百元少則五十為率倘仍有故為再犯出罰銀應從倍加多至五百元少至一百元第三條凡有犯此例者則從該處地方官议罰第四條所罰之銀或充公之項或要交出該處布政司爰理交給公眾書館費用第五條议以七月初一日為起例云云竊以遵守安息之日乃人生最好之遇亦最樂遵守之事也何以今多不肯絡遵循故凡人本意微遜但為嗜欲所惑是以無一息之期肯為休息耳今故遵以七日為內一日為安息礼拜日處誠潔淨崇拜 上帝照七日所為之事有述明強善則加勉並且七日之內寬閒一日從容自在涵養天和亦覺暢達所為以此遵守不亦可乎

上海自去年秋間被黨人攻陷城池拆毀海關仍團商人稅課無從交納然各商船置貨出口其應納稅銀若干皆寫立單據交存領事官署收執倫查計自去秋至今為數積至盈兆現已公使駐上海會同花旗佛蘭西兩國公使定议勒令各商如數交納海關庫三國各派委員當理其事

先礼拜因有說欵议逐唐人之事經紀入咧架免度到议律官處查問並到會總督說及其事皆云议論各有不同逐唐人之议諒亦難無妨也

前承諭昔五公司規條多例並唐人所作利害之新文一概譯轉番字造成一卷刊刻佈派议律官各人一怎已經收二百份者付入咧架免度代為与派矣

聞英國有一巨暗火輪師船名号羅由亚[illegible]板撈此船之番尺二百七十六尺闊六十一尺任載三千七百六十噸其船身重五千五百噸置炮一百三十一门船头大炮巨者重至五噸炮彈每九重六十八磅其帆用布九千七百六十碼用水手一千一百名計此船一点鐘能行三十九里

聞啡手屈地方有人採得一丸金計值銀一千元

續遐述貫珍性倩論凡人始而怀胚受胎继而铄提漸而少壯由怀胚而至少壯其形貌筋力情意亦遂漸不同亦如種之於果之於樹然人之身暮精土中漸而腐壞孰云不能轉世而另生但覌於蠶由僵而生新身猶亦自腐而生新蘂則人身之瘞於土中而亦有轉生新身亦非難為也今覌蠶無文采之華蠶亦無絢麗之美而蛾則彩色斑斕燦然耀目人身似亦宜然轉生之身或能別生奇材美質鮮華過於舊日也有人云今身係与性灵然合而為一也今試斷人之一手一足而性灵亦未嘗有缺其口係之講論適往其手之書寫推算亦能故也

Chinese Mission House

礼拜堂每逢礼拜日一点鐘又晚上六点半鐘在此講解耶穌聖書敬請諸君移玉至此同心敬拜 上帝致荍耶穌救世之恩是所厚望每礼拜二三五晚六点半鐘在樓下書館教讀番書學習番語欵学習者祈至此雅叙又逢礼拜三六日一点鐘有花旗医生在此處症施藥備有恙者不拘內外症至此取藥調治分文不取也

貨物行情

唐山上米 每磅	[illegible]
中米	[illegible]
花旗上米	[illegible]
唐山上白糖	[illegible]
中糖	[illegible]
烏龍茶	[illegible]
色種茶	[illegible]
小種	[illegible]
珠茶	[illegible]
火腿	[illegible]
洋烛	[illegible]
豬油	[illegible]
生油 每加倫	[illegible]
孖姑烟 每磅	[illegible]

The Oriental:

OR, TUNG-NGAI SAN-LUK.

DEVOTED TO THE DISSEMINATION OF INFORMATION RELATING TO
Christian Missions and the Eastern Hemisphere;
AND TO THE
Religious and General Improvement
OF THE CHINESE.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

Rev. WILLIAM SPEER, Editor.

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ADVERTISEMENTS inserted at the regular rates, in both English and Chinese. Business Cards, $5 per quarter in the weekly, or $10 in the Tri-Weekly.

☞ Letters relating to business in the Chinese Department may be addressed to Mr. LEE KAN, care of Rev. Wm. Speer.

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SAN FRANCISCO:
THURSDAY MORNING, MARCH 15, 1855.

For the Oriental,

COMPARISON BETWEEN THE JEWS IN SPAIN AND THE CHINESE IN CALIFORNIA.

Historical parallels are sometimes more instructive than complimentary. Nevertheless, we will venture to sketch one.

On April 17th 1492, Ferdinand and Isabella concluded those arrangements with Columbus which enabled him to set out on his first adventurous voyage. Whatever may be thought of Ferdinand, there is no doubt but that Isabella's mind had been wrought upon by the suggestion of Columbus that to reach the shores of far off Cathay, and there to spread the empire of the cross, would bring more glory to the crown, and more joy to the heart of the queen of Castile than the capture of Grenada, which had been just achieved. To compass this grand result was made a prominent motive in fitting out the expedition; and who can doubt but that during the long interval of the adventurer's absence—even till the spring of the succeeding year, the devout heart of Isabella often remembered those daring spirits whose success would lead to a result so congenial to her own pious wishes. That spring-time came and with it the successful discoverer. The return—the reception—the re-embarcation for a second voyage, are all too familiar to the readers of our day, and have been too graphically sketched by our best living writers, to need or to allow of repetition. Columbus sailed forth again, and the mighty results which have already, and yet shall flow from that voyage, who would even venture to imagine!

We may, however, in these days when the conduct of the commisariat department is a subject of so much scrutiny, verifying Napoleon's saying, *Le ventre tout regle.*—We may perhaps be permitted to ask the question how the means for fitting out this second expedition so much better equipped than was the first—were furnished; and we shall find that in good part, they were derived from the sequestation of property belonging to the Jews, against whom the edict of expulsion from Spain had been issued only about two weeks before the first mentioned arrangements with Columbus had been concluded. One could have wished that such an expedition as that second one was—so gallant and so gay; so full of hope and promise; so ennobled by the far greater prominence given in it to the object of establishing Christianity on the Indian shores,—one could have wished that the means for its equipment had been derived from other sources than the plunder of that persecuted race from whom—as concerning the flesh—Christ came. But so it was; and the *auri sacra fames*, which has been the standing charge in Spain as elsewhere against the Jews, was soon exhibited in its most hateful forms, by the strong-handed, unscrupulous Spaniards themselves.

The Jews were expelled from Spain; and why? Chiefly because of the jealousy and religious bigotry of Torquemada and his fellow Inquisitors. They had tried all *their* ordinary methods of converting them from the error of their ancient faith; and finding all their measures inadequate, they demanded and finally obtained, the edict for their expulsion. A sad and shameful day was that for Spain, even that same 30th of March, in the year of Grace 1492. What followed is soon told; if indeed the tale were not already familiar, sacrifice of property for they have been excluded from the use of gold and silver; weary wanderings through Portugal, whose king thought himself liberal in allowing them to pass at all; malignant fevers, owing to the cruelty and avarice of ship-masters; and a long list of sufferings such as fall to the lot of any class of our fellow-creatures who become the objects of hatred and contempt to some other class under whose power they happen to come.

* * * * * * * * *

Three centuries and a half have passed away, and the sons of Cathay *are* found on the continent which Columbus discovered; but the possessors of the shores they land upon are not the descendants of those Spanish adventurers, nor the "savages" whom Isabella charged Columbus that he should treat kindly. Another race rules there; an offshoot from Spain's severest rival; reared under other freer institutions; boasting of other and better laws; professing another, and a purer form of religion; and yet will it be considered permissable to say as much?—*pursuing the very same course of policy* as did the contemptible Ferdinand, the intolerant Torquemada the timid Isabella and the bigoted Spanish people, who lived three hundred and fifty years ago.

They were *afraid* of the Jews, of their number and their influence; so are the Anglo-Saxon lords of California *afraid* of the Chinese; for it would seem that Californians *can* be afraid of some things. Their chief officer at one time sends a special message, and not finding that this document imparts to others the degree of alarm which he seems himself to feel, in a subsequent message he renews the subject and makes a special plea suggesting the plan of expulsion, or the alternative of a tax burdensome enough to amount to an expulsion.

The Spaniards debarred the Jews from the use of gold and silver; the Californians would debar the Chinese from digging gold from the mines, and demur at their being allowed to carry silver to their homes, although American merchants on the coast of China have received millions on millions of silver dollars in exchange for that vile drug opium.

Again, how fully the sufferings which the persecuted Jews endured through the cruelty and avarice of ship-masters are paralleled by the condition of the Chinese on board ship and in quarantine, let the "Libertad" and the "Amazon," and Saucelito, and Yerba Buena, and the Chinese "company houses" of this city certify.

The historian says of the Spaniards that it was the aim of their laws in reference to the Jews "to define more precisely their *civil incapacities.*" A more correct description could hardly be given of the general drift of legal decisions by Californians in reference to the Chinese. Denied the privilege of qualifying themselves in citizenship; their testimony refused in courts of justice; their sick refused admittance to the public hospitals; threatened with restriction to an appointed quarter of the city.

The parallel has been carried far enough; I have already trespassed too largely on your columns, and will only add, that it will repay those who believe in Plutarch's saying that "history is philosophy teaching by example," if they will bestow some patient thought on the many points of similarity between the two cases herein mentioned I feel very confident that the impression left on the mind will be, that an involvement in Spain's condemnation would be very likely to follow an imitation of Spain's example; that the people of California could hardly do a more hazardous, or a more discreditable thing than to exclude the sons of Cathay from the New World which Columbus discovered, the very El Dorado which he sought, the boasted refuge of the oppressed. May it never become the home of the oppressor!

E. W. S.

Compare on this subject Alison's Hist of Europe; See reference in the Cosh, Divine Kingdom.

THE LOO CHOO ISLANDS.

This interesting group lies between Japan and Formosa, just in the line of vessels proceeding to China. There is one island called the Great Loochoo, which is seventy miles in length; but many of the more than thirty are but wave-washed rocks. The whole are divided, according to the Chinese account, into three provinces, which contain thirty five departments. Their authentic history extends back about six hundred years. The people resemble the Japanese and Chinese, from one of which nations no doubt their progenitors came. Capt. Basil Hall gives a very pleasing account of the mildness of their character. The government is tributary to China. The soil is rich in the level ground, and produces rice, wheat, barley, and other grains formed on the neighboring mainland. They have some trade with China and Japan, in silk and cotton goods, meats, salt, tea, spirits, oil, wax, tallow, sugar, brimstone, various metals, articles of stationary, fancy goods, and lacker ware. The literature and religion of the Loochooans have been derived from China. They read the Chinese character, and import many books.

The first European who visited the country was Ferdinand Mendes Pinto, a Portuguese, just three hundred years ago. He was shipwrecked upon the Islands, and would have been put to death for the crimes of some of his countrymen, but for the interposition of several "native ladies."

A religious mission was established in the city of Napa, in 1846, by Dr. Bettleheim, a converted Jew, a man of remarkable character, who has endured many trials, and seen one convert martyred, by cruel beatings. We have seen a number of his letters to friends in Canton. He writes with the beauty of a native, and is translating the Scripture into the Loochooan language.

Com. Perry made a treaty with the Loochooans last July, of which we add a copy, not having seen it in print here. His officers append sailing directions for Napa and Oonting harbors, respecting Napa, the following remarks are made:—

This is the principal sea-port of the island, and perhaps the only one possessing the privileges of a port of entry.

Its inner, or "Junk Harbor," has a depth of water of from two to three fathoms, and though small, is sufficiently large to accomodate with ease the fifteen or twenty moderate-sized junks which are usually found moored in it. These are mostly Japanese, with a few Chinese and some small coasting craft, which seem to carry on a sluggish trade with the neighboring islands.

The outer harbor is protected to the Eastward and Southward by the mainland, whilst in other directions it is surrounded by merely a chain of coral reefs, which answer as a tolerable breakwater against a swell from the Northward or Westward, but affords of course no shelter from the wind. The holding ground is so good, however, that a well-found ship could ride out here almost any gale in safety."

The following is the treaty:

COMPACT BETWEEN THE UNITED STATES AND THE KINGDOM OF LEW CHEW.

Singed at Napa, Great Lew Chew, the 11th day of July, 1854.

Hereafter, whenever Citizens of the United States come to Lew Chew, they shall be treated with great courtesy and friendship. Whatever articles these persons ask for, whether from the Officers or people, which the country can furnish, shall be sold to them; nor shall the authorities interpose any prohibitory regulations to the people selling; and whatever either party may wish to buy, shall be exchanged at reasonable prices.

Whenever ships of the United States shall come into any harbor in Lew Chew, they shall be supplied with Wood and Water at reasonable prices; but if they wish to get other articles, they shall be purchaseable only at Napa.

If ships of the United States are wrecked on Great Lew Chew, or on Islands under the jurisdiction of the Royal Government of Lew Chew, the local authorities shall dispatch persons to assist in saving life and property, and preserve what can be brought ashore till the ships of that Nation shall come to take away all that may have been saved; and the expenses incurred in rescuing these unfortunate persons, shall be refunded by the Nation they belong to.

Whenever persons from ships of the United States come ashore in Lew Chew, they shall be at liberty to ramble where they please, without hindrance, or having Officials sent to follow them, or to spy what they do; but if they violently go into houses, or trifle with women, or force people to sell them things, or do other such illegal acts, they shall be arrested by the local officers, but not maltreated and shall be reported to the Captain of the ship to which they belong, for punishment by him.

At Tumai is a Burial-ground for the citizens of the United States, where their graves and tombs shall not be molested.

The Government of Lew Chew shall appiont skillful pilots, who shall be on the look-out for ships appearing off the Island, and if one is seen coming towards Napa, they shall go out in good boats beyond the reefs to conduct her in to a secure anchorage, for which service the Captain shall pay the pilot Five dollars; and the same for going out of the harbor beyond the reefs.

Whenever ships anchor at Napa, the local authorities shall furnish them with Wood at the rate of Three thousand six hundred copper cash per thousand catties; and with Water at the rate of Six hundred copper cash (43 cents) for one thousand catties, or six barrels full, each containing 30 American gallons.

Signed in the English and Chinese languages by Commodore MATTHEW C. PERRY, *Commander-in-chief of the U. S. Naval Forces in the East India, China, and Japan Seas, and special envoy to Japan, for the United States; and by* SHO FU-FING, *Superintendent of Affairs, (Tsu-li-kwan) in Lew Chew, and* BA RIO-SI, *Treasurer of Lew Chew at Shui, for the Government of Lew Chew; and copies exchanged this 11th day of July, 1854, or the reign Hien-fung, 4th year, 6th moon, 17th day, at the Town Hall of Napa.*

IN DUE SEASON WE SHALL REAP.

I marked a child—a pretty child,
A gentle, blue-eyed thing.
She sowed the scented mignionette
One sunny day in spring—
And while the tiny grains she sowed,
The stream of thought thus sweetly flowed:

"On this dear bed the dew shall fall,
And you bright sun shall shine;
'Twill spring and grow, and blosom then,
And it will all be mine!"
And the fair being laughed in childish glee
To think what a harvest her's should be.

I saw a man an acorn plant
Upon the hill-side bare,
No spreading branch, no shading rock,
Lent friendly shelter there;
And thus—as o'er the spot he bowed,
I heard him—for he thought aloud:

"Frail thing! ere glossy leaf shall grace
Thy wide and sturdy bough,
I may be laid amid the dead,
As low as thou art now—
Yet wilt thou rise in rugged strength,
And crown this barren height at length."

Each had a hope—the childish heart
Looked to a summer's joy;
The manly thought—strong and mature—
Looks to futurity.
Each trusts to mature's genial power,
HE wants a forest—SHE a flower.

Who sows the seed of heavenly truth,
And doubts Almighty power?
Will years less surely bring the oak,
Than months the summer flower?
Then sow, although no fruit you see,
God, "in due time," will raise the tree.

CHINESE IN SEARCH OF THE TRUTH.

A remarkable case was noticed in our last number, in which Christian tracts obtained at Ningpo, were reprinted and distributed at a city a hundred miles in the interior, by persons in no wise connected with missionaries. The Rev. W. A. P. Martin, of the same city, has published an account of another, almost as interesting, which occurred in connection with his own labors. Three intelligent gentlemen came to him from the same city, Hangchow, which is one of the largest in the Empire; where the proximity to the seat of the Revolutionary struggle may have created an increased interest in Christianity. Having read some tracts given to one of them two years before, they had now visited Ningpo, partly for the purpose of inquiring further into its nature. They had already come to the conclusion to cast off idolatry, and were acquainted with some of the leading doctrines of the gospel. Mr. Martin remarks:—"After some conversation, I gave them New Testaments, and invited them to come again the next day. They arrived at the appointed hour, and after some remarks on the scenes of the crucifixion which they had just read, one of them, an elderly man, handed me some well-written verses of which the following is a translation;

"ON REVERENTIAL FAITH IN THE GOD OF HEAVEN.

The mercy of Heaven is vast
God's spirit is boundless;
Causing the sun and moon to revolve,
Producing and cherishing all things.
Bestowing benefits far and wide,
And exhibiting a tender regard for human life.
Whence come our bodies? What man can tell?
We can only trace them to the first man,
Who was created by our Heavenly Father.
The spirit of God is living and real;
Without form or body, eternal, inextinguishable.
Omnipresent, and brilliant as the sun and moon.
If we worship toward the vault of heaven
We will certainly obtain his influences.
In this life men incur many kinds of sin,
And in their blindness know not how to obtain pardon.
Fast bound in spells they wander in the ways of error,
Do not revere the God of heaven, but worship dumb images of Budha.
What use is there in entering their temples and offering them increase?
They are but carved wood, or moulded earth, the work of artisans!
How can they answer prayer? How can they bestow happiness or virtue?
Some abstain from animal food
Through the vain desire of becoming genii,
But meats are the gifts of High Heaven.
And may lawfully be eaten.
It is Jesus the true God, who blesses the world,
It is He who bestows happiness and redeems sin.
Whose merciful protection all enjoy.
If every man will reverently believe,
No one will fail of Heaven."

These verses discover a clear view of the spirituality and unity of God, together with the spiritual worship which he requires. They repudiate distinctly the errors of the Budhist and Taouist sects; and assert the sinfulness of man, the divinity of Christ, the atonement he has made for sin, and salvation by faith. And whatever may be thought of their poetical merit, it will not be denied that they contain the marrow of the gospel. Now the writer obtained all this knowledge from his own reading, without an hour of oral instruction. While such instances, (and they are not rare) encourage us in the printing and distribution of books; they should also convince Christians at home that their contributions for this end are not in vain.

When these strangers were taking leave to return to their native city, the elderly man, whose name is Choo, again handed me a few verses.

"I came in search of truth, and providentially met with one who could converse with me of mysteries. The true doctrine is intricate, full of wonder and leads to essential happiness. Repentance and renewal are like a bright day after rain. The first day with a new heart is a day of happiness."

The occurence of such cases as these, of which several have been reported within the last few years by various missionaries, inspires us with more confidence in the results of the civil, and partly religious, war now waging in China. Many are turning their faces towards Christianity as a new system, weary of their old superstitions. We may trust the power of God, which has thus stirred up the spirit of inquiry, to lead the mind of the nation to the knowledge of Himself. And the day is coming when the same Divine agency shall move the thousands in our midst, now despised for their heathen vices, to turn for salvation to Jesus Christ. We shall then see *why the Chinese were brought to California.*

WHAT A SAILOR THOUGHT OF MISSIONS.—At the anniversary of the London Missionary Society, Rev. Mr. McLeod related the following incident. Twenty-one years ago, he had read in the account of some voyage, things to the discredit of the missionaries of this Society. Shortly after meeting with the captain of a ship that voyaged to the South Seas, I inquired of him, he said, "Do you think that Missions have done much good in the South Seas?" He looked at me and said, "I do not know what you know about missions, but I will tell you a fact. Last year I was wrecked on one of these islands, and I knew that eight years before an American whaler had been shipwrecked on the same island; that the crew had been murdered; and no doubt you may judge my feelings, when we anticipated that we should either be dashed to pieces on the rocks during the night, or if we survived to the morning, subjected to a dreadful death. As soon as the day broke, I saw a number of canoes, manned, pulling away between the island and the ship. We prepared for the worse consequences. Judge of our amazement, when the natives came on board in a European dress, and spoke to us in English. In that very island I heard the gospel on the Sabbath day, and sat down at the communion table, and sang the same psalm that I sang in Scotland." He added, "I do not know what you think of missions, but I do know what I think of them."

PUBLIC CHARITIES OF BOSTON.—The amount contributed to them last year was $269,000

ROMANISM IN THE UNITED STATES.—According to the Catholic Directory for 1855, there are 7 archbishops, 33 bishops, 1,704 priests, and 1,814 churches. An increase of 2 bishops, 129 priests, and 112 churches is reported last year. The Romanist population is estimated at 1,838,500.

NATURALIZATION LAWS.—Within the past few days, several bills relating to the immigration of foreigners, who cannot become naturalized citizens, have been introduced in the Legislature. The object of these bills it will be perceived, is mainly directed towards the Chinese. It is by no means well settled in the courts but that a Chinaman may become, under the naturalization laws, an American citizen. It is true, that of late, the courts of record in California have decided, that a Chinaman is not entitled to the privileges of the naturalization laws; but this decision is not in unison with the practice of the courts elswhere. Several Chinamen have been *naturalized* in New York, and recently one in New Haven, Connecticut. The latter individual was the son of a wealthy Chinese merchant, who graduated with commendable distinction at Yale College last fall. The question as to whether the Chinese may or may not avail themselves of the right of citizenship, is yet an open one, and must remain so till it is settled by the Supreme Court of the United States. *State Tribune.*

A LAW AGAINST CHINESE GAMBLING.—It has been objected by some of our own people that Chinese gambling cannot be forbidden by a special statute. But the best Chinese merchants here would consider this distinction no wise invidious. They feel the presence of this abandoned class who seduce and plunder their people to be one of the chief causes of opposition and dislike to their nation. They would hail with satisfaction a law which would shut up every gambling establishment in the state. It is often spoken of as a reproach to a christian people that we countenance and profit by this great evil in giving it the sanction of municipal licences.

"SHE SHALL PARE HER NAILS."—The long nails of the Chinese are the symbol of an easy position in society, and freedom from the necessity of labor. Gobat noticed the custom of allowing their growth in Abyssinia. The Bible refers to its existence among the Canaanite tribes in Syria. But when an Israelite married one of their women it was required that she should "pare her nails" (Duet. 21; 12.) This signified the renunciation of the pride, indolence, and fashions of heathenism, and the consecration of her strength and labors to new duties, and a new God.

LEGISLATION ON THE CHINESE.—An article on this subject is deferred until next week. We give place to a communication from a valued correspondent.

AN ISTHMUS FREIGHT LINE OF STEAMERS, it is said, will be established by the Mail Steamship Co. with their older vessels, while the new boats will carry the mails and passengers. The fare is to be reduced, perhaps one half.

THE FIRST AMERICAN VESSEL TO CHINA left New York Feb. 22, Washington's birthday, the first year after the close of the Revolutionary War, 1784; so soon did our people hasten to open up that important trade. This vessel, *The Empress*, was commanded by Capt. Green. A narrative of the voyage and its events has been given by the supercargo, Samuel Shaw.

DECLINE OF UNITARIANISM.—The religious census of England gives 229 Unitarian congregations, with 29,612 hearers—about 120 each. The Secretary of the British Unitarian Association reports:—"Not only are there upwards of thirty of our congregations of some standing now in want of ministers, but the number of such vacancies is rapidly becoming greater, from the removal of some of our brethren by death, and the secession from the pastoral office of others, who seek in other professions and pursuits for employment more congenial with their tastes, or for the means of a decent livelihood, which their ministerial sphere seemed unable to yield them.

BIBLES AND TRACTS AMONG THE CHINESE INSURGENTS.—In the printing department among the insurgents at Nanking about 400 workmen are employed—the object seeming to be, says Dr. Bridgman, to supply all who can read, with Bibles and tracts, such as they are.

SIERRA LEONE.—The colony of Sierra Leone was commenced in 1787, for trading purposes; its first settlers being a few hundred colored refugees who left the United States at the close of the war of the Revolution. Afterwards, slaves recaptured by the British in their efforts to suppress the slave trade, were settled here. The present population is estimated at 70,000.

EDUCATION IN SCOTLAND.—There are in Scotland 4,984 schools, of which 1,138 are burg or parochial schools, with 1,342 teachers and 85,190 scholars, of whow 10,257 are educated gratuitously; 2,104 are endowed, with 3,263 teachers and 175,031 scholars, of whom 20,362 are educated gratuitously; 1,567 adventure schools, with 2.150 teachers and 87,660 scholars, of whom 2,173 are educated gratuitously; and 175 charity schools, with 284 teachers and 16,000 scholors, nearly all gratuitously educated.

SANDWICH ISLAND LIBERALITY.—The native churches gave last year for pastoral support $8 574; for church erection &c. $11,533; for foreign missions, $4,946.

FIRE DEPARTMENT OF SAN FRANCISCO.—This has connected with it 13 engines, 13 hose carriges, 3 hook and ladder companies, and 945 enrolled members. It is probably the most efficient organization of the kind in the United States.

THE PUBLIC SCHOOLS of San Francisco, are now 8 in number, having 8 male and 23 female teachers, and furnishing instruction to 2091 scholars, 1194 boys and 897 girls.

CHRIST THE ATTRACTION OF HEAVEN.—As heaven is so entirely an object of faith, its locality, its nature, its employments, its inhabitants, so hidden from the eye of man save through the telescope of Scripture, we are apt to form wrong conceptions of it. Some look on it as a place of sensuous repose and enjoyment; for relief from labor, and repose beside sunny and singing streams of pure water, overhung with branches of delicious fruit-trees, the senses soothed by the genial and fragrant air, and by the vernal warmth. Some imagine it as a place where taste will be gratified; where the musical ear will thrill with the harmonies of choirs and harps worthy the audience of the King of kings; where the brilliant and beautiful colors will kindle in the eternal rising of the Sun of righteousness with ever changing and ever increasing glory; where the conversation of angels will impart a refinement which the yet earthly nature is incapable of reaching; where there will be nothing to offend the most cultivated sensibility. Some anticipate the renewel of ties of home, reunion of bonds broken by death; and the continual swell of that ecstasy with which the affections are capable of glowing, about the firesides of earth. The studious and intellectual anticipate a state, in which the defects of our comporeal instruments of sensation and observation will be remedied, new capacities unfolded, and all the departments of nature be opened to our research and analysis; where new facts in the structure and operation of God's works will open with astonishing grandeur above, or be drawn from their reluctant secrecy beneath, and thus new and wonderful principles and laws be sought out. Heaven often opens to the mind as an avenue to light; the vague grandeur of the infinite attributes of God will there be made more clear and definite to the sight; the mysteries of doctrine will then be uncovered; the plans of God be viewed form their centre instead of in their sines and tangents; the riddles, the paradoxes, of Providence will be explained satisfactorily and in full.

This heaven to each man's view. Perhaps it will contains one pure element of each, all combined but what is the glory of heaven which the gospel describes? It is "God in Chris,"Christ the image of God," "the glory of God in the face of Jesus Christ," Christ the "Brightness of His glory, the express image of His person," "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and recedemption." It is the "Word who was made flesh and dwelt amongst us, and we beheld His glory, as of the Only Begotten of the Father, full of grace and truth," "God," who was "manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," Christ, who now "hath on his vesture, and on his thigh, a name written, KING OF KINGS AND LORD OF LORDS," whose "eyes are as a flame of fire and on his head were many crowns," seated, "every knee bows before Him," going forth, "the armies of heaven follow him upon white horses." This splendid, this powerful, this majestic, Being is *The Glory* of heaven. His praise and adoration will be our delight, will call forth all the affections of our hearts, all the melodies of our lips. The study and the rehearsal of His deeds, and the contemplation of His works, will be our highest intellectual gratification. To be *near* him will be our life, our light, our joy. Oh what a radiance of most excellent glory do these passages of His revelation throw around his head; with what splendor do they invest that form that once was crowned with thorns and a reed put in his hand; over which a crimison robe was thrown in mockery; which was spit upon in contempt, scourged in hatred, which groaned was pierced, and expired on the cross.

What a heightened glory does it throw around the divinity on the throne to realize that that form was, and is, man. Infinite mercy! The greatest glory of Jesus is that he suffered death in order to save our lost race. The dearest name of Jesus is "The Nazarene. Let us then dwell on the Governor of the universe as he is described in the shape of that Man on whose bosom John leaned; whose side Thomas touched, whose lips even Judas kissed. But he has ascended. He governs all things; but we no longer see and hear him in the flesh. Here on earth we go out in the silent star-lit, dewy night; every orb speaks of him "by whom the worlds were made, and uttereth knowledge of his attributes, but we gaze with aching search around, and stretch out our own imploring hands, without the possibility of discovering him, or finding him out; we trace in all their brighness no footstool, no throne, no countenance. But in Heaven! *there* is a form! *there* is glory! Here on earth "He hideth himself on the right hand that I cannot see him!" But Stephen, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said behold I see the heavens opened, and the Son of Man standing on the right hand of God." There "on the right hand of God he also maketh intercession for us." He will be mighty to help, being "on the right hand of God, angels and principalities being made subject to him." Be this my fervent petition to Him. "If I be then risen with Christ, let me seek those things which are above, where Christ sitteth on the right hand of God. Let me set my affections on things which are above, and not on things on the earth, that when Christ who is our life shall appear, then shall I also appear with him in glory."

THE BIBLE IN GIBBONS STUDY.—President Allen of Girard College, in his late tour to Europe, came to a hotel overlooking Lake Leman, in Switzerland, in which is a depository for Bibles, and the first object that he discovered when he reached his room, was an English copy of the Bible; and yet, *on that very spot*, the infidel Gibbon composed the closing portions of his history of the Decline and Fall of the Roman Empire.

CHINESE INSURGENTS AND THE BIBLE.—In the edition of the Sacred Scriptures which the leaders of the insurgents are publishing, Genesis is called 'volume first,' and Exodus 'volume second,' but, both are included under the title of the Old Testament. In like manner Matthew is called 'volume first,' but is included under the title of the New Testament. From this it would seem that it is the intention to publish the whole Bible. According to Chinese custom, when the Imperial name occurs in their books, it is raised, by way of distinction, the space of one character above the line, and the name of the Supreme Being is raised three spaces. In the list of books issued by the insurgents, *Old* in Old Testament and *New* in New Testament are raised three spaces above the names of the books composed by the leaders themselves. Thus they openly avow the supremacy of the Holy Scriptures.

ARCTIC LIFE.—Capt. Penny, who was one of those engaged in the search for Franklin, in 1850, asserts there is a great amount of animal life in this region—four-footed, feathery, and finny—walrusses, seals, whales, bears, hares, foxes, wolves, reindeer herds, flocks of king and eider ducks, brent, geese, gulls, and other water-fowl. So that Providence has furnished food for the inhabitants of even those terrible wildernesses of eternal ice and snow. And some plants will grow there. Sir John Franklin is thought to have spent the winter of 1845, and summer of '46, on Beechy Island. Subsequent expeditions found there the tasteful but desolate remains of small patches of garden ground, bordered with purple saxifrages and planted with native plants.

A ROMANIST REVIVAL OF RELIGION.—During the past week, says the *Bulletin*, Sonoma has borne quite an old time appearance. Bishop Allemany performed divine service on the 25th ult., according to the rites of the Catholic faith, and the occasion conveyed a universal gathering of the native Californians living in Sonoma and the adjoining counties. Their fandangoes and feasts, their visiting and shopping, reminded one of the days when camp meetings were unknown, and the existence of the Woman's Rights and Temperance Reforms was only obscurely hinted at by the traveled few—when, after having devoted the forepart of the Sabbath to religious exercises, they passed the remainder of the day in horse-racing, dancing and other amusements.

DEATHS.—At New York, MRS. FOOT, wife of REV. HORACE F OT, of the American Board's Mission in Syria.

At Fulton, N. Y. Dec. 3rd, REV, E. L. ABBOTT, long a missionary of the Am. Bap. Mis. Union in Burmah; a companion of JUDSON.

ADVERTISEMENTS

may be handed to Mr. JARVIS JEWETT, General Agent, or to the Publishers, 151 Clay street; also to Mr. L. P. FISHER, whose desk is in the rooms of Adams & Co's Express, corner of Montgomery and Merchant streets, to whom advertisements from towns in the interior may be sent.

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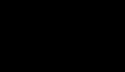
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TABLES OF DISTANCES.

The following distances were measured with a viameter, by Capt. Warner, of the U. S. Topographic Engineers, in the summer of 1848:

From San Francisco	to Mission Dolores	2½ miles.
" " "	to Sanchez Ranch	17 "
" " "	to San Mateo	21 "
" " "	to Santa Clara	48 "
" " "	to San Jose	51 "
" " "	to Murphy's	70 "
" " "	to San Juan	94 "
" " "	to Salinas River	113 "
" " "	to Monterey	125 "
" " "	to Mission Soledad	166 "
" " "	to Ojitos	206 "
" " "	to San Miguel	237 "
" " "	to Brakes Ranch	258 "
" " "	to Santa Marguerita	265 "
" " "	to San Luis Obispo	276 "
" " "	to Capt. Dana's	299 "
" " "	to Los Alamos	321 "
" " "	to Santa Inez	340 "
" " "	to Gaviota Pass	352 "
" " "	to Arrogo Hondo	359 "
" " "	to Dos Pueblos	370 "
" " "	to Santa Barbara	387 "
" " "	to Carpenteria	398 "
" " "	to Rincon	402 "
" " "	to Buenaventura	415 "
" " "	to Santa Clara River	421 "
" " "	to Canega	475 "
" " "	to Los Angeles	485 "
" " "	to Los Coyotes	504 "
" " "	to Santa Ana	515 "
" " "	to Juan Avila's	635 "
" " "	to San Juan Capistrano	542 "
" " "	to Los Flores	562 "
" " "	to San Luis Rey	573 "
" " "	to San Diego	6.2½ "

COUNTIES.	COUNTY SEATS.	Sac City.	Stockton.	San Quentin.
Alameda	Alvarado	175	185	50
Butte	Bidwell's Bar	75	120	230
Calaveras	Mokelumne Hill	60	55	220
Colusa	Colusa	140	195	295
Contra Costa	Martinez	110	120	45
El Dorado	Coloma	50	105	205
Humboldt	Union Town	690	4 0	265
Klamath	Union Town	550	530	425
Los Angeles	Los Angeles	660	670	535
Marin	San Rafael	158	168	3
Mariposa	Mariposa	155	100	265
Monterey	Monterey	260	270	135
Napa City	Napa City	130	140	55
Nevada	Nevada	65	12	220
Placer	Auburn	35	90	190
Sacramento	Sacramento	....	55	155
San Bernardino	San Bernardino	690	700	565
San Diego	San Diego	790	800	665
San Joaquin	Stockton	55	....	165
San Francisco	San Francisco	140	150	15
San Luis Obispo	San Luis Obispo	460	470	335
Santa Clara	San Jose	2 0	90	75
Santa Cruz	Santa Cruz	260	270	135
Santa Barbara	Santa Barbara	290	600	465
Shasta	Shasta	225	280	380
Sierra	Downieville	97	152	252
Siskiyou	Yreka	300	355	455
Solano	Benicia	110	120	45
Sonoma	Sonoma	138	190	40
Sutter	Nicholaus	30	85	185
Trinity	Weaverville	265	32	420
Tuolumne	Sonora	125	70	235
Tulare	....	265	210	375
Yolo	Washington	1	55	156
Yuba	Marysville	65	120	220

The following miscellaneous distances may also be useful for reference:—

From Sacramento to San Francisco, 140 miles; to Stockton, 55 miles; to Benicia, 110.

From Stockton to San Francisco, 150 miles; to Benicia, 120 miles.

From San Francisco to San Quentin, 15 miles; to San Jose, 50 miles; to Benicia, 30 miles.

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The price of Board, Washing, Family care, and School Instruction is $9 00 per week, payable monthly in advance; for Tuition alone, $8 00 per month in advance. Each boarder will provide his own chamber furniture.

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For further particulars apply to the Principal of the School, the Rev. HENRY DURANT, or to any of the gentlemen whose names are here annexed:

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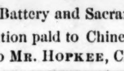
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Drexel Sather & Church

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巴思佛生揭銀行在孖毡街第九十八号倘有銀両到貯者每百元每月计四息銀一元半如五元以上者方可收貯給回契纸或本省本府本城红契或合衆国総局執照為按本行亦有銀両出放但欲光顧者按質可也司事嗎吼活喊鐸二人

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未士浔架常有金鏢鑚石戒指金銀首飾等項出賣鋪在孟甘麻乃街一百二十五号本鋪貨物甚美便錢甚平 貴客光顧可也

Wainright, Randall & Co.

未士哈孫亚蘭哆号在冷鋪在孖毡街孟甘麻乃併加呢二横街之中第一百号每逢礼拜六有田士船只多貨出投 貴客光顧可也

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未士謟㖶併㗎士常有應山花旗呂宋加拉巴米發客鋪在佛倫街八十一号 貴客光顧可也

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士㗅号自蓋喋吟及多様火酒併自帶来多色灯洋枝灯筒灯心及天地球發賣本号在散沈併孖毡街東南角便是藍房在㖠柱街脚下近哪必㗂是也

Blumanthal

未士布炉文㖔常有上好多色绒便賣鋪在唐人街第一百三十八号便是

Coleman & Co.

高炉文号係買賣经纪在加利科尔亞街第五十六号佛倫街轉角便是

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未士痕亚墨歌常有唐山米及多国米發賣写字樓在佛倫街八十九号 貴客光顧可也

Bokee

未士卜基往日貿易於香港現至本埠為经纪常有唐山白米糖茶葉各項發賣寫字樓在新客商会館第八号房 貴客欲光顧者至此可也

Tuck Lung Ho

德隆号在二埠吵架免度常有雜貨伙食發行 貴客光顧可也

Robert Reed

拉筆㖃買賣经纪常有唐山白米白糖茶葉各項發賣寫字樓在新客商会館坐北边二層樓第二十号房便是

Wm. Steinhart & Co.

未氏士田气号常有自帶来各樣粗幼衣服靴鞋併各色丝髮足文綉貨等項發行鋪在吵架免度第六十二号

W.F. Greene

未士记連色办官司案件甚之要當寫字樓在契礼街第六百零七号由梯上左边便是

Brown, Pratt & Tracy

未士啷嘞拉㗎併啉礼咭三状師色办官司案件等与寫字樓在契礼街孟甘麻乃街轉上第六百零七号由梯上右边房便是

Cyril V. Grey

未士缌礼吠師色办理官司案件極之精通寫字樓在契礼街萬倍樂行第一号房即書信館下第二間便是

Hughes & Hunter

吠時並㘈打承办唐人工税事務極之精通忠厚寫字樓在吵架免度街轉角棱打乃街第七十六号是也

Chas. Baum

未士啷歷年包办报税事務甚是忠厚妥當寫字樓在税館左側便是

Wm. Reynolds

未士喊林連那常樓办税館报税事極之精通工價亦宜寫字樓在吵架免度街棱打乃横街轉角便是

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未士乱梨士号常有雜貨伙食具备發客鋪在咪利運街巴拉沙之角便是價錢相宜 貴客光顧可也

F. Kuhl

未士姑炉色樓印掃磨𤰕式鋪在咲打街坐都本加尔二横街之中或問查根便知 貴客如有字式到印者工價甚相宜也

J.W. Whaling & Co.

威溸号壽板店在吵架免度街第一百七十一号在架呢街角近田㗅哟帶来多樣大小壽板鉛鉄骨箱發賣併包拾骨骸寄往别處决無失悮工價相宜

Steamers Gov. Dana & Gem

在吵架免度有二火船往咪利運由一只双烟通名氏呢船主名㗅呅咬又一只單烟通名占船主名㗅鐔此二船每朝七点鐘由二埠馬头開行如有唐人搭客或付貨者格外照顧妥代安放停當無悮者也

加利科乐亚火船公局本年正月開行船日期规條列左本公局火船往吵架免度一只名烏窩船主名西麼每逢礼拜二四六日下午四点鐘在化乃賀馬头開行

California Steam Navigation Company

一只名嗄地笠船主名湾八每逢礼拜一三五日四点鐘開行順埋边乐时地方乞客如往咪利運者搭本埠公司火船至吵架免度搭地结纸為凴过船便是往士唃嗵火船顺埋嗎顛乐士地方船名吁呢利也船主名吁建逘每逢礼拜一三五日開行又其名吠乃打船主名格叻每逢礼拜二四六日下午四点鐘開行本公司火船在吵架免度每逢礼拜二四六日十二点鐘開行貨脚完交並收起貨写字樓在積喱街坐振打乃亚佛倫二横街之中

本公局值理首人未士千拿乃正月初一日謹識

Str. Queen City

又有一新火船名君薛地船主名吧契礼在巴尸𢷆馬头每逢礼拜二四六日四点鐘開行往吵架免度如搭往咪利運者至二埠即过㘉打拜孫士火船便

是多墩貨脚銀三元坐山係未士执文

Pacific Express Company.

巴思佛公司包寄帶来往書信凡 貴客有書信小物併多項交本公司寄帶者定必妥当速至决無失悮本同併俱乃向来包帶来往書札故必篤務此了本公司館在孟甘麻乃併和喉頓街西北角每日定期包付信吵架免度並多受华

Brown & Co.

布啷係清糞廁之人向与唐人清廁经已两載今仍仰望多 廣貴客照顧工銀務必平於别人因其不干涉醫理街務之人厲鷹故免抽用於伊住咲打街都本街下第三間便是

Samuel Adams

未士三吠亞原士開㽵藥舖生意在契礼街併都本横街之角卯在同营舖之左側常有多国鮮明丸藥發賣如有唐人到此光顧者定以礼貌相接卯礼拜多礼拜与他取藥施贈唐人他定然減價甚平也

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一 三十二號 唐乙卯二月初六日刊

耶穌一千八百五十五年三月廿二日錄

加利科尔亞省散汎思歌埠

前第二十一號新聞紙所云於耶穌一千八百四十四年七月初三大清與合衆國所立之和約是彼此通商貿易之事令將和約原文披錄遍看 茲中華 大清國亞美理駕洲 大合衆國欲堅定兩國誠實永遠友睦之條約及太平和好貿易之章程以為兩國日後遵守成規是以 大清 大皇帝特派 欽差大臣太子少保兩廣總督部堂總理五口通商善後事宜辦理外國事務宗室耆 大合衆國 大伯理璽天德特派 欽差全權大臣駐中華顧聖各將所奉便宜行事之上諭及欽奉全權之勅諭公同較閱照驗俱屬善當因將議明各款臚列於左 一嗣後大清與 大合衆國及兩國民人無論在何地方均應互相友愛真誠和好共保萬萬年太平無事 一合衆國來中國貿易之民人所納出口入口貨物之稅餉俱照現定例冊不得多於各國一切規費全行革除如有海關胥役需索中國照例治罪倘中國日後欲將稅例更變須與合衆國領事等官議允如另有利益及於各國合衆國民人一體均沾用昭平允 一嗣後合衆國民人俱准其挈帶家眷赴廣州福州廈門寧波上海共五港口居住貿易其五港口之船隻裝載貨物互相往來俱聽其便但五港口外不得有一船駛入別港擅自遊弈又不得與沿海奸民私相交易如有違犯此條禁令者應按現定條例將船隻貨物俱歸中國入官 一合衆國民人既准赴五港口貿易應須各設領事等官管理本國民人事宜中國地方官應加款接遇有交涉事件或公文往來或會晤面商務須兩得其平如地方官有欺藐該領事各官等情准該領事等將委曲申訴中國大憲秉公查辦但該領事等官亦不得率意任性致與中國官民動多牴牾

一合衆國民人在五港口貿易除中國例禁不准携帶進口出口之貨物外其餘各項貨物均准其由本國或別國販運進口售賣並准其將中國貨物販運出口赴本國或別國售賣均照現定條例納餉不得另有別項規費 一凡合衆國船隻赴五港口貿易均由領事等官查驗船牌報明海關按所載噸數輸納船鈔計所載貨物在一百五十噸以上者每噸納鈔銀五錢不及一百五十頓者每頓納鈔銀一錢所有以前丈量及各項規費全行裁革或有船隻進口已在本港海關納完鈔銀因貨未全銷復載往別口轉售者領事等官報明海關於該船出口時將鈔已完納之處在紅牌內註明並行文別口海關查照俟該船進別口時止納貨稅不輸船鈔以免重徵 下次再錄

沙架免度新聞紙云有一人自言前日他在堪扎府斬一根樹破開起造屋一間濶二丈四尺長三丈尚有餘剩將此木料圍二十五畝地方後又將其餘木賣過別人創造酒店一間此樹可謂極大矣

沓本月十五日在尾治堅埠有一信到來阿伴埠內云彼前日有一人執得一大金石長三尺一寸濶二尺觀其皮面及其重甚好金未知值銀若干現放在未士士丹島貨倉有數百人觀看

前礼拜二朝約三点鐘過在擺街有一屋無人居住被火焚燒後水車到來十五個免尼即時救熄隔牆磚屋燒壞窓門屋內未曾燒着不知火何因而起或被仇人放火未定

R.H Vance

未士灣時精於照相在本埠前日陳列玩器景致名人將所照之相較此較量推未士灣時所照之相為第一照相房在沙架免度街并孟甘麻厘街角頭樓上從孟甘麻厘街阿士頡鋪側邊樓梯上其所照之相甚傳神甚快捷照房與及器具異於別人如有貴客欲照好相者祈至此照相可也

Chinese Mission House

礼拜堂每逢礼拜日一点鐘又晚上七点半鐘在此講解耶穌聖書敬請諸居移玉至此同心敬拜上帝致獲耶穌救世之益是所厚望每礼拜三五晚六点半鐘在楼下書館教讀番書學習番語如欲學習者祈至此雅叙又逢礼拜三六日一点鐘有花旗醫生到此看症施藥倘有患者不拘內外症至此取藥調治分文不取也

The Oriental:
OR, TUNG-NGAI SAN-LUK.

DEVOTED TO THE DISSEMINATION OF INFORMATION RELATING TO
Christian Missions and the Eastern Hemisphere;
AND TO THE
Religious and General Improvement
OF THE CHINESE.

"*Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim*" [China.] Isaiah 49: 12.

Rev. WILLIAM SPEER, Editor.

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☞ Letters relating to business in the Chinese Department may be addressed to Mr. LEE KAN, care of Rev. Wm. Speer.

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SAN FRANCISCO:
THURSDAY MORNING, MARCH 22, 1855.

LEGISLATION UPON THE CHINESE.

A sudden freshening of the breeze under which a French bark has been merrily careering over the waters usually throws a crew of that vivacious and volatile race into a general panic. The man at the helm drops it to run to the main brace, the cook shouts alternately at the captain and the mate, the carpenter thwacks with his axe at the tangled halyard. The barking of the dogs, the squealing of the pigs, the screams of the parrots and other pets, the cantillations of cocks, the cachinnations of hens, and the cacophony all round, are the very reverse of the beautiful discipline, the perfect arrangements, the subdued alacrity, the self-reliance, the apprehension and execution, by magic as it were, of just what the occasion called for and no more, which one of our own fairy craft would illustrate under kindred circumstances.

And as the result of the different national idiosyncrasies we should see, that while the bedizzened and high-pooped "La Gloire," or "La Victorieuse," or "Madame de Maintenon," lets fly every thing, is completely taken aback, snaps a yard, ships a sea, and life and freight are imperilled; on the other hand the "Constitution" or the "Wings of the Morning," like a sea-bird, but an instant leans, wheels to the breeze, and shaking her feathers, and spreading wider her wings, is off upon it with exhilerated life and speed!

Somewhat like this is the national difference between France and America. Compare the revolutions in the two countries at the close of the last century and their results, as exhibited in the political character and prospects of each at this day. The politics of the first are but a series of immature experiments; and its history one of convulsions. The nation, every family, and every man in the nation, are disturbed, trembling for the future, and yet knowing no remedy. Each puff of wind threatens to sink them all. The history of America is but the timely bud, the fragrant blossom, the gradual enlargement, the sun-mellowed maturity, of certain principles. The freedom, the equality, the inherent rights in respect to constituted authorities, which we concede to each individual human being, as such; the obligations to virtue, and the necessity for the culture of spiritual religion, which we make fundamental in our social system; the temper of conciliation and prudence, exhibited by our rulers in the settlement of great conflicting interests, and difficult questions; the self-reliance, the patience, the intelligence, of our citizens—these are some of the principles that have ripened into prosperity, honor, and blessings from God which are unparelleled among the nations of the world.

In California we are thrown into new circumstances. New masses of humanity are cast into our system. There is an increased heat and pressure, a boiling and bubbling, an impetuous velocity, and short and dangerous curves before us, which almost terrify us at times. We are on the flood; and as yet we are in the channel. The most embarrassing question for us to settle is the adjustment of the Chinese to their fitting place. On every hand the question is, what are we to do? First, we are to notice that our troubled condition at present arises principally from other causes. The patient slaps at a fly whose sting twinges through an inflamed limb. In health it would have occasioned little irritation. So there are blood deep distempers in ourselves to be cured. But what shall we do with the Chinese? A full dozen schemes are sprung. One says, drive them from the State; another, drive them from the mines, at once—one says, let them dispose of their claims, compensate them fairly, and gradually edge them out of the country; another says, let them work subject to American holders of claims; and still another would only increase their license-fee—one would add to the commutation-fee, but not to the license, lest it be raised too high to admit of collection: the maratime, the transporting, and the interior trading, interests favor them; the planter of the tule land in cotton, rice, and sugar must employ them alone; their pickings in inferior mining districts help to sustain the community when the body of miners will not work; they assist in various manual employments, and our households would feel heavily the loss of the patient tribe that now perform the parts of the Gibeonite and the Nethinim—So all these would rather act warily. Interests in China, those of the other states, national laws and treaties, party, sectional prejudices, must be consulted. So it will be seen how many hands will be ready to tinker, how many projects are to be hatched out, how much caution is to be exercised, and how much danger environs, in legislation upon so vast, important, complicated and far-reaching a subject. It is one which pre-eminently requires caution and wisdom.

Some things are clear. The first is, that we are not ready to receive more Chinese, in the present condition of the State, and until they begin to disperse hence over the country; a process now commencing. Therefore it seems expedient to lay a heavier commutation tax upon their immigrants; which would check the poorer and more ignorant class, and bring in a handsome revenue.

Another is, that facilities should be opened for engaging in agricultural employments. And great liberality should be shown by our legislature, perhaps grants of the tule land made free, to those who would guarantee their improvements within a certain period.

A third point upon which our legislature should take action is, the throwing of Chinese labor into those channels in connection with "public works" where it is greatly needed, and yet where it would not come in competition with that of our own people. New roads, for instance, are required in many portions of the state to open up their resources, and facilitate intercourse. In ditching, diking, and such necessary operations, especially in sparsely settled regions, they would be of great advantage.

Fourthly. Legislation is needed in order to prevent the Chinese sinking down into a state of despondency, poverty, and degradation.

On the one hand, we may and ought to have laws to check their vices, to root out the gamblers, and secret associations for extoring money, to restrain licentiousness and encourage the immigration of families.

But legislation must be directed more directly towards our own people. There is fearful peril about the presence in this land of a body of such people. Their helplessness, their ignorance of our institutions, their color and their habits and superstitions, awaken the strongest predudices. It is a tremendous temptation. It is a great gulf that lies before us. Shall we rush into it? Shall oppression and cruelty sink them into a condition of slavery? Shall we wet our soil with tears, and load our air with groans? Shall we fill our homes with beggars, and our courts witn criminals? Shall we bring a curse upon this most beautiful and prosperous of all the American commonwealths? Shall we breathe a hideous blight upon its upspringing and blossoming institutions? Is not this the spirit, and the tendency of some of the proposed bills in reference to the Chinese? The kinds, the extent and the *collection* of the various taxes upon them must be carefully settled and guarded by our legistature; or we shall see results that we shall repent bitterly.

There should be a brief compilation of our laws made for the sake of "foreign miners' tax collectors, judges, attorneys, sheriff's and others engaged in the administration of our laws; by which innumerable difficulties springing from ignorance of them could be prevented both to the Chinese and Americans and, as they have paid and do pay so large amounts into our County and State treasuries, justice requires snch a compilation to be made.

Finally. This whole subject is one upon which it is safer and wiser to legislate too little than too much. Measures should be taken only as the way is clearly seen. This is acknowledged to be the most important and difficult of all the questions we have to settle. With the exercise of moderation and wisdom, we shall be guided by the God of our fathers safely through all the dangers that surround us, to prosperity, and honor.

We revert to our first illustration. If we would carry our gallant bark through her perils and place her among the first and proudest of her sister fleet, we must adhere to the principles that have been our glory. The winds and currents of selfishness, ignorance and prejudice, may prove our destruction. Our history, our blood, our privileges, our hopes, our religion, admonish us to caution, to patience, to action upon enlarged and far-sighted views.

The worst education which teaches self-denial is better than the best which teaches everything but that.

WEBSTER'S EULOGY ON MASON.—One of Webster's noblest performances was his eulogy upon the character of the Hon. Jer. Mason, who died at Boston, Oct. 14th 1848, or '49. In this eulogy we have the utterances of the heart of America's greatest son, affected by the decease of a personal and dear friend, of near his own years, and by the sense of his own declining days; upon the greatest of all subjects. Mason was a man of extraordinary elevation, maturity, and strength of character; one of the ablest lawyers of the country. But his most marked characteristic is noted by his eulogist in these words: "I am bound to say, that in the course of my life, I never met with an individual, in any profession or condition of life, who always spoke, and always thought, with such awful reverence of the power and presence of God. No irreverence, no lightness, even no too familiar allusion to God and His attributes, ever escaped his lips. The very notion of a Supreme Being was, with him, made up of awe and solemnity. It filled the whole of his great mind with the strongest emotions."

In the course of the oration we meet with several passages which we would that every man engaged in public affairs, that the ambitious members of every profession, could hear, and be brought to consider; would that we all could feel them deeply and habitually. One paragraph, particularly, as it is interpreted by the concluding history, and by the elsewhere declared sentiments, of the speaker, until he laid his head upon his last pillow at Marshfield, may be quoted here. It is the asseveration of his consummated experience, the solemn and almost dying words of a man whom future ages will pronounce to have been without a living equal in the world. Let us hear him.

"But, Sir, political eminence and professional fame fade away and die, with all things earthly. Nothing of character is really permanent but virtue and personal worth. These remain.

Whatever of excellence is wrought into the soul itself belongs to both worlds. Real goodness does not attach itself merely to this life; it points to another world. Political or professional reputation cannot last forever; but a conscience void of offence before God and man, is an inheritance for eternity. *Religion* therefore, is a necessary and indispensable element in any great human character. There is no living without it. Religion is the tie that man connects with his Creator, and holds him to His throne. It that tie be all sundered, all broken, he floats away, a worthless atom in the universe; its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death. A man with no sense of religious duty is he whom the Scriptures describe, in such terse but terrific language, as 'living without God in the world.' Such a man is out of his proper being; out of the circle of all his happiness; and away, far, far away, from the purposes of his creation."

GREAT EFFECTS FROM LITTLE CAUSES.—The man who strikes an unresisting Chinaman on the street, or who insults him on a steamboat, thinks no more of it. Just so with the passengers on a steam vessel in the East several years ago. A Sandwich Islander was seen with a missionary. Those on board would have laughed had it been hinted that an important question in the history of the country would be in any wise influenced by their conduct. But so it was. An act of arrogance then prevented the annexation of the Sandwich Islands to our own country, and may place that valuable commercial group under the control of Great Britain. It is stated that when in the United States a few years since, the present King was not allowed to sit at the supper table with the other passengers on board of one of the Sound steamers, on her passage between New York and Boston, in consequence of his color. This incident, had such an unpleasant effect on the mind of the Prince that he refused to join the annexation policy of his uncle.

AN ANCIENT NOVEL.—Many of the Chinese novels are very ancient. Some of those read in the shops in Sacramento Street to day were written a thousand years ago. One of them in the *Sam kwok chi*, composed in the days of the emperor Constantine, about three centuries after Christ. Bnt it appears we are to have some older still. It is said that Osborne, the Egyptian scholar, has published, or is publishing, a novel found in the tomb of an Egyptian, supposed to be by a scribe attached to the court of the Pharaohs. An incident in it, is said to resemble very strongly the story of Joseph snd Potiphar's wife. There is said to be no doubt of the authenticity of the book.

THE SICK POOR IN NEW YORK.—There are in New York city, devoted to the care of the sick poor, four general hospitals, five dispensaries, two eye and ear infirmaries, one lying-in asylum, three special hospitals (on Blackwell's and Randall's Islands,) several orphan asylums and prison hospitals, besides other charitable and penal establishments. In these institutions there were treated in 1854, 151,449 cases of disease.

STANZAS FROM THE CHINESE.

The Hon. John Bowring, L.L. D., the present governor of Hongkong, and formerly a distinguished member of the British Parliament, is also known to some of our readers as one of the most accomplished linguists of the day. His poetical translations from the Portuguese, the Dutch, the Spanish, the Russian, and other Continental languages, have bestowed on him a very high reputation.—He has for several years past paid some attention to the Chinese, and has published several brief odes and other pieces of poetry taken from it. The following are specimens of his translations.

THE JUST MAN.

Help to weakness he affords,
Wastes not thoughts in empty words;
All his words as truth are true,
And as truth are precious too:
Honest to maintain his trust,
And as firm and bold as just,
Honors, riches, cannot sway him,
Death itself cannot dismay him.

BEAUTY.

How shall beauty be portrayed?
Paint the spring-time's loveliest maid;
On her cheeks shall beauty's power
Smile as smiles the almond flower;
And the crimson of her lips,
Shall the peach-bloom's hue eclipse;
While her waist is slim and slight,
As the willow leaflet light;
As the autumn sunbeam flies
O'er the ripples, so her eyes:
And her footsteps seem as fair
As the water lilies are!

FAMILY AFFECTION.

As the wandering streamlets spread,
From a common fountain's head;
As the spreading branches shoot,
Gathered round a common root;
Like the fountain, like the tree,
So the human family,
In their varied ranks are bound,
The parental source around.

SONNET—ON HOPE.

BY HUNG SEU-TSUEN.

(The Chinese Patriot Leader.)

When shall I meet again with faithful brethren,
And preach the word along the Ocean's strand?
When find again true sympathy and virtue,
And joyful tones mingle without restraint?
Alas! for noble courage and for honest hearts,
With whom I would restore to peace the Universe!
Alas! from all the quarters of the earth
What men shall stand by me?
The dragon clouds and Tiger winds assemble;
When shall the hour of congregation come?
The heavenly law is not to blame.
Has God no more compassion?
Oh for one mind from first to last!
What day shall we triumphantly ascend?

THE GOODNESS OF GOD IS WONDERFULLY ILLUSTRATED in the constitution of the materials by which the human body is nourished. The atmosphere we breathe by a slight change of the same element would become aqua fortis, or nitric acid. The most valuable remedy for intermittent fevers, quinine, and the powerful and deadly narcotic principle of opium are combined from the same elements. It has been said that linen, sugar, and spirits of wine, are so much alike in their chemical composition, that an old shirt can be converted into sugar, and the sugar into spirits of wine.

To how many things may we apply this principle. Our good may at any moment be our poison, our pleasures may be transmuted to calamities, our blessings to curses. It is an all-wise Father who has constituted, and bestowed all we enjoy. Let us use our blessings to His glory; so will they be not evils but everything good to our souls.

PRESENTS FROM THE EMPEROR OF JAPAN.—We understand that sundry packages of the presents sent to the President by the Emperor of Japan in return for those forwarded from hence by the hand of Commodore Perry, have reached Washington, with them being sundry packagas for officers of the expedition, which under the law must be deposited, at least temporarily, in the State Department. That is, until Congress may give them leave to accept them.

The contents of the packages are said to be silks, swords, writing tables, delicate and fragile ornaments, vases, bowls of glass, and other materials, umbrellas, mats, bells, jars, cabinets, flower boxes, laces, Japan matting, stone from Japan, stone from Loo Choo, agricultural impliments, Japan shine (marked from Sindda) hermetically sealed, samples of sugar cane, seven dogs, two birds, seed wheat from the Cape of Good Hope, &c.

We hear that the dogs are of a breed which none but the aristocracy of the Empire keep, as they are very costly. In the time of Charles II. a similar imperial present of dogs was sent to Rome by the Emperor of Japan, from which the celebrated European breed of King Charles spaniels sprung. Those he sent to the President by Commodore Perry are much like the King Charles breed of the present day, though considerably larger.—*Washington Star.*

FIRST AMERICAN ESTABLISHMENT IN JAPAN.—On the 13th February the C. E. Foote sailed from Honolulu for Japan, taking a cargo of general merchandise and Messrs Read and Dougherty, (with the family of the former,) who design to establish themselves at Hakodadi, as ship and naval storekeepers.

DEFINITION.—Sydney Smith's definition of the Popish rituals: Posture and imposture, flections and genuflections, bowing to the right, courtseying to the left, and an immense amount af man millinery.

Men are to be estimated, as Johnson says, by the mass of character. A block of tin may have a grain of silver, but still it is tin; and a block of silver may have an alloy of tin, but still it is silver.

REWARD FOR THE MURDERERS OF CHING A-WAI.—On Sunday last a seaman on a ship lying at Washington Street wharf, observed beneath the water a human body. When fished up it was found to be a Chinaman, dressed in American clothes, to whose neck was attached a piece of rope, by which, at the length of about three feet and a half, or equal to the height of the knees, were lashed together some eight bricks to sink him. He was a man well known among the Chinese here and was formerly a servant in several different American families. He was in good health and spirits previous to the period of his disappearance. A coroner's jury sat on the body on Monday; by which however no satisfactory information was elicited. No reason is known why he should have committed suicide, and there are some circumstances which lead to the suspicion that he came to his end by the hands of violence. The Company will promptly pay any one who will furnish the evidence they seek.

PUNISHMENT BY THE LASH.

We cut the following slip from the *Sacramento Union*. It is to be regretted that a mode of punishment essentially brutalizing should be resorted to in California. The principle has been decided to be pernicious by Congress, which has forbidden its longer employment in the navy. Whether applied to whites, as has been done at Sacramento, or to Chinese, Indians, or Negroes, we cannot but think it both wrong and inexpedient. We remember the impression made to that effect upon us a few months since in meeting at the Stockton Lunatic Asylum, a man who seemed to have been driven mad by a degradation of this kind.

The lash as an alternative seems to be getting popular with juries in the disposition of petty thieves. In the case of the Chinaman, Ah-Ching, who was arrested on Tuesday evening, in the act of stealing a pair of boots from the store of T. S. Mitchell & Co., a verdict of guilty was rendered yesterday and the punishment assessed at a fine of $30, or 15 lashes on the bare back. Judgment in accordance therewith will probably be given to-day.

DR. OXLEY'S BILL AGAINST THE CHINESE.—The object of the bill is "to prohibit all foreigners not eligible to citzenship from holding claims or working in the mines of California." The penalty is not less than two hundred nor more than five hundred dollars The *Sacramento Union* remarks in relation to it:

"We doubt whether a law should be passed, at this time, to exclude those people from the mines entirely. The more expedient plan would be to incraase the monthly tax for license, and, if possible, impose a tax upon all persons immigrating to the State, who are incapacitated from becoming citizens. The object should be to discourage that kind of immigration. This bill of Dr. Oxley's is less objectionable than the one offered by M. Flint of San Francisco. It is a serious evil to have among us a class of population, for whom it will become neccessary, at some future time, to pass specific laws for their government. But the question of what is to be done with them, is one of the most difficult our legislators are called upon to solve, and it is growing more and more difficult every week.

The aim of our laws should be to discourage immigration from China. If the Chinese can never be qualified as citizens, their presence connot be desireable among us; but, whatever laws are passed to discourage them from coming, should be so framed as not to operate so oppressively as to make it a subject of complaint on the part of China against our National Government."

EAST INDIAN COMPOSITORS.—The *Sydney Empire* has imported from Madras twenty-four Eurasian compositors. These are the sons of Englishmen by Indian mothers.—The *Empire* maintains that they cannot be amenable to the objections raised against the introduction of the heathen races of India and China, as they are really Englishmen by birth and language. The other ground of justification urged by the *Empire* is the insufficient supply of labor.

RASPAIL, the French socialist, has pointed out, the *Medical Journal* says, one of the powers of camphor, which, in a psychological point of view, it is most important—that of putting a stop to that fearful insomnolence which accompanies the incubation and first development of insanity. When opium, hyoscyamus, conium, stramonium, and "all the drowsy syrups of the East" fail to produce any effect, a grain of camphor, formed into a pill, and followed by a draught of an ounce and a half of the infusion of hops, mixed with five drops of sulphuric ether, is his usual remedy for procuring sleep.

ALLEGIANCE OF ROMANISTS.—In the Massachusetts House of Representatives, it was moved that the judiciary committee inquire into the expediency of requiring all Roman Catholics, on being naturalized, to renounce all allegience to the Pope of Rome, *as a temporal Prince.*

STEALING FROM CHINESE.—The *News* remarks that thieves, taking advantage of the law excluding the testimony of Chinese, are constantly committing aggravated cases of theft upon these people.

FIRES.—The loss by fires, in San Francisco, during the year 1854, amounted to $325,000.

We discover great beauty in those who are not beautiful, if they possess genuine truthfulness, simplicity, and sincerity.

A SUNDAY IN THE CHINESE CHAPEL.

"What do we do on Sunday?" Well, I will try and answer.

The first Chinese exercise is a bible-class, at half past eight o'clock. Last Sabbath, we studied some selections from the fifteenth, sixteenth, and seventeenth chapters of Genesis, relating to God's covenant with Abraham. We use a question-book prepared by the Rev. Jno. W. Quarterman of Ningpo, and printed in that city. The members of our little church attend this exercise, and some times one or two friends. It is chiefly designed for the former, and is held too early for others to be conveniently present, as the Chinese do not rise earlier than necessary, and many do not "eat rice" till ten or eleven o'clock.

When bible-class is over they go to breakfast. The old elder and colporteur upon his return starts out to the companies houses to remind straglers that it is Sunday, and invite them to "hear the holy book," to listen to "telling legends," as they call it. He takes the occasion to leave a few tracts as he goes. The good old man is every where kindly recieved. For his religion they feel contempt; but still they feel that there is something lovely and excellent in its fruits as exhibited in old "Uncle Sam." It often gives me pleasure to observe how generally he is welcome, and how cordially he is treated by all his countrymen.

At one o'clock the chapel door is opened, and the more reguler attendants come in aud take their seats. Strangers drop in during the services, till the close, and if weary get up and go out. The worship is the same in its general features with that in any of our own Protestant churches. On last Sabbath, first a hymn was sung from a book published by the English "London Society's" mission at Hongkong. The contents of which were chiefly composed by a very promising young Chinese preacher there, named Tsin Shen. This man has received a good English education, and prepares his discourses in Chinese after the study of the subject by the aid of Scott's and Henry's commentaries. He is married to the daughter of our old elder. After this, for the sake of varying the exercises I called on Lai Sam to read the hundred and fifteenth psalm and lead in prayer. His prayers are heart-felt and sincere. The text was then given out, 1. Corinthians 2: 14. The tenor of the discourse was the knowledge of "the things of the Spirit of God." The following train of thought was pursued to make the subject plain to the Chinese.

1. It is a knowledge which must be imparted from God. Nearly all human knowledge is derived from others. This is illustrated in weaving silk, making a watch, or reading a book. They must be taught, else the web is tangled and ruined, or the watch is broken, or the book imparts no information. The direction, conveyance, and necessary provisions for a journey must be told a traveller, or he goes astray, and perhaps perishes; so with the traveler to heaven.

This is proved by a glance at the idolatry of the world. How few nations know what God is; and that there is but One. See what men worship! They look up at the sky, and straight fall to paying divine honors to the brignt globes there, to sun, and moon, and stars. They imagine deities, and then hew out forms of them; carving the one end of a log of wood into a god, and worshipping it instead of the Almighty, and then splitting up the rest to cook their rice, burn it to ashes. Men worship oxen and sheep, and other quadrupeds; anacondas, frogs, tortoises, crocodiles, and other reptiles; carp, sharks, cuttle, and other fishes; locusts, bees, ants, and flies, and many insects. They worship their fellow men, alive and dead, priests, emperors, some black and some white, some ancient and some of our own day; and even bones, teeth, rags of clothing, and pictures of their fellow beings, that were just such poor wicked sinners as themselves. Then besides they worship diseases, such as cholera, small-pox, measles, leprosy, and fevers. They deify the very vices and crimes of mankind. Thieves adore gods which help them to steel; murderers those which aid in destroying life; drunkards, adulterers, gamblers, the covetous, all have patrons. Every trade, and employment on earth, and every locality, dwelling, and portion of a dwelling, have their gods. And men every where bow down and worship devils.

The forms of idolatry were then dwelt on; and their folly, cruelty and wickedness shown.

But all the religions, the self-imposed forms, the human philosophy and the wisdom of the world "come to nought," they bewilder, pollute and destroy the souls of man.

2. "The wisdom of God."

(1) The chief topics of revelation were dwelt upon.

(2) It is "before the world." Planned in eternal wisdom; given in prophecy: partially made known to the ancestors of the Chinese in the particular age; but now, much of it forgotten.

(3) It is not discernible by our senses. "Eye hath seen, nor ear heard." The natur a man receiveth it not. It is foolishness to his mind, he laughs at the doctrine, and the preacher, and the books.

3. How is this wisdom to be obtained? (1) Beleive in Jesus. (2) Pray for the Spirit to teach. To read the Bible and join the church is not enough. The ship must not alone have masts and sails. but wind. (3) Search the Scriptures. (4) All planting and watering is vain, unless God give the increase; may He so add His blessing to the truth now sown and cause it to bring fortn fruit to everlasting life.

Such was the discourse addressed on last Sabbath morning to the Chinese auditors. I have briefly marked out the topics to let you see what, and how, we are trying to taach. We wish it remembered that there is one place in this city where the heathen Chinese can hear the simple truths of the gospel, in their own language. We want your assistance to direct them there. On Sabbath morning there were about sixteen present, they listened with great attention, every one sat still to the close. I felt my heart burn within me, as I proclaimed these precious and soul-saving doctrines. It seemed as if Jesus must be there, and would make the seed bring forth some inquiring reflection, sense of the need of divine grace, and repentance perhaps to life eternal. Christian reader, did you pray for the heathen in California on that morning? We felt as if you had.

In the evening, there were eleven present. The subject was John 15: 16, last clause of the verse—"Why God hears prayer."

Anticipation of the future.—It is an elevating and spiritualizing exercise of the mind. It tends to carry the soul a little way towards its proper region. It tends to lessen the false importance of the things of this world, and to slaken their hold. It contributes to obviate that unnatural and pernicious estrangement and dissociation between our present and future state. It tends to habbituate the spirit to seek and find the grand importance of its exintence in its hereafter. It tends to awaken a lively and a sacred curiosity, which is surely a right and worthy state of feeling with which to go toward another world, and to go into it. It may help to turn to valuable account the varieties in the present systemr of our existence—the facts in surrounding Nature—the immediate circumstances of our own being—by prompting, on each particular. the thought and the question, "What corresponding to this—what in contrariety to this—what instead of thls—may there be in that other world?" It may aid to keep us associated with those who are gone thither. It may give new emphasis to ous impression of the evil of sin, and the excelence of all wisdom, holiness, and piety, by the thought, "What manner of effect is this, or this, adapted to result in, in that future state?"—*Foster.*

Death of Three Young Ladies by Fire.—A dreadful fire occurred in New York city the morning of the 13th, by which Waldenfield, the family residence of John A. Haven, was destroyed, and three of his daughters—young ladies in years, and accomplishments—perished in the flames or by suffocation. Upon the alarm of fire, all the inmates escaped from the house; but four of Mr. Haven's daughters, through some unexplained motive, were induced to re-enter the house, and before they could again retreat, three of their number perished. The fourth was rescued through the second story window, and at first seemed lifeless, but subsequently recovered.—The bodies of two of the sisters, named Ann, Mary Haven and Graca Dublois Haven, were soon recovered. That of the other, Sarah Langdon Havon, was taken from the ruins several hours after.

The following notice of the funeral is from the Tribune:

"Several hundred persons were present, and the rooms in which the corpses lay were continually crowded. All were eager to see the two bodies which were rescued from the flames, but not from suffocation. The other was not shown. It was too much disfigured. The sisters lay amid white roses; but the roses were fast fading.

"The services were conducted by Dr. Bellows and Dr. Osgood, of this city. Both were very much affected. Dr. Osgood spoke of the beautiful home that was, of the summer roses, of the songs of the birds, of the flowing river, and all that made the happiness of this favored family. And yet they too had their sorrow. He had had a feeling—an intimate sense of the presence of the departed—telling him to speak words of comfort to those who were left.

"The mournful procession was formed, and all the people went with heavy hearts to the burial place, a few rods to the south of the memorable ruins. Here was a wide grave, in which the sisters were laid side by side. Then the burial service was read and the benediction was pronounced, the coffins were strewn with flowers and pine boughs, the clods began to fall upon them, and the mourners moved away full of sorrow. Moans and stiffled sobs told that, although those mortal bodies had disappeared from sight, the memory of the departed would remain until they were rejoined. Few who were there can hereafter pass up or down the river, and not look up with glistening eyes to this scene of so much sorrow, and to these graves beneath the clump of pines."—*N. Y. Paper.*

Three Hundred and Sixty Persons Frozen to Death.—General report gives out that not far from Odessa, more than 360 foot soldiers and several Jewish carters perished in a snow storm. The causes of death were the want of adequate warm clothing, and the sudden set in of a frost; and it is also said that the wagons and teams had gone on before the men, who were thus left behind, and as the soldiers had on wet clothes from the previous rain, they froze into a crust of ice when the frost began. They looked for a bridge but could not find any. The day after groups of frozen dead bodies were found, and between twenty and thirty men lay in a heap.

PROVIDENTIAL ESCAPE.

Early on Friday morning the two buildings in Ellison street, from under which the Earth has been removed, with the view of lowering them to the grade, fell with a terrific crash. One of them was occupied as a study by Mr. Landis, who, having received assurances of the entire safety of the building, continued to occupy it; and, of course, when it fell every one supposed that he must have been killed. He fell with the building some twenty-five feet or upwards; and, strange to say, among all the crash of timbers, (which was so fearful that it was heard a mile distant,) he came forth from the ruins without even a scratch upon him. The part of the roof under which he was sleeping did not sink, as the rest did, though it is difficult to see why it did not; but it parted directly over his head, and in a few moments he was seen creeping through the opening thus made, upon which he was saluted with a burst of heartfelt joy by those who had rushed together there at the noise of the falling buildings. Not a brick or timber touched him; and he immediately went to work with the others in endeavoring to save the property. Had the occurence taken place an hour later, the destruction of life must have been fearful, as all the men who were employed in laying the foundations would have been at work. Mr. Landis' fine library was injured but not so much as might have been expected; and his study furniture was also rather summarily disposed of."—*Paterson (New Jersey) Guardian.*

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$600 REWARD.

THE YEUNG WO COMPANY offer the above reward for any information that will lead to the detection and punishment of the murderers of Ching A-wai, a native of the village of Li-kai Chung, in the district of Heung shan. He went out to his work on March 6th, and was not heard of again till his body was found on Sunday last, under circumstances which lead to the fear that he suffered violence. He was about 20 years of age and dressed in American clothes. Any one possessed of information upon this subject will please call and make a statement of it at the office of the Company on Telegraph Hill, between Union and Filbert Streets, on the first lane West of Kearny, or to Tong Achick Sacramento Street.

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Between Clay and Merchant, 3rd door from Clay,
SAN FRANCISCO.

Wells, Fargo & Co.

威炉士花嗚公司包寄来
往書札金砂会单銀行在
孟甘麻尼街口加利科尔亞
街東北角本行並找換金
砂收貯銀兩 貴客光顧可也

Drexel Sather & Church

㖞嚤沙㗎打啤治銀行在
孟甘麻尼街口金嗎吵街轉
角找換金砂便錢極高本行
並收貯銀兩 貴客光顧可也

Pacific Loan & Security Bank

巴恩拂生揭銀行在孖毡街
第九十八号係有銀兩到貯
者每百元每月计四息銀一
元半如五元以上者方可收
貯給回契紙或本省本府
本城紅契或合衆国総局
執照為按本行亦有銀兩出
放但欲光顧者按賀可也
司事嗎吼活喊鑄二人

J.W. Tucker

未士浔架常有金鏢鑽石
戒指金銀首飾等項出賣
鋪在孟甘麻尼街一百二十五
号本鋪貨物甚美便錢甚
平 貴客光顧可也

Wainright, Randall & Co.

未士㕵孫並𠺢哆号在冷鋪
在孖毡街孟甘麻尼併加呢
二横街之中第一百号每逢
礼拜六有田土船只外貨
出授 貴客光顧可也

Himrod & Jones

未士㗌嗶併嗎士常有唐
山花旗呂宋加拉巴米發
客鋪在佛倫街八十二号
貴客光顧可也

Stott & Co.

士㩳号自葢喋吟及多
様火酒併自帶来多色灯
洋枝灯筒灯心及天地球
發賣本号在散沈併孖
毡街東南角便是藍房在
㗅柱街脚下近哪必㗂是也

Blumanthal

未士布炉文嗲常有上好
多色絨便賣鋪在唐人街
第一百三十八号便是

Coleman & Co.

高炉文号係買賣經紀在
加利科尔亞街第五十六
号佛倫街轉角便是

Hunt & McCall

未士痕並墨歌常有唐
山米及多国米發賣寫
字楼在佛倫街八十九号
貴客光顧可也

Bokee

未士卜碁往日貿易於香
港現至本埠為經紀常有
唐山白米糖茶葉各項發
賣寫字楼在新客商会館
第八号房 貴客欲光顧
者至此可也

Tuck Lung Ho

德隆号在二埠吵架免度
常有雜貨伙食發行
貴客光顧可也

Robert Reed

拉華唎買賣經紀常有唐
山白米白糖茶葉各項發
賣寫字楼在新客商会館
坐北边二層楼第二十号房便是

Wm Steinhart & Co.

未氏士田乞号常有自帶来各
様粗幼衣服靴鞋併各色收
髮足之綉貨等項發行鋪
在吵架免度第六十二号

W.F. Greene

未士記連色办官司案件
甚之妥當寫字楼在契礼
街第六百零七号田梯上
左边便是

Brown, Pratt & Tracy

未士哪嘞、拉嘛併㗅礼賍三状
師色办官司案件等事寫字
楼在契礼街孟甘麻尼街轉
上第六百零七号曲梯上右
边房便是

Cyril V. Corey

未士缐礼吠師色办理官司
案件極之精通寫字楼在契
礼街萄㥂樂行第一号房
即書信館下第二間便是

Hughes & Hunter

吠時並㖸打承办唐人上税事
務極之精通忠厚寫字楼在
吵架免度街轉角㩒打尼街
第七十六号是也

Chas. Baum

未士哪歷年包办报税事務
甚是忠厚妥當寫字楼在
税館左側便是

Wm Reynolds

未士喊林達那常接办税館
报税事極之精通工價亦宜
寫字楼在吵架免度街㩒打
尼横街轉角便是

A.T. Farish & Co.

未士花梨士号常有雜貨
伙食具斋發客鋪在味利運
依街巴拉沙之角便是價
錢相宜貴客光顧可也

F. Kuhl

未士焙炉色接印掃唐夢
式鋪在㗎打街坐都本加
尔二横街之中或問李根便
知 貴客如有字式到印者
工價甚相宜也

J.W. Whaling & Co.

威凌号壽板店在吵架免
度街第一百七十一号在架呢
街角近由㗎㘄帶来多様
大小壽板鉛鉄骨箱發賣
併包拾骨骸寄往別處
決無失悮工價相宜

Steamers Gov. Dana & Gem

在吵架免度有二火船往
味利運由一只双烟通名氏
呢船主名㗎呢咬又一只单
烟通名口船主名嗲鐸此
二船每朝七点鐘由二埠馬
头開行如有唐人搭客或
付貨者格外照顧不代安
放停當无悮者也

加利科尔亞火船公局本年
正月開行船日期規條列左
本公局火船往吵架免度
一号名鳥寓船主名西麼
每逢礼拜二四六日下午四
点鐘在化尼賀馬头開行

California Steam Navigation Company

一只名嗅𠱓笠船主名濱
八每逢礼拜一三五日四点鐘
開行順埋達尔时地方至審
如往味利運者搭本埠
公司大船至吵架免度搭
地结紙為憑過船便是
往士㖽嗹火船順埋嗎顛
尔士地方船名吁呢利也船
主名吁達連每逢礼拜
一三五日開行又只名㕭尼
打船主名㩙叻每逢礼拜
二四六日下午四点鐘開行
本公司火船在吵架免度
每逢礼拜二四六日十二点
鐘開行貨脚完交在波
起貨寫字楼在積唯街
坐振打尼亞佛倫二横街
之中
本公局值理首人未士干
拿尼正月初一日謹識

Str Queen City

又有一新火船名君薛地
船主名吧契礼在巴尸𢱟
馬头每逢礼拜二四六日
四点鐘開行往吵架免度
如搭往味利運者至二埠
即过㘉打拜孫士火船便

是多墩貨脚銀三元坐
山係未士執文

Pacific Express Company

巴恩拂公司包寄帶来往
書信凡 貴客有書信小
物件多項交本公司寄帶
者定当妥速至决無失
悮本公司保俱乃向来包帶
来往書札故必篤務此了
本公司館在孟甘麻尼併
和隊頓街西北角每日定
期包付信吵架免度並
多處埠

Brown & Co.

布哪係清糞厠之人向与
唐人清厠经已兩載今仍
仰望多 貴客光顧工
銀務必平於別人因其不
干涉醫理街務之人驚
故免抽用於伊住㗎打街都
本街下第三間便是

Samuel Adams

未士三吠亞康士開生藥舖
生來在契礼街併都本横
街之角卯在同叢舖之
左側常有多国鮮明丸
藥發賣如有唐人到此
光顧者定以礼貌相接
卯礼拜多礼拜日他取藥
施贈唐人他定然減價
甚平也

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一 三十三號 唐乙卯二月十三日刊

加利科尔亞省散沨思歌埠

耶穌一千八百五十五年三月廿九日錄

續上礼拜四所錄和约
一凡合衆国民人在各港口以合国三板等船附搭客商運帶行李書信及例不納稅之零星食物者其船隻均不須輸納船鈔若有載貨物即應按不及一百五十噸之數每噸納銀一个若雇用內地艇隻不在輸納鈔之例
一凡合衆国民人貿易船隻進口准其自雇引水赴関遞交照振明帶進俟稅鈔全完仍令引水隨时帶出其雇覔跟隨買办及延請通事書手雇用內地艇隻搬運貨物附載客商或添雇工匠廝役水手人等均屬事所必需例所不禁應各聽其便所有工價若干由該商民等自行定議或請各領事官酌中国地方官勿庸經理
一合衆国貿物易船隻到口一經引水帶進即由海関酌派妥役隨船管押該役或搭坐商船或自雇艇隻隨同行走一切飯食其所需費用由海関按日給銀不得需索商船絲毫規費違者計贓科罪
一合衆国商船進或船主或貨主或代办商人限二日之內將船牌貨单等件呈遞本国領事等官存貯該領事即將船名人名及所載噸數貨色詳细開明照會海関方准領取牌照開艙起貨倘有未領牌照之先擅行起貨者即罰洋銀五百大元並將擅行起運之貨一概歸中国入官有商船進口止起一分貨物者按其所起一分之貨輸納稅餉未起之貨均准其載往別口售賣倘有進口並未開艙即欲他往者限二日之內即行出口不得停留亦不征收稅餉船鈔均俟到別口發售再行照例輸納倘進口貨船已逾二日之限即須輸納船鈔仍由海関填發红牌知照別口以免重徵 下次再錄

昨礼拜六晚有一隻三枝桅船名利阿吔由香港駛至七十六日抵本埠內唐人搭客一百七十餘名載有白糖一萬中洋烟一十四箱紗米六十八箱生油四百十九埕豉油二十埕英国鹽八百五十三包糖果二十六箱酸果五十三埕生菓壹百四十籮雀栗三箱药材一箱茶七十八箱地蓆二百捆蛋八箱陳皮三桶掃把二九紙五高箱衣服八箱魚五箱石一百二十三條另有六百十九箱一十四埕內物件不知何貨

携來香港去年十二月十九日新聞紙云及粤省海面賊船甚多俱屬合覺之人結為猖獗屢次劫商貨船

又云有一花旗二枝半桅夾船名西話於八月廿旬由本埠前往上海內運有麺粉一千桶計值銀一千六百元旋返至琉球国遭風被傷貨物失壞惟船主並各水手俱得援救登岸矣

昨礼拜下午有番人二名因在埠中街道跑馬狂快被差役赴官衙審擬每人罰銀二十元

本月初八日有大船一號名歌的士由本埠往收吻載有男女搭客約計四百名運去金砂金錢銀両共計一百八十萬零八千二百九十九元

貨物行情
唐山白米 每百 封
花旗白米 封
唐山上赤白糖 斤
烏龍茶 每 色程 每
珠茶 每 豬油 每
火腿 每 洋燭 每
生油 每加倫 每
紙烟 每萬 每

R. H. Vance

未士潘时精於影相本埠前日陳列玩器景緻各人均所無之相從此較量惟未士潘时所照之相為第一照相房在沙架免度街与孟甘麻兀街角頭樓上樓底甘麻兀街門上嚤嘞連樓上係是 貴客光顧可也

Chinese Mission House

礼拜堂每逢礼拜日一点鐘又晚上六点半鐘在此講解耶穌聖書敬請諸君移玉至此同心敬拜上帝致敬 耶穌救世之益是所厚望每礼拜二三五晚六点半鐘在樓下書館教讀英書習番語如欲學習者祈至此相叙又逢礼拜三六日一点鐘有花旗医生在此看症施藥倘有患者抱病外症至此取藥調治分文不取此

The Oriental:

OR, TUNG-NGAI SAN-LUK.

DEVOTED TO THE DISSEMINATION OF INFORMATION RELATING TO

Christian Missions and the Eastern Hemisphere;

AND TO THE

Religious and General Improvement

OF THE CHINESE.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

Rev. WILLIAM SPEER, Editor.

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☞ Letters relating to business in the Chinese Department may be addressed to Mr. LEE KAN, care of Rev. Wm. Speer.

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SAN FRANCISCO:
THURSDAY MORNING, MARCH 29, 1855.

HEAL THE SICK.

Mankind are more sensible of bodily than of spiritual ailment. They dread a broken leg more than a lie, paralysis more than infidelity, or small-pox than Romanism; though in each case the spiritual hurt, or malady, or deformity, is incomparably more dangerous or hideous than the corresponding physical. There is no way to reach the heart so readily as through the relief of pain, or the remedy of disease. Calomel, quinine, and the scalpel, have, all over the world, opened the way for the Scriptures and catechism. The lepers, the blind, the lame, when healed, followed the first preacher of the gospel. And our Saviour commanded them to heal the sick. It is therefore a Christian duty to make provision for the care of the Chinese sick.

But further we are under a moral obligation to do so, and for many reasons. One of the most clear is, because our abuses have brought upon the Chinese emigrants much, perhaps most, of the diseases from which they have suffered. The vessels which brought over several thousands last summer were generally ill-provided, crowded, and their passages two or three times longer than those of the clippers. They were old whalers, or storeships, some of which the *China Mail* intimates had been abandoned in the habor of San Francisco. On one of them, which lost a fifth of her passengers, for a month the only food had been a coarse indigestible starch used by the Chinese, which is manufactured from the roots of a tree. Of several hundred patients for whom we prescribed at the Chinese Mission house, between July and November, with few exceptions they were sufferers from scorbutic, cutaneous and visceral disorders generated on these vessels.

The pecuniary obligation is one which we can not avoid. It is impossible to evade it, and we do not suppose it will be done, when our legislators see how the matter stands. Firstly, nearly every Chinaman in the State has paid his five dollars commutation, or "hospital money." This is received by every ship-captain with the passage money at Hong Kong; and it has been no doubt, paid over here, except in a few cases where the vessel brought more than her legal complement of passengers, and was condemned and sold. The state was probably no loser by this. This fee the Chinese understand to be "hospital money." Formerly they received the benefit of it. We have seen considerable numbers in the former State Hospital on Filbert St. But from the new one on Stockton St. they have been generally excluded. The plea has been that they did not bring receipts or certificates, to show that their fee had been paid. But no receipts were given, that ever we could see or hear of; and besides the ship, and not the passengers, is held responsible for the payment of the money. The exclusion from the hospital resulted in great suffering, and many deaths. The few Chinese in good circumstances were overburthened. They said, "If the State will allow us to retain the hospital money, we will put up a suitable building and provide for our own sick; but this treatment is unjust."

The Chinese in the State amount to about 40,000 and about 10,000 have gone back; there must then have been paid into the treasury of California, about two hundred and fifty thousand dollars of hospital money.

It seems reasonable and equitable that an appeal should be made, in accordance with these facts, to the Legislature, before this session closes, to make some adequate provision for the care of the sick Chinese. A few thousands of dollars would put up a suitable house; honest and benevolent men could be found who would administer its affairs; physicians and nurses could be more cheaply and effectively provided here than in any other place in the State. Here is where their sick are landed. They may be seen any day lying in pain in the several companies houses. There are here christian men who feel a deep interest in remedying the present wretched and dreadful state of things. In the name of justice, philanthropy, and Christianity, let the Legislature take some action in regard to this matter.

RECIPROCITY: AMERICANS IN CHINA, AND CHINESE IN AMERICA.

Before making up our mind finally as to the manner in which Chinese emigrants to this State should be received and treated, it will be well to consider the position which Americans occupy in China; to note the points of similarity and of difference, and to fix (if possible) on some common principles by which the intercourse of the two countries should be regulated, whether it be nationally or personally.

As a Christian people however, we need not wait to make the comparison suggested before we arrive at a true principle of action in the matter: That rule which we learned when as children, we first read the Gospels, remains as perfect and as binding as ever; Though its *application* may not be made so easily as some may imagine. Nevertheless, we are to be guided by the command "Whatsoever ye would that men should do unto you, do ye even so to them."

The difficulty in applying this rule to which we have made reference results from not being able to make a simple statement of the case; and this inability is a consequence of the part that the case itself is *not* a simple, but a *very complicated* one; furnishing few parallels and many contrasts; involving considerations which bear directly on our government, our commerce, our social system, our personal antipathies, our prejudices of race and our principles of religion;—*ergo* the most important starting-point for two governments who undertake to hold formal intercourse is a *bona fide* recognition of each other as *de facto* and *de jure* members of the family of nations. Now this (although the statement may seem a strange one, in view of the existence of the Treaty of Wang Hia) is hardly done by either party in this case; for the U. S. can scarcely tell which is the *de facto* government of China at the present time—the Imperialist or the Insurgent; and they, on the other hand, either grudgingly acknowledge the U. S. as a Power having a right to treat on terms of equality, or openly disallow any such claim—as may be seen from the communication made to Capt. Buchanan on his last visit to Nankin.

Nevertheless, the Treaty exists, or has existed; and under it Americans visit China, at the same time that the Chinese, without contravening it, (though they break the laws of their own country,) come to America.

The Americans go, few in number and rich in resources; seeking by commerce to increase their riches. The Chinese come, many in number and poor as to property; almost their only resource being their bodily labor, in the employment of which they endeavour to enrich themselves, according to their measure.

The Americans go in their own ships, and are not permitted to penetrate the interior: nay, they are prohibited from trading even along the coast except at five designated Ports. The Chinese come in the ships of foreigners, and are permitted to scatter themselves over any part of our broad lands.

The Americans find in China an extensive country indeed, but one densely populated, even to the degree of inducing parents to commit infanticide. The Chinese find in the U. States an almost equally extensive country, sparsely peopled, receiving annually hundreds of thousands by immigration, and able to provide enough land and to spare, for hundreds of thousands more.

The Americans find a people professedly exclusive, who think only of themselves and deprecate foreign intrusion, and who can hardly conceive the idea of naturalizing a foreigner among them. The Chinese find here a country professing itself to be the refuge of the oppressed of all nations, and making provision for allowing the alien-born to become naturalized.

The Americans enter Chinese ports, and pay no hospital tax; they conduct their trading, and pay no license: they transgress the laws of the land, but refuse to be amenable to native tribunals. The Chinese arrive at this port, and pay hospital-money, (though what becomes of it, is not so clear:) if they engage in mining, they pay a tax (and that a heavy one too) for the privilege of doing so; they transgress the laws, and are not only responsible to the courts, but are liable to have penalties extemporaneously invented for their punishment.

The Americans in China can procure no license for the traffic in opium, by means of which so many millions are ruined and so much wealth (and that chiefly in specie) is drained off from the country. The Chinese in California can get licences for gambling and other immoralities by which the pockets of many are effectually drained of the hard earnings of their labor.

America sends her licentious men—sailors and others—to deprave the women of China, as of other heathen lands. China inflicting a terrible retribution, sends her lewd woman here to contribute towards depraving yet more deeply the population of this growing *Christian Republic!*

Enough has been said to furnish food for thought to those whose interest, or whose responsibilities lead them to consider this subject. There are however three other points which belong respectively to the departments of politics, commerce and religion, and in connection with which grave questions arise which must receive a practical answer when the principle of reciprocity comes to be acted upon consistently.

Americans now send a Plenipotentiary to the Chinese government; they appoint Consuls with large judicial powers at the Five open Ports; they claim the right to build Churches wherever their Citizens—Missionaries or others—may reside.

The questions which arise hereupon are—

1. Cannot the Chinese government be induced to allow our Plenipotenary to reside at the Capital, and to appoint a Chinese Plenipotenary to reside at Washington?

2. Would the American General or State Governments be willing to exempt from the jurisdiction of their laws all the Chinese who come here—landing them over in punishment, &c. to Chinese Consuls resident here, but appointed by the Cabinet at Pekin?

3. If the Chinese should claim to build heathen temples here, as Americans erect Christian Churches in China, would the claim be admitted?

These are not hypothetical questions, but practical ones; and they exhibit the difficulty of making a simple case out of a complicated one. The suggestion we would make to legislators and others is to remember the good proverb "Look before you leap," and "Lose not thy patience with a tangled twine: every jerk makes a fresh knot." E.W.S.

DIFFERENCE OF BLACK AND GREEN TEA.—Considerable light has been thrown on this subject by the investigations of the past few years. It is one not only curious, as tea is drank by almost every individual; but further there is some difference in the effects of the two kinds upon the human system. As far as we ever saw in China there is no use of copper plates as some have stated, on which the leaves are dried. This operation is performed by means of broad shallow pans of iron placed over a small furnace. The green color is imparted by a mixture of Prussian blue, protosulphate of iron, which the Chinese manufacture themselves.

There does not appear to be any botanical difference between black and green tea. The same shrub will occasionally yield leaves which are manufactured into both varieties; and if a number of leaves from the various sorts of tea be examined by softening in hot water, it will be seen that there are no characters which distinguish the different kinds of black from the green teas. The various sorts of tea are not made from one bush, or in the same locality; on the contrary, in one district black tea is chiefly grown—in another green. Here the leaf is much curled in the hands of those who prepare it; there but little. It is the different soil and mode of cultivation and preparation of the leaf which produce the varieties of flavor. The tea grown hereafter in California will probably taste differently from any of the kinds we now import from China.

THE ACT OF SPEAKING, seems to embrace a conception of the mind; a determination to express it; an analysis of its subjects; a recollection of the language in which to express it; an arrangement of the words in their relative order, their form and their inflections; and an impulse to the nerves by which the several parts of the lungs, throat, tongue, jaws, and lips, are governed, so that it may be articulated; to these may be added various expressions by the eyes and gesture. How wonderfully complicated, yet perfect and easy. What evidence of divine skill in the construction and plan of the organs necessary, of power in their use, and of goodness in their aim and pemanence.

THE COURSE OF OUR LIFE is not a series of shoals and depths like a miserable swamp. But it is a flowing stream often wandering to avoid a bar or hill, but which has yet a continuous channel formed by nature. God opens us all a way, unobstructed and sufficient. In it we may have an easy passage, and be borne gently by the current toward the ocean of eternal rest. But if we attempt to follow our own wayward will and observe not the divine guidance, we shall be wrecked or lost.

THE ARROWS OF THE MINISTER OF CHRIST may fall without piercing your armor; and the sword of the Spirit, the word of God, may be blunted by repeated blows. But that armor is like the shirt of Hercules that was poisonous and burnt him to death without the possibility of tearing it off.

ANCIENT ANGLO-SAXON POEM.

In the following translation, we have a specimen of the poetry of our forefathers about the period of King Alfred, eight to ten centuries ago. Their poetry was characterized by great energy and spirit; the lines were short and forcible, "ringing like the blows of hammer upon an anvil." And it was generally of a religious character.

THE GRAVE.

For thee was a house built,
Ere thou wert born;
For thee was a mould meant
Ere thou of mother camest.

But it is not made ready,
Nor its depth measured,
Nor is it seen
How long it shall be.
Now I bring thee
Where thou shalt be,
Now I shall measure thee.

Thy house is not
Highly timbered;
It is unhigh and low
When thou art therein.
The heelways are low,
The sideways unhigh;
The roof is built
They breast full nigh.
So thou shalt in mould
Dwell full cold
Dimly and dark.

Doorless is that house,
And dark it is within;
There thou art fast detained,
And Death hath the key.
Loathsome is that earth-house,
And grim within to dwell;
There thou shalt dwell,
And worms shall divide thee.

Thus thou art laid
And leavest thy friends;
Thou hast no friend
Who will come to thee,
Who will ever see
How that house pleaseth thee,
Who will ever open
The door for thee,
And descend after thee;
For soon thou art loathsome
And hateful to see.

JEWS, GREEKS, AND ROMANS.

The following is a concluding paragraph of one of the chapters of Conybeare and Howsons "Life and Epistles of St. Paul," a work which every intelligent Christian ought to obtain and peruse. It throws all the light that the most extensive researches into ancient literature, and modern discovery, can furnish, upon the life, travels, adventurs, and teaching, of the great apostle to the Gentiles. It is one of most delightful and yet instructive books of the day.

These three nations were the divisions of the civilised world. And in the view of a religious mind they are more than this. They were the three peoples of God's election; two for things temporal, and one for things eternal. Yet even in the things eternal they were allowed to minister. Greek cultivation and Roman polity prepared men for Christianity. These three peoples stand in the closest relation to the whole human race. The Christian, when he imagines himself among those spectators who stood around the cross, and gazes in spirit upon that "superscription," which the Jewish scribe, the Greek proselyte, and the Roman soldier could read, each in his own tongue, feels that he is among those who are the representations of all humanity. In the ages which precede the crucifixion, these three languages were like threads which guided us through the labyrinth of history. And they are still among the best guides of our thoughts, as we travel through the ages which succeed it. How great has been the honor of the Greek and Latin languages! They followed the fortunes of a triumphant church. Instead of heathen languages, they gradully became Christians. As before they had been employed to express the best thoughts of unassisted humanity, so afterward they became the exponents of Christian devotion. The words of Plato and Cicero fell from the lips and pen of Chrysostom and Augustine. And still those two languages are associated together in the work of Christian education, and made the instruments for training the minds of the young, in the greatest nations of the earth. And how deep and pathetic the interest which attaches to the Hebrew! Here the threads seems to be broken. "Jesus King of the Jews," in Hebrew characters. It is like the last word of the Jewish Scripture,—the last warning of the chosen people. A cloud henceforth is upon the people and the language of Israel. "Blindness in part is happened unto Israel, till the fulness of the Gentiles be come in." Once again Jesus, after His ascension, spake openly from Heaven "in the Hebrew tongue:" but the words were addressed to that Apostle who was called to preach the Gospel to the phillosophers of Greece, and in the emperor's palace at Rome.

RETURN OF THE REV. I. J. ROBERTS.—The Rev. I. J. Roberts, a Baptist missionary to the Chinese, has arrived in New York. The object of his return home is to seek men and means in aid of the missionary work in China. For this purpose he makes an appeal to his denomination through the *Recorder and Register*, in which he gives some interesting facts concerning the revolution. He says:

1. It is a fact, that Tae Ping Wang is so firmly established at Nanking that no Tartar force will ever be able to expel him.

2. It is a fact, that the revolutionary spirit is so universally diffused through China, that no foreign power—if directed against the Patriots—(and God forbid that such should be allowed,)—could extinguish it; if driven out of Nanking, it would come to consummation elsewhere.

3. It is a fact, that Tae Ping Wang destroys idols, and publishes the Scriptures without note or comment; hence, that his revolution gives greater promise for China's renovation and advancement than any thing we had ever dreamt of before!

4. It is a fact, that he and his party have solicited the aiding co-operation of wise counsellors, skilful physicians, surgeons and *missionaries*; and offered a large money inducement.

ASSEMBLY BILLS.—The Hon. S. B. Stevens has presented, in the Assembly, a well written minority report upon the bill to prohibit foreigners not eligible to citizenship from working or owning mines in this State. He argues that the Bill is unconstitutional, and that it is "wrong in a commercial, financial and moral point of view."

The Hon. Mr. Johnston proposes in the same body, "An Act to regulate the police of such passengers arriving in this State, as are not capable of becoming citizens of the United States." It seeks to impose upon each vessel a bond of five thousand dollars for every such passenger, pledging them during their stay in California well and truly to keep the peace, and be guilty of no crime or misdemeanor against the laws. This Act seems designed wholly to exclude all intercourse of the Chinese with this country.

NEWS FROM CHINA.—By the last information from China it appears that political affairs in the South were in a position more critical than ever, and the Canton authorities had applied officially for assistance to the American and English Consuls.

From the North the only tidings of importance was that the French had a second time bombarded Shangnai. The British and American Consuls had not approved of the act. It is with apprehension we notice the further interference of this nation in the Chinese civil war. Judging from the past, it bodes no good to Protestantism and the promoters of it in China.

THE SABBATH SCENE AT AN ICELAND CHURCH is one of a most singular and interesting kind. The little edifice, constructed of wood and turf, is situated, perhaps amid the rugged ruins of a stream of lava, or beneath mountains covered with unmelting snow. Here the Icelanders meet to perform the duties of their religion. A group of male and female peasants may be seen gathered about the church, waiting the arrival of their Pastor, all habited in their best attire after the manner of their country; their children with them; and the horses which brought them from their respective homes, grazing quietly around the little assemblage. The arrival of every new comer is welcomed with a hiss of salutation. The Pastor makes his appearance among them as a friend; he salutes individually each member of his flock, and stoops down to give his almost parental kiss to the little ones, who are to grew up under his care. These kind offices performed, they all go together into the house of prayer. —*Rev. Dr. Holland.*

CHARACTERISTICS OF THE TURKS.—Hon. George P. Marsh, the late accomplished minister to the Porte, in a recent lecture on American missions in the Turkish empire, stated that the leading doctrine of the Koran is not only that there is but one God and Mahomet is his prophet, but it is *submission to the will of God*, the words *Islam* and *Moslem*, by which they designate their faith, signifying *submission, resignation*. The Turk never speaks lightly of his God, his prophet, or his religion, and never uses a profane expression. He does not murmer under any dispensation of Providence. Of 250 wounded Turks, brought to Constantinople after the bloody naval fight of Sinope, and placed under the care of British surgeons, not one was heard to utter a groan or a complaint, though they underwent the severest surgical operations. The Turks observe five hours of prayer, one of which occurs at midnight, at each of which the mosques are commonly thronged. They observe their fasts, some of which are very severe, with great strictness. They are a sober people, the vast majority never tasting intoxicating liquors. They also respect all lawful authority. Mr. Marsh stated that he had never seen a community so free from violence and crime as the Turkish quarter of Constantinople. They have a strong dislike to idolatry. They are charitable. They are remarkable for cleanliness in their persons and dress; good breeding is universal. The Armenians, he states, are the most intelligent, enterprising, and capable of improvement, and are destined, in his opinion, to be the channel through which Christianity will reach the Turks. Mr. Marsh gives decided testimony to the utility, importance and success of the missions in Turkey.

TRACTS.—Tracts can go every where.—Tracts know no fear. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. You can print tracts of all sizes, on all subjects, in all places and at all hours. And they can talk to one as well as to a multidude; and to a multitude as well as to one. They require no public room to tell their story in; they can tell it in the kitchen or the shop, the parlor or the closet—in the railway carriage, or in the omnibus, or on the broad highway, or in the footpath through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story twice or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth; the teachers and reformers of all classes; the regenerators and benefactors of all lands.—*W. Howitt.*

Plato, being once asked how long he meant to be a disciple, said, "As long as I am not ashamed of growing wiser and better."

FOREIGN MINERS.

The *"Empire County Argus,"* published in Coloma. El Dorado County, presents the following views in its last number; which are important as speaking the sentiments of people in one of our heaviest mining counties. We may add that they have been repeatedly expressed by some of the most intelligent and influential men from other parts of the mining region:

"Our Legislature appears to be severely exercised about foreign miners. A number of bills have been introduced, chiefly directed at the heads of the Chinese. Several of them profess no hostility toward any class of foreigners eligible to citizenship—presuming, no doubt, that the Chinese can never become citizens of California.

If foreigners are to be excluded from the mines at all. let the sweep be universal—excluding every tongue and nation, in the absence of full and complete papers of naturalization.

We doubt the policy of excluding the Chinese, even, as well as other foreigners, from the mines. Such a proceedure will appear like a violation of good faith. The policy of the State and General Governments hitherto, has been to encourage the immigration of people from all countries. This has been done with the implied if not direct promise, of equal privileges. All that should now be done, is to impose an effectual check upon an obnoxious immigration, and not violate good faith with people already within our borders. It is well to remember, that to exclude the Chinese from our mineral lands, will deprive the State of one great source of revenue, besides throwing a large class from one locality, where they now earn their living, into another portion of the State, where it is almost certain they will be reduced to beggary and universal crime, entailing a corrupting influence on a quarter where their presence is now comparatively unknown. Nothing can be gain.d on the score of public policy, by removing a nuisance from one parallel of latitude to another. The idea of excluding the Chinese from the mines, under penalties to be enforced by the sale of their claims and effects, is sheer nonsense. In ninety-nine cases out of every hundred, their claims and entire collection of wares would not sell under execution, for a dime. Being forbidden to work in the mines, no title to their claims would follow a sale, and their goods are notoriously of no value whatever except to themselves. Hence, with a provision only of this kind, they could and would repeat the offence daily, of extracting gold, with impunity. Besides, a course of this kind would require ten thousand sheriffs. to look up and punish the celestial offenders.

Again we would like to know why a citizen of the State engaged in mining would not have just as good a right to hire foreigners ineligible to citizenship to work for him in the mines, as an agriculturist has, to employ him in cultivating vegetables. We are of the number who believe the Legislature of this State has no power whatever to make a distiction of the kind: and furthermore, the miners of this State will not permit a distinction of the kind to exist.

In point of revenue derived from foreigners, El Dorado county is an example. This county to-day is out of debt, and has in her treasury a respectable amount of cash, in the shape of an available surplus. Had it not been for the foreign miners' tax collected in this county within the past two years. we should now have been wofully in debt, with our scrip selling at thirty and forty cents on the dollar—unless, forsooth, the rate of taxation had been doubled on our citizens.

Within the fifteen months ending Jan. 3d. 1855, our county treasury has

Received from foreign miners,	$41,134 87
Receipts in State Treasury from same source	41,134 87
Officers collecting this revenue have received for their services	32,362 40
Balance somewhere, but unaccounted for	547 86
Total collections for fifteen months	$115,580 00

Send the Chinese out of El Dorado and the mines generally, and our citizens will have $35,000 to $40,000 per annum to pay out of their own pockets, instead of deriving it from the labor of Chinamen, as now. Besides this, four or five tax collectors will be, in the aggregate, out and injured to the tune of about $30,000 per annum. Meantime, the State Treasury will be loser in the game in the snug sum of about $150,000 per annum, from the several mining counties.

About all there is of this matter is, that a lot of political mountebanks have got the notion into their heads, that to drive the Chinese out of the mines will be an amazingly popular proceeding; and in order to prolong their political existence, they now, with great zeal, try to steal John Bigler's thunder. Gov. Bigler long since pointed out the evils likely to arise from a large and increasing body of Chinese in our midst, and earnestly besought the Legislature to take action on the subject. No heed was paid to his warning. The press heaped ridicule on the Governor. Now the tune is changed The question having become intricate, and one of great importance, a disposition is manifested to oppress, degrade and abuse the children of the Flowery Kingdom, instead of ameliorating and elevating their condition in the scale of humanity. Let the immigration of Chinadom to this State be absolutely prohibited. This can be done, provided law can be enforced in the city of San Francisco—which, by the way, is exceedingly doubtful. The large population of Asiatics we have, can not be driven about the State. Public opinion will revolt at the proceeding. The Chinese are now scattered all over the State, and in this condition they can live among us. Concentrate them in the agricultural counties, and no white family can or will live among them.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles, and kindnesses, and small obligations, given habitually, are what win and preserve the heart, and secure comfort.

Two Chinamen were robbed on the road above Illinoistown, says the *Placer Herald*, by a couple of Mexicans, a few days ago.

TESTIMONY OF DEATH-BEDS TO RELIGION.—"I have been," said one of England's and one of Christ's choicest ministers, Walker of Truro, "I have been upon the wings of cherubim! Heaven has in a manner been opened to me! I shall soon be there!" And again:—"O my friend, had I strength to speak I could tell you such news as would rejoice your very soul! I have had such views of heaven! But I am not able to say more."—The jubilant testimony of John Janeway was —"Methinks I stand, as it were, with one foot in heaven, and the other upon earth.—Methinks I hear the melody of heaven, and by faith I see the angels waiting to carry my soul to the bosom of Jesus, and I shall be forever with the Lord in glory. And who can choose but rejoice in all this?"

A friend called to tell Dr. Owen that he had put to press his "Meditations on the Glory of Christ." There was a momentary gleam in his languid eye, as he answered,—"I am glad to hear it: but O, brother Paine! the long wished-for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing, in this world." A few hours of silence followed, and that glory was to him revealed. Another, whose anticipations of heaven have been already cited in part. as he was drawing still nearer Canaan, exclaimed, "More praises yet; O help me to praise God; I have now nothing else to do!"

WONDERS OF THE HEAVENS.—Sir. John Herschel, in an "Essay on the Power of the Telescope to penetrate into space,"—a quality distinct from the magnifying power—says there are stars so infinitely remote as to be situated twelve millions of millions of millions of miles from our earth; so that light, which travels with a velocity of twelve millions of miles in a minute, would require two millions of years for its transit from those distant orbs to our own; while the astronomer who should record the aspect or mutations of such a star, would be relating, not its history at the present day, but that which took place two millions of years gone by.

AREA AND POPULATION.—Taking the thirty-one States together, their area is 1,485.870 square miles, and the average number of their inhabitants is 15.48 to the square mile. The total area of the United States is 3,221,-595 square miles, and the average density of population is 7.219 to the square mile. In the last ten years, no less than 1,166,432 sq. miles have been added to the area of the United States, not including the great lakes upon our northern borders, or the bays that indent our Atlantic and Pacific coasts. The total area of Europe is 3,807,185 sq. miles.

GOD'S WORK.—In all his dispensations God is at work for our good. In prosperity he tries our gratitude; in mediocrity, our contentment; in misfortune, our submission; in seasons of darkness, our faith; under temptation, our steadfastness; and at all times our obedience and trust in him.

The Pacific Mail Steamship Co's Steamer *John L Stephens* leaves for Panama on Saturday, March 31st, at 4 o'clock, P.M.

CHINESE MISSION HOUSE,
N. E. corner of Sacramento and Stockton Streets.
CHINESE SERVICES.—On Sabbath, preaching, 1 P. M. and 6½ P. M.; Bible Class at 9 A. M.
Prayer Meeting, on Wednesday evening, at 6½ o'clock.
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Dispensary for the Sick, Wednesdays and Saturdays, at 1 P. M. Medical attendants, Drs. H. P. Coon and W. O. Ayres.
Chinese Tracts and Scriptures distributed gratis.
ENGLISH SERVICE.
Monthly Concert for Prayer and Missionary Address, on the first Monday of each month, at 3 o'clock, P. M., which all friends of the Missionary cause are invited to attend.

THE ROOMS OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION, over the Post Office, are open every day and evening. Strangers and others are invited to visit our Library and Reading Rooms, which are Free. Ladies will be especially welcome on Thursdays H. L LEFFINGWELL. Librarian.

ADVERTISEMENTS
may be handed to Mr. JARVIS JEWETT, General Agent, or to the Publishers, 151 Clay street; also to Mr. L. F. FISHER, whose desk is in the rooms of Adams & Co's Express, corner of Montgomery and Merchant streets, to whom advertisements from towns in the interior may be sent.
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A CARD.

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THE PUBLIC are respectfully informed that the prices of passage for the steamer UNCLE SAM to sail 9th April, will be at reduced rates.
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$600 REWARD.
THE YEUNG WO COMPANY offer the above reward for any information that will lead to the detection and punishment of the murderers of Ching A-wai, a native of the village of Li-kai Chung, in the district of Heung shan. He went out to his work on March 6th, and was not heard of again till his body was found on Sunday last, under circumstances which lead to the fear that he suffered violence. He was about 20 years of age and dressed in American clothes. Any one possessed of information upon this subject will please call and make a statement of it at the office of the Company on Telegraph Hill, between Union and Filbert Streets, on the first lane West of Kearny, or to Tong Achick Sacramento Street.
Dated, San Francisco, March 18th, 1855

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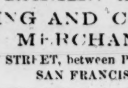
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Rev. J. J. E. BENTON, " "
Hon SHERMAN DAY, San José.

Benicia Female Seminary.
THE Sixth Semi-Annual Session of this Institution will commence on TUDSDAY January 9th, 1855. Miss M. ATKINS, late Principal of the Female Department in the Hughs' High School Cincinnati, Ohio, will have the entire charge of the Seminary, and having secured the services of a highly competent teacher of Music, and also other valuable assistants, she is prepared to assure Parents and Guardians that the Ladies' committed to her charge shall enjoy a system of instruction best suited to the attainment of a *thorough education*, together with the comforts of an attractive and well ordered house.
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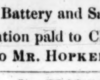
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巴思拂生揭銀行在孖毡街第九十八号係有銀兩到貯者每百元每月計四息銀一元半如五元以上者方可收貯給回契紙或本省本府本城紅契或合衆国総局執照為按本行亦有銀兩出放但欲先顧者按貿可也司事嗎吼活喊鑮二人

J.W. Tucker

来士得架常有金鏢鑚石戒指金銀首飾等項出賣鋪在孟甘麻尼街一百二十五号本鋪貨物甚美便錢甚平貴客光顧可也

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来士咗孫亞儞嘥号在冷鋪在孖毡街孟甘麻尼併加呢二横街之中第一百号每逢礼拜六有田土船只出貨出投貴客光顧可也

Himrod & Jones

来士遁嘩併嘪士常有唐山花旗呂宋加拉巴米發客鋪在佛倫街八十一号貴客光顧可也

Stott & Co.

士嚨号自蓋喋吟及多様火酒併自帶来多色灯洋枝灯筒灯心及天地球發賣本号在散沈併孖毡街東南角便是蓋房在嘅柱街腳下近哪必喏是也

Blumanthal

来士布炉文嗲常有上好多色絨便賣鋪在唐人街第一百三十八号便是

Coleman & Co.

高炉文号係買賣經紀在加利科尔亞街第五十六号佛倫街轉角便是

Hunt & McCall

来士痕亞墨歌常有唐山米及各国米發賣寫字楼在佛倫街八十九号貴客光顧可也

Bokee

来士卜碁往日貿易於香港現至本埠為經紀常有唐山白米糖茶葉各項發賣寫字楼在新客商会館第八号房貴客欲光顧者至此可也

Tuck Lung Ho

德隆号在二埠吵架免度常有雜貨伙食發行貴客光顧可也

Robert Reed

拉肇喇買賣經紀常有唐山白米白糖茶葉各項發賣寫字楼在新客商会館坐北边二層楼第二十号房便是

Wm Steinhart & Co.

来氏士四仑号常有自帶来各様粗細衣服靴鞋併各色丝髮足衣綉貨等項發行鋪在吵架免度第六十二号

W.F. Greene

来士記連色办官司案件甚之妥當寫字楼在契礼街第六百零七号由梯上左边便是

Brown, Pratt & Tracy

来士哪啲拉嘥併嘅礼時三状師色办官司案件等写寫字楼在契礼街孟甘麻尼街轉上第六百零七号由梯上右边房便是

Cyril V. Corey

来士綫礼吠師色办理官司案件極之精通寫字楼在契礼街蔔杏樂行第一号房即書信館下第二間便是

Hughes & Hunter

呋時並啾打承办唐人上税事務極之精通忠厚寫字楼在吵架免度街轉角拔打尼街第七十六号是也

Chas. Baum

来士哪歷年色办报税事務甚是忠厚妥當寫字楼在税館左側便是

Wm Reynolds

来士喊林速那常接办税館报税事極之精通又便亦宜寫字楼在吵架免度街拔打尼横街轉角便是

A.T. Farish & Co.

来士花梨士号常有雜貨伙食具奇發客鋪在咪利運街巴拉沙之角便是價錢相宜貴客光顧可也

F. Kuhl

来士焙炉色接印掃唐藩式鋪在咲打街坐都本加尔二横街之中或問李根便知貴客如有字式到印者工價甚相宜也

J.W. Whaling & Co.

威淩号壽板店在吵架免度街第一百七十一号在架呢街角近田吸喲帶来多様大小壽板鉛鉄骨箱發賣併色拾骨骸寄往別處決无失悮工價相宜

Steamers Gov. Dana & Gem

在吵架免度有二火船往咪利運內一只叔烟通名氏呢船主名囒吼咬又一只单烟通名占船主名嗲鑮此二船每朝七点鐘由二埠馬头開行如有唐人搭客或付貨者格外照顧不代安放停當無悮者也

加利科尔亚火船公局本年正月開行船日期規條列左本公局火船往吵架免度一只名鳥篤船主名西廉每逢礼拜二四六日下午四点鐘由化尼賀馬头開行

California Steam Navigation Company

一只名嗅地笠船主名濱八每逢礼拜一三五日四点鐘開行順埋迪尔时地方之客如往咪利運者搭本埠公司大船至吵架免度拖地结纸為凭过船便是往士呣嘭火船順埋嗎顛尔士地方船名吁呢利也船主名吁建速每逢礼拜一三五日開行又一只名咲尼打船主名嗒叻每逢礼拜二四六日下午四点鐘開行本公司大船在吵架免度每逢礼拜二四六日十二点鐘開行貨腳完交坐淩起貨寫字楼在積喱街坐振打尼並佛倫二横街之中本公局值理首人来士千拿尼正月初一日謹識

Sty Queen City

又有一新火船名君薛地船主名吧契礼在巴尸缽馬头每逢礼拜二四六日四点鐘開行往吵架免度如搭往咪利運者至二埠即过烟打拜孫士火船便

是为墩貨腳銀三元坐山係来士执文

Pacific Express Company

巴思拂公司色寄带来往書信凡貴客有書信小物併各项交本公司寄带者定必妥当速至決無失悮本司併俱乃向来包帶来往書札故必篤務此乃本公司館在孟甘麻尼併和隣頓街西北角每日定期色付信吵架免度並各处埠

Brown & Co.

布唧係清糞廁之人向日唐人清廁經已兩載各仍仰望各處貴客照顧工銀務必平於別人因其不干涉督理街務之人所慮故免抽用於伊住咲打街都本街下第三間便是

Samuel Adams

来士三咲亞原士開佬藥鋪生意在契礼街併都本横街之角印在同當舖之左側常有各国鮮明丸藥發賣如有唐人到此光顧者定以礼貌相接即礼拜多礼拜旨他取藥施賠唐人他定然減價甚平也

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一三十四號 唐乙卯二月二十日刊

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年四月初五日錄

昨十四日有二枝桅船一只名這押由加拉巴九十四日抵埠運有白糖三千四百三十八包架啡二千包胡椒一百包沙藤一千六百九十六把 又十五日到有兩枝半桅船二只一名衣喊嘿吓北由香港七十四日至埠內唐人搭客八名載有茶一千七百八十九箱又一萬四百三十七箱生薑箱白糖七千一百四十二箱包洋烟四箱地蓆五百八十七捆花一箱另有一百九十一箱並二百三十件內物不知何貨又一只名加拉化打由香港七十五日到埠唐人搭客三名載運白糖一千七百四十四包米一千三百二十四包地蓆五百一十二捆安様廿一套另有十五件不知何貨 昨十七日有二枝半桅船一只名味思奴由香港開行六十日抵埠運有白糖二千二百八十五包米一千三百三十二包另一百九十四件並四箱內不知何貨據來

自香港十二月初九日新聞紙云粵省紅兵之船與軍兵師船在黃埔交仗二次官兵大敗斃命者不勝其數並失去船共約有四五百多虎門砲台經已被紅兵佔據附近鄉村之民皆遭其害所掠標物件也積毀燬燒並將拋棄其鄉民所種之蔗亦被踐踏矣又云紅兵已經第五次到黃埔打事是得良一萬元又十二月初六日辰刻紅兵紅調船五百餘只攻打橫当砲台等已二次攻取不下 又云上海前因紅兵建立有坭壘砲台數座隣近佛蘭西所居之處佛蘭西水師提督任氣破毀紅兵將坭砲台毀拆因不肯佛蘭西水師督提督用戰船一只火船一只另有兵二百五十餘名在岸上開四面攻打官兵見佛蘭西與紅兵相鬥遂乘勢助陣佛蘭西與官兵大敗佛蘭西兵斃死命者五十餘名官兵被傷斃死者亦不勝其數此佛蘭西第二次打敗比前次更甚也查此勢景以佛蘭西爲外国之人到我中国貿易而欲持船固兵強砲利貫氣驕敵以情理忖之勝負且可說其雖手羞難甚爲

前礼拜四日沙鷺晚度新聞紙云泡華地帝凡左右之地有一嘅燥凡时人並嗟文人聯同預備款聖遞該處據金之唐人幸得彼處官差赴至禁壓乃止又云叭哩紙云當此難為誠憐矣

前礼拜五亦有喊凡處一唐人被奴叭哩紙者人打死

本月十二日有一唐人行至新科利科也街進一舖覩乘其店中之貨物偽款買貨後退出店其舖役失去銀二百元同日又有一唐人在士得敦街入到一間玩物舖亦偽買貨不覺亦失去銀四百元昨礼拜六有二唐人入到一舖盜竊已經拿赴衙門說定禁監三個月

太平王於南京之时出一貼 上帝賜摩西所示十戒多宜遵遵之意欲諭眾人此不可不教信也

貨物行情

唐山上白米 每百斤 对

唐山上白糖 对

烏龍茶 对 色種 对

小種茶 每斤 猪油 每斤

生油每加倫 每斤

呂宋烟每万 每斤

Consignee Notice

本士堡炉頭並巴倫省出贴云凡各貨客前搭由佛律船至埠时各有携出銀兩在伊處以為支補修整船之費用茲請各客早日至他貨倉清算數目取回所銀可也

R. H. Vance

本士德时精於照相本埠前日陳列玩器景緻多人均所照之相彼此較量惟本士德时所照之相為第一初居住叻嗎免度街並五甘麻兀街角樓上從五甘麻兀街頭士嗻舖側邊梯上便是 貴客光顧可也

Chinese Mission House

礼拜堂每逢礼拜日一点鐘又晚上六点半鐘在此講解耶穌聖書敬請諸君移玉至此同心敬拜上帝敬求耶穌救世之益又是所居逢每礼拜三五晚六点半鐘在樓下書館教讀番書學習番語如欲學習者於至此雅叙又逢礼拜三六日三点鐘有花旗医生在此医病施藥倘有患者不拘內外症至此取藥調治分文不取也

The Oriental.

Vol. I. | Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. | No. 14.

REV. WILLIAM SPEER, EDITOR. | SAN FRANCISCO, SATURDAY, APRIL 7, 1855. | WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

SAN FRANCISCO:
SATURDAY MORNING, APRIL 7, 1855.

APPEAL FOR THE WALDENSES.

A circular has been issued by the secretaries of the Presbyterian Board of Foreign Missions asking for contributions to the amount of $10.000 to complete the endowment of the Waldensian Theological Seminary at Latour.

We know no one cause that comes straight to our heart like this. There is none which we feel it a greater privilege to aid. The valleys of Southeastern France and Sardinia were among the first visited by our Christian brethren who were converted by the teaching of the apostles of Jesus Christ. When Paul visited Spain, he may have preached, and probably did, as the vessel coasted from harbor to harbor, through th : Gulfs of Genoa and Lyons. All the other churches established by the first "angels" (Rev. 1: 20) have forgotten their first faith. All the other protestants against Roman corruption which sprung up through the next twice seven centuries have been quenched in blood. This little band of mountaineers in their Alpine Patmos, have remained. It is the single continuous thread of gold in the church's history; one twined with crimson, ever marked with blood. When Dr. Revel came to the United States, in 1853 and met with the General Assembly at Philadelphia, we felt that in spirit and ecclesiastical descent, he was the successor of Pothinus, of Ireneus, of Ponticus, and the glorious company who by the command of the Imperial *philosopher*, Marcus Antoninus, were torn by beasts, dragged to death by horses, burned by "brazen plates fixed to the most tender parts of the body" or in iron chairs, and then reduced to ashes, and the ashes scattered in the Rhone, and carried down into the Mediterranean Sea; but who yet amid all "dared to profess their Savior," as one of them has written. "The epistle of the churches of Vienne and Lyons to the brethren in Asia and Phrygia" has planted the seeds of Christian faith and sympathy in millions of hearts, as its exhibition of suffering in the name of Jesus has been diffused through a thousand historic or poetic forms, all over the earth, and in every age.

One of the most interesting events in the annals of the Waldensian church was the enthusiastic and vigorous interference of Oliver Cromwell, and his foreign secretary, John Milton, in its behalf, when the Duke of Savoy, in 1655, gave orders to expel them from the country, and put to death all that should remain. Several thousands were slaughtered, as a Romanist historian testifies, with "cruelties too horrible to be related." Cromwell, in a transport of indignation against such inhumanity and bigotry, addressed letters to Savoy and the principal potentates of Europe, threatening war. He ordered a narrative to be printed and distributed through Great Britian and Ireland, and a general contribution to be taken up for their relief, which he headed with a subscription, which just equals the sum asked now for their Seminary, from his own private purse. The memorable lines of Milton depict the general feeling in the Protestant world at the time.

ON THE LATE MASSACRE IN PIEDMONT.

AVENGE, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who, having learn'd thy way,
Early may fly the Babylonian woe.

The Waldenses now send to us, as their brethren, for some assistance in establishing a Theological Seminary, for the instruction of their young men, at the town of Latour. They ask but $20,000. By the liberty of Christians in the East, half the sum as been made up. At the Monthly Concert at Calvary Church, a few evenings since, a few individuals contributed a hundred dollars. Those who feel it a privilege, and a great one, to be allowed to aid this blest object, can leave the amount at the Chinese Mission House, or with the Rev. Dr. Scott.

We cannot more gratify our Christian friends than by appending here a literal translation of a letter which shows how in Christ's kingdom the East and West, the old and new, "the barbarian and the Scythian" (as Paul would represent them) join together and become one brotherhood of saints. It was penned, just as it is, from the promptings of the writer's heart. It will accompany a donation of about thirty dollars from our little Chinese church, in San Francisco; and we know will give joy to some hearts in the snowy nests amidst the glaciers.

To REV. DR. REVEL.
MINISTER OF THE WALDENSES.

We have seen the letter concerning the believers of the church of the Waldenses in Europe. We desire that God our Father, and the Lord Jesus Christ may grant to each of you grace and peace. The letter states that, from the joy of your hearts in the doctrines of the Lord, you purpose to establish a Seminary for the instruction and religious benefit of your people. Thanks be to God our Father who has granted to you wisdom and grace, and secretly revealed this to your hearts, for the glory of the Most High and the profit of His church. Being informed of this matter we have humbly subscribed a small sum to the fund of your church, (literally, "to complete your inheritance;" compare Ephes. 1: 11, 14, and Col. 3: 24,) May you uphold the doctrine of the Lord. You and we believe in the same Lord, and possess the same comfort and trust. May you have resolution to maintain the love of the Lord, and may its fruits appear in your churches, and may you prosper through all coming years. Amen.

This epistle is addressed to you in behalf of the Chinese church of the city of San Francisco, by its elder. LAI SAM.

CONDITION OF THE OLD WORLD—The last accounts from Europe and Asia show more clearly than ever that the Old World is on the eve of a universal and terrible revolution. The war in the Crimea is but the spark. The materials have been preparing for two thousand years. The wonderful progress of society during the century; the commencement of Christian missions over all the world; the publication of the Bible in every tongue; the downfall of the vast systems of Mahommedanism, of Asiatic Budhism, and of Romanism, the three great opponents of truth, which are all now taking place as rapidly as human affairs will permit; and the prophecies of the Divine Word; all point to a vast approaching convulsion and change. The train is now smoking and flashing across hill and ravine. A moment more and the explosion and flames will be heard and seen. In Europe we behold in the words of Kossuth, 1, "The decay of the English aristocracy; aud the British Empire drifting towards a revolution scarcely to be prevented any more. 2. Bonaparte drifted from folly to folly and to fall. 3. No patching up of peace possible, though every body be bent on it. 4. The theatre of *war soon to be transferred to the interior of Europe, and the contest generalized.*" The British colonies, spread over all the world, once her strength and glory, must now be defended. Preparations are being made for an attack upon India. The intelligence from Persia is alarming. Russian influence predominates at Teheran. Through the influence of the Russian envoy, M. Khanikoff, the Shah has prohibited the schools and tracts of the American and other Protestant missionaries; and a writer from Oroomiah conveys the sad intelligence that "the philanthropic and christian labors of the missionary. (American) Board have been virtually suppressed." Our missionaries are however encouraged by the support of the English officials. Their ambassador and M. Bourre were about to present an ultimatum to the Shah demanding an auxiliary corps of 30.000 men. On the part of their gigantic antagonist vehement preparations are being made for a general war. "The Emperor Nicholas has issued a ukase calling the whole male population of Russia to arms." In Eastern and Southern Asia we see the beginnings of portentous events; in China, in Manchuria, in Siam, in Burmah, in India, and in Japan, old boundaries broken up, old systems tottering, and "men's hearts failing them for fear, and for looking after those things which are coming on the earth."

As Christians we should learn

1. Gratitude for peace; and to maintain it.
2. Our duty to the flying, and the oppressed, of the nations.
3. Prayer.
4. The approach of the "kingdom" foretold in God's word, Psalm 2; 8-11. Danl. 2; 35 44, and 7; 13, 14, 27. Isaiah 60. Mat 12 : 32, 33. Rev. 20:1, 3.
5. The speedy down-fall of the systems of idolatry and falsehood, over all the world; particularly our duty in relation to that one which is described so vividly in its nature and ruin by the apostle John, Rev. 18th and 19th chapters.

THE REV. DR. CUMMING'S LETTER CONCERNING THE REV. DR. SCOTT.—It will be remembered that a few months since a pert philippic against the Rev. Dr. Scott of this city appeared in Norton's Literary Gazette. It probably struck every considerate reader as being impelled by a deeper *animus* than the desire of literary justice, or regard for the learned Scotchman. It seems that the party supposed to be wronged resents Norton's charges. In a letter received by the Rev. Dr. Hill, editor of the Presbyterian Herald, Dr. Cumming makes some kind and christian remarks which will be gratifying to the friends of a minister who is doing much to advance the interests of evangelical religion and stem the torrent of immorality in this region.

"My humble belief is, that a very unnecessary severity of criticism has fallen on Dr. Scott. He alludes to my lectures, commends them to the study of his audience, and having thereby evinced his acquaintance with the volume, it was natural that incidental ideas, which had any point, should be adopted by him, and that the language in which he first saw them clothed should, without any deliberate appropriation, inevitably adhere.

"The fact is, I have no belief in originality in the year 1855. It is wonderful to notice how very little of it exists in modern literature. I candidly own that in any thing I have written I never aspired to be original. I employed such ideas as memory, and pretty extensive reading, called up, and never stopped to inquire whether I was inventor or mere unconscious vehicle; and my impression is that all I have ever said or written has been better said or written before I was born. Most of my writings were lectures or sermons delivered from notes, taken down in short-hand, corrected and printed. I never heard or read any charge against the originality of my lectures on Daniel; but I have no doubt that dry toilers, who will take the trouble to read Bishop Newton, Sir Isaac Newton, Wintle, and Fisk, may succeed in making out a good case.

"An Independent minister in Hampshire, well known to me, has engaged his full force in this line in reference to my lectures on the Miracles, and he traces an identity between some of them and Trench's. I stated in the preface that I was largely indebted to Olshausen and Trench for valuable interpretations and solutions of difficulties. Trench takes largely from Olshausen. I have taken ideas, though, not to my knowledge, a single sentence, from both. But, I dare say, a careful analysis might detect more than I am aware of. My design in preaching and writing is to win souls, impress the conscience, and unfold God's holy word; and any attacks on my originality I take as compliments to the force of truth, which thus receives a sort of *consensus* from many; and were there less personal jealousy in critics—who, like poets, belong to the *irritabile genus*—and more of earnest desire to see truth vindicated, there would be less of such trifling. I am very deeply indebted to the vigorous writers of your great country; but even some of them could be brought in more guilty than Dr. Scott. It is eminently puerile to select a few sentences from a long lecture, and on the strength of such a collection bring in Dr. Scott a plagiarist. I know nothing personally, nor by writing, of the clergyman in question, and nothing more of the dispute than what I have seen in Norton and some other papers; but I feel obliged by his commendation of my volume on Daniel, which has really nothing to commend it, but the earnest convictions it expresses, and the direct and intelligible language in which old truths are conveyed."

SISTERS OF MERCY—Some females, connected with the Romanist Propagandist order assuming this title, arrived here a few months since. As was to be expected, efforts were soon made to get one of our leading hospitals under their control. It was urged as a strong plea that, "no charge would be made for their services." But, lo! when the finances of the institution were examined, one of the first things that turned up was a bill of "three hundred dollars; for the services of these women for one month!" They have attempted the same thing with the City Council in behalf of the new arrangement for the sick, but their offers have been rejected. This adds another to the specimens of the "bigotry" of Protestants. Strange they should be so selfish and blind towards these dear friends of their country and its institutions!

TWO AQUATICS.—The Hon. Thos. H. Benton says, "When I was young I became what Dr. Franklin was when he worked at his early calling in London, an *aquatic*—the term which his comrades applied to designate him as a water drinker. The first half of my life was, abstinent—the second half temperate; and to these conditions I attribute whatever of mental and bodily vigor I may now have, and whatever of business application I have ever shown."

CHANGES IN OUR PAPER.—The *Oriental* commences with this number its second quarter. We feel much encouraged by what it has been enabled to do thus far in behalf of the objects to which it is devoted. We trust it will progress in usefulness, and its dissemination be accompanied with the blessing of God.

The opportunity is taken by the publishers to change somewhat the typographical arrangement, and also the date of publication.

NEWS FROM CHINA.—We have referred several times in this paper to the interference of the French in the Chinese civil war. They have a third time, on the 6th of January, attacked the patriots in Shanghai; though this time to encounter a severe repulse, with the loss of two officers killed and four wounded, and thirteen privates killed and four wounded. The plea offered to other foreign powers is the holding of a plot of ground—which is perhaps equal to six or seven hundred feet square, and in one of the best portions of the city—by the "rebels," and their erection of fortifications within its limits. Their defeat of the French is attributed to the aid of Americans and Englishmen. It is possible that this may be the first step towards the calling in of foreign allies. Time may display the belligerent powers of Europe battling around some Sebastopol in the Yellow, as desperately as they do now around that in the Black, Sea. And we know not how the new principles may range the various combatants, or what still couchant powers may then add vehemence to the fight.

The Southern coast swarms with pirates; some of the fleets so designated are however probably allied with the revolutionists of the North. Whampoa, Fat-shan, and other towns in the vicinity of Canton, have been heavily taxed, or plundered. A battle has been fought at Whampoa between the rebels and Imperialists, in which the former were victorious. The latter lost 1,300 men, and 150 were taken prisoners, who were afterwards put to death. The city of Canton is still in the hands of the Imperialists. But it will probably fall before many months. Many of its wealthiest inhabitants have taken refuge under British protection of Hongkong.

Accounts from shipping merchants corroborate our opinion that the emigration this summer will be small. The sickness of last summer, the vexations here, and the troubles at home, will greatly check the coming of the Chinese at present.

DUTCH TREATY WITH JAPAN.—The last intelligence from Holland announces that the Dutch expedition had returned from Japan, after having been promised the same advantages granted to the United States. The King has decorated the commanding officer of the expedition and the chief of the factory of Decima, and will send an ambassador with presents to the Emperor of Japan.

A MINISTER TO CHINA will henceforth occupy the place of the commissioners heretofore sent; the salary fixed is $15,000 per annum.

THE ROAD TO POWER.—Some excitement has been created in ecclesiastical circles, by the announcement that the Prince de Canino has resolved to take orders, in the expectation of becoming a cardinal and perhaps attaining higher honors.

AN ANTIDOTE TO CAMPHENE when taken internally has been found in the free use of milk.

AFRICAN COLONIZATION.—The Senate of Indiana has passed a bill appropriating five thousand dollars per annum for this object.

ARISTOTLE.—There has very recently been found at the shop of a pork-butcher in London, a considerable portion of a very fine copy of the first addition of Aristotle's works, printed by Aldus, at Venice, in 1497, and also fragments of other works of less rarity, but still of considerable value.

CHINA BRANCH OF THE ORIENTAL SOCIETY.—Investigations are being made by this body with reference to the introduction of Budhist literature from India to China, and the influence of the Sanscrit language upon the Chinese; topics interesting to antiquarians.

THE CONSUL FOR SIMODA, Japan, whose appointment has been confirmed by the Senate, is the Hon. John R. Brodhead, a prominent Pennsylvania politician.

THE BRIG LEVERET was to leave the Sandwich Islands for Japan about the middle of March.

THE SCHOOL MONEYS FOR THE STATE OF NEW YORK for the year 1855 amounts to $1,109,621 80.

SPREAD OF A GOOD MOVEMENT.—Ten or eleven years ago the first Young Men's Christian Association was formed in London. Now, besides the city or central institution, there are seven other central stations in the metropolis, and there are provincial branches in about forty principal towns in Great Britain and Ireland. In America the number of these bodies far exceeds that of England. In Australia they multiply rapidly; in France they are well sprinkled over the country; an effective one is organized in the capital of Holland; some have been formed in Switzerland; and in Piedmont they already flourish.

THE EXTENT OF THE SHORE LINE of the United States on the Atlantic, Pacific, and the gulf, is about 13,500 miles. The land bonnderies, northern and southern, amount to at least 5,500 more, making in all 18,000. So that the distance around the Union is equal to three-quarters of the distance around the world.

The New York board of emigration estimate that $20,000,000 in money has been brought into the country in the last year, by German emigrants.

THE MORAVIANS have at present 69 missionary stations in 13 different countries. On these stations there are 297 missionaries, and 70,612 heathens, either converted or under the religious instruction of the missionaries. All these stations were founded successively, from 1732 to 1853, that is to say, in a space of 120 years, during which this little Moravian Church has never allowed the missionary spirit to abate within her. The last station was established in 1853 amongst the Chinese of Mongolia. Two missionaries, set apart for this work, are now on the Himalaya mountains.

CATHOLICS REFUSING A PRIEST.—The German Catholics of New Haven have recently united in a body, and expressed the following significant resolutions:

Resolved. That we, Roman Catholics, earnestly protest to the Right Rev. Bishop, that we do not want a German Roman Catholic priest here in New Haven.

Resolved. That we have suffered already in our old fatherland too much from priestcraft and kingcraft; and that we here, in our new home, thank our Lord and God, in at least thirty churches other than Roman Catholic, that we are free from that yoke, and that every one of us can worship his God according to his best belief and conscience.

OF REGULAR BAPTISTS PERIODICALS in the United States, there are 28 weekly newspapers, 15 monthly publications, and two quarterly reviews. There are also 26 Baptist Colleges and 10 Theological institutions.

VIRGINIA COLONIZATION SOCIETY.—This society has been prosecuting its work during the past year, with increasing success. It sent from that State to Liberia, within that time, 272 emigrants, and has taken several thousand dollars of the State appropriation, for the assistance of emigrants.

The Missionary Magazine contains a full-length portrait of Ko Thah A, the pastor of the First Baptist Church in Rangoon, aged eighty-four. He was ordained by Messrs. Judson and Wade in 1829, and during his ministry had baptized over 200 converts from heathenism besides bearing a part in the ordination of other pastors and in constituting new churches.

THE BRITISH COINAGE—According to the Mint return just published, it appears that the gold coinage of Great Britain during the past year amounted to £4,152,183, of which £562,572 was in half sovereigns; that the silver coinage was £140,410, of which £55,041 was in florins; and the copper coinage was £61,538.

WAR OPPOSED TO COMMERCE.—The total number of merchant vessels of all classes, taken up by the British Government for war purposes, has been 206, of an aggreate burden of 205,388 tons, their average capacity being almost exactly 1000 tons.

ICE VERSUS CHLORIFORM.—Thomas Wakely, editor, we believe, of the London Lancet, writes thus to the London Illustrated News:

"The experience of the past few weeks has proved to my complete conviction that local anæsthesia can be obtained by the benumbing influence of ice, without resorting to the adminstration of chloriform, which by its subtle power, renders insensible the system generally, and occasionally produces those fatal effects to which almost every surgeon can bear testimony. I have tried the ice in several cases, in both hospital and private practice, and in almost every instance the success was evident, the patient, when blindfolded, being ignorant of the use of the knife."

SLAVERY IN EGYPT.—The Paris correspondent of the Journal of Commerce says: "The Viceroy of Egypt has solemnly interdicted for the future the introduction of slaves into his provinces; but as to those already in Egypt, they are to remain is *statu quo*. 'A change,' says the decree, 'would subvert the economy or proscriptive constitution of the Mussulman.' The anti-slavery principle, however, is inaugurated. It appears from the testimony of travellers, that there is a large number of bondsmen throughout Egypt, and the lot of the majority wretched enough."

CONVENTS IN THE UNITED STATES.—There are 88 nunneries and 54 monasteries in the United States; two of the monasteries and seven of the convents being in New England

"FOLLOW ME."

We have seen it stated that the following lines were written by a young English lady, named Grant, who was forced on account of her love to Christ to make great sacrifices, but did so joyfully, "looking for a better and an enduring substance," and for an home in "the household of God."

JESUS, I my cross have taken,
All to leave, and follow thee;
Naked, poor, despised, forsaken—
Thou from hence, my all shalt be!
Perish, every fond ambition—
All I've sought, or hoped, or known;
Yet how rich is my condition—
God and heaven are all my own!

Let the world despise and leave me—
They have left my Saviour too:
Human hopes and looks deceive me,
Thou art not like them untrue;
And whilst thou shalt smile upon me,
God of wisdom, love and might,
Friends may hate, and foes may scorn me—
Show thy face and all is right.

Go, then, earthly fame and treasure—
Come disaster, scorn and pain;
In thy service, pain is pleasure,
With thy favor, loss is gain;
I have called thee Abba, Father—
I have set my heart on thee;
Storms may howl, and clouds may gather—
All must work for good to me!

Soul! thou know'st thy full salvation—
Rise o'er sin, and fear and care;
Joy to find in every station,
Somethnig still to do or bear!
Think what spirit dwells within thee—
Think what heavenly bliss is thine;
Think that Jesus died to save thee—
Child of Heaven, can'st thon repine?

Haste thee on from grace to glory,
Armed by faith and winged by prayer;
Heaven's eternal day before thee—
God's own hand shall guide thee there;
Soon shall close thy earthly mission,
Soon shall pass thy pilgrim days,
Hope shall change to glad fruition—
Faith to sight, and prayer to praise!

WHITE SHANGHAIS.—A gentleman living near Philadelphia says concerning this new breed of fowls: "Though I am not disposed to lessen in any degree the value of other fowls of good breed, yet my firm conviction is that when the white Shanghai breed of fowls will, when better known, be the fowl that will bear the palm from every other. They lay eggs of a large size and of a very rich quality. The rearing of their young is attended with very little trouble. One hen will give you (generally speaking) three broods of chickens in one season. And for table use, it may well be doubted if there be any fowl extant that can vie with them in point of excellency." He further says: "I have disposed of several of the white Shanghai fowls, but have never sold any for less than $15 the pair. I have sent a number of this breed to the South and West, and nearly all who have written me on the subject have expressed their unqualified approbation of the beauty and excellency of these fowls."—

The white Shanghais, were raised from stock imported by Dr. Eben Wright, of Boston, and are believed to be the purest stock owned in this country. They are different in form from the common Shanghais, being short legged, having short but broad bodies. They are easy to keep, and great layers. It is evident that the kind of fowl is of the first importance. We hope to see this variety of fowls introduced into this vicinity. A correspondent of the Hartford Courant says he considers these "the most valuable variety of fowls, whether as to beauty of form or color, or as breeders or layers. They are very easy to raise. The eggs are large and very rich, and the meat for the table is equal to the best."

COAL IN THE EAST.—This combustible seems to have been distributed by the Creator of the world at convenient places over its surface, as if to meet the wants of the smoking and splashing monsters that now disturb every sea, and wake the inhabitants of every pagan land with their scream. Wherever its mission, whether belligerent or benificent, calls for its presence, the steamer finds its fuel provided; treasured for ages, and now, for the first time in some cases, applied to profitable use.

The Ship Supply has just reached New York from Japan. It has brought some specimens of coal from that country. This is described as being of a bituminous nature. It burns rapidly with a brilliant flame, and intense heat. Some specimens were also procured of that from the Island of Formosa. The writer has often used this coal at Macao and Canton, we judge it to be inferior to the Japanese article. It burns heavily, with little flame, and leaves unctuous and dark ashes. The price at Hongkong in times of peace is about two dollars a ton. It now brings however several times that sum. Coal procured in various places in the provinces of Canton, Fuh-kien, and Kwang-si, is sold at Hong-kong. It would repay ship-masters to bring it to California as ballast. If the Japanese coal equals the descriptions, it would be a profitable freight in case it could be procured at native prices. Certainly coal can be shipped here more cheaply from China and Japan than from the mines of Pennsylvania and of New Castle upon Tyne.

BENJ. FRANKLIN'S FIRST PAPER was published in Philadelphia, made its appearance in December 24, 1728, and was called "The Universal Instructor in all the Arts and Sciences." Franklin published it until 1765; it then passed through several hands, and finally expired in 1804, in the 76th year of its age.

NECESSITY OF RELIGIOUS INSTRUCTION IN SCHOOLS.

BY. DR. C. F. WINSLOW.

"Fear of God and love of country are the supreme affections which should be planted and nurtured in the hearts of our children. These should constitute the basis of all primary and elementary education throughout this commonwealth and republic. The common honesty and integrity of the people depend on the first; the purity and stability of our free institutions depend on the last; while the permanent happiness and civil glory of our posterity can only be secured by the studious maintainance and cultivation of these principles in our free and common schools.

Instruction in reading, spelling and writing is of less importance in childhood than most persons have been accustomed to believe. The establishment of principles which shall become the foundation of strong moral character, and the introduction of ideas which shall develop the intellectual bent of children's faculties, should be the chief care of the State and the paramount aim of primary teachers. Reading, spelling and writing should be cultivated in early years only as special means for accomplishing these important and necessary puposes. They are merely knowledge of symbols by which thought and ideas are conveyed from one mind to another; and oral instruction, with illustrations by diagrams and natural objects, is by far the most impressive way of communicating the conceptions, researches, and knowledge of mature minds to the understanding of the young. The fundamental, steady and main object of public education should be to convey to children that knowledge of God which shall give them a confidence in Him as strong as sight can produce; which will give power and efficacy to that sentiment so early taught us, "Remember now thy Creator, in the days of thy youth;"—which shall allow the juvenile soul to breathe the Lord's Prayer with Spirit and understanding; and by which a faith shall be implanted in the dawn of life that shall grow brighter however far the boy may wander from his mother's heart, and end in the glorious inspiration of the immortality of human being. This is the first idea which we should seek to impress on the heart of infancy and childhood, because a knowledge of the relation of man to the Infinite Creator will govern moral action through life, and form a nucleus on which to graft opinions and resolutions in manhoood, that shall ultimately elevate the race to the highest moral perfection,

The importance of these views as a basis of public American education, is so self-evident as to require no demonstration for their support. What advantageth it a nation if the intellect of its people be sharpened like two-edged swords, in all departments of business and politics, unless the faculties are governed and directed by a knowledge and conviction of the will of the Supreme Being?"

The British Army estimates for the current year are published. The total British army, including all foreign auxiliaries except those in India, is 194,000 men. Expenses £13,500,000 sterling. Last year they only cost £7,000,000. An increase of 36,000 men is proposed.

Rev. Jas. O. Andrews, Bishop of the Meth. Epis. Church, South, and Revs. Messrs Moore and Ellis, missionaries, arrived on the Golden Age. The former holds a conference in Sacramento on the 15th or 16th of April.

OUTRAGEOUS.—The Empire County *Argus* says that persons in the vicinity of Cold and Mud Springs, are in the habit of blackening their faces, and going in the night time to Chinese camps. Taking the Celestials by surprise, they proceed to gag and tie them, and then ransack the premises, carrying away gold dust and money, whenever found

The Oriental.

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ADVERTISEMENTS inserted at the regular rates, in both English and Chinese. Business Cards, $5 per quarter in the weekly, or $10 in the Tri-Weekly.

☞ Letters relating to business in the Chinese Department may be addressed to Mr. LEE KAN, care of Rev. Wm. Speer.

WHITTON, TOWNE & CO. Publishers.

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N. E. corner of Sacramento and Stockton Streets.

CHINESE SERVICES.—On Sabbath, preaching, 1 P. M. and 6½ P. M.; Bible Class, at 9 A. M.

Prayer Meeting, on Wednesday evening, at 6½ o'clock.

English School, each evening, except Monday and Thursday.

Dispensary for the Sick, Wednesdays and Saturdays, at 1 P. M. Medical attendants, Drs. H. P. Coon and W. O. Ayres.

Chinese Tracts and Scriptures distributed gratis.

ENGLISH SERVICE.

Monthly Concert for Prayer and Missionary Address, on the first Monday of each month, at 3 o'clock, P. M., which all friends of the Missionary cause are invited to attend.

THE ROOMS OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION, over the Post Office, are open every day and evening. Strangers and others are invited to visit our Library and Reading Rooms, which are Free. Ladies will be especially welcome on Thursdays. H. L. LEFFINGWELL. Librarian.

MARRIAGE.—At Canton, on the 19th of December, by the Rev. P. PARKER, M. D., the Rev. CHAS. F. PRESTON, of the American Presbyterian Board of Missions, to MARY G. BREWSTER.

DEATH.—At Boston, Feb. 27th, the Rev. JUDSON BENJAMIN, long a missionary of the American Baptist Mis. Union, in Burmah.

ADVERTISEMENTS

may be handed to Mr. JARVIS JEWETT, General Agent, or to the Publishers, 151 Clay street; also to Mr. L. P. FISHER, whose desk is in the Pacific Express Company's office, corner of Montgomery and Washington streets, to whom advertisements from towns in the interior may be sent.

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TABLES OF DISTANCES.

The following distances were measured with a viameter, by Capt. Warner, of the U. S. Topographic Engineers, in the summer of 1848:

From San Francisco	to Mission Dolores	2¼	miles.
" " "	to Sanchez Ranch	17	"
" " "	to San Mateo	21	"
" " "	to Santa Clara	48	"
" " "	to San Jose	51	"
" " "	to Murphy's	70	"
" " "	to San Juan	94	"
" " "	to Salinas River	113	"
" " "	to Monterey	125	"
" " "	to Mission Soledad	166	"
" " "	to Ojitos	206	"
" " "	to San Miguel	237	"
" " "	to Brakes Ranch	258	"
" " "	to Santa Marguerita	265	"
" " "	to San Luis Obispo	276	"
" " "	to Capt. Dana's	299	"
" " "	to Los Alamos	321	"
" " "	to Santa Inez	340	"
" " "	to Gaviota Pass	352	"
" " "	to Arrogo Hondo	359	"
" " "	to Dos Pueblos	370	"
" " "	to Santa Barbara	387	"
" " "	to Carpenteria	398	"
" " "	to Rincon	402	"
" " "	to Buenaventura	415	"
" " "	to Santa Clara River	421	"
" " "	to Canega	475	"
" " "	to Los Angeles	485	"
" " "	to Los Coyotes	504	"
" " "	to Santa Ana	515	"
" " "	to Juan Avila's	635	"
" " "	to San Juan Capistrano	542	"
" " "	to Los Flores	562	"
" " "	to San Luis Rey	573	"
" " "	to San Diego	612½	"

COUNTIES.	COUNTY SEATS.	Sac City.	Stockton.	San Quentin.
Alameda	Alvarado	175	185	50
Butte	Bidwell's Bar	75	120	230
Calaveras	Mokelumne Hill	60	55	220
Colusa	Colusa	140	195	295
Contra Costa	Martinez	110	120	45
El Dorado	Coloma	50	105	205
Humboldt	Union Town	390	400	265
Klamath	Union Town	550	560	425
Los Angeles	Los Angeles	660	670	535
Marin	San Rafael	158	168	3
Mariposa	Mariposa	155	100	265
Monterey	Monterey	260	270	135
Napa City	Napa City	130	140	55
Nevada	Nevada	65	12[illegible]	220
Placer	Auburn	35	90	190
Sacramento	Sacramento	....	55	155
San Bernardino	San Bernardino	690	700	565
San Diego	San Diego	790	800	665
San Joaquin	Stockton	55	....	165
San Francisco	San Francisco	140	150	15
San Luis Obispo	San Luis Obispo	460	470	335
Santa Clara	San Jose	200	90	75
Santa Cruz	Santa Cruz	260	270	135
Santa Barbara	Santa Barbara	290	600	465
Shasta	Shasta	225	280	380
Sierra	Downieville	97	152	252
Siskiyou	Yreka	300	355	455
Solano	Benicia	110	120	45
Sonoma	Sonoma	138	190	40
Sutter	Nicholaus	30	85	185
Trinity	Weaverville	265	32	420
Tuolumne	Sonora	125	70	235
Tulare		265	210	375
Yolo	Washington	1	55	156
Yuba	Marysville	65	120	220

The following miscellaneous distances may also be useful for reference:—

From Sacramento to San Francisco, 140 miles: to Stockton, 55 miles; to Benicia, 110.

From Stockton to San Francisco, 150 miles; to Benicia, 120 miles.

From San Francisco to San Quentin, 15 miles; to San Jose, 50 miles; to Benicia, 30 miles.

RELIGIOUS NOTICE.

There will be Public Meetings held at the "Hall of the Sons of Temperance," on Washington Street, between Sansome and Montgomery, every Sabbath Day, viz: A Prayer Meeting at ten o'clock, A.M., at Public Lecture at half-past two, P.M.

Judge Shattuck, will lecture next Sabbath, April 8th, 1855, at 2 1-2 o'clock, P.M.

NATH'L THURSTON.

College School at Oakland.

THIS is a Family School for Boys. It is located in the city of Oakland, on the beautiful enclosure called "The College Grounds, where a commodious house has lately been erected for its especial use. The arrangements of the school-room are convenient and pleasant; and the studies cautiously adapted to the capacities and genius of the pupils. The government of the School is gentle, but decided, while the Family is intended to afford the advantages of a careful, agreeable, and cultivated Christian HOME. The pranches of study to be pursued will comprise, besides those usually taught in English High Schools, Latin, Greek, French, German and Spanish Languages, Geometry, Surveying, Navigation, Engineering and Pure Mathematics.

The price of Board, Washing, Family care; and School Instruction is $9 00 per week, payable monthly in advance; for Tuition alone, $8 00 per month in advance. Each boarder will provide his own chamber furniture.

The House stands on the corner of Eleventh and Harrison streets—from the steamboat landing about twelve minutes' walk.

For further particulars apply to the Principal of the School, the Rev. HENRY DURANT, or to any of the gentlemen whose names are here annexed:

Hon. S. P. WEBB, Mayor of San Francisco.
HENRY HAIGHT, of Page, Bacon & Co.
PALMER, COOK & CO., San Francisco.
FRED. BILLINGS, of Halleck, Peachy & Billings
Gen. HENRY S. FOOTE, San Francisco.
Rev. T. D. HUNT, " "
Rev. S. H. WILLEY, " "
Rev. J. J. E. BENTON, " "
Hon. SHERMAN DAY, San José.

Benicia Female Seminary.

THE Sixth Semi-Annual Session of this Institution will commence on TUDSDAY, January 9th, 1855. Miss M. ATKINS, late Principal of the Female Department in the Hughs' High School Cincinnati, Ohio, will have the entire charge of the Seminary, and having secured the services of a highly competent teacher of Music, and also other valuable assistants, she is prepared to assure Parents and Guardians that the Ladies' committed to her charge shall enjoy a system of instruction best suited to the attainment of a *thorough education*, together with the comforts of an attractive and well ordered house.

Terms per Session of five months, payable half in advance:

Board and tuition in English branches...$150 00
Washing, per dozen... 1 50
Instrumental Music, with use of Piano.....50 00
For further particulars please address
MARY ATKINS,
Benicia, Dec. 20, 1854. Principal.

DR. N. THURSTON,
OFFICE—No. 00:
MARTHA N. THURSTON, M. D.,
OFFICF—No. 00,
WHAT CHEER HOUSE.
Nos. 119 and 121 Sacramento Street.
Mrs. T. devotes her attention to Obstetrics, and Diseases of Women and Children in general.

BRAGG, ROLLINSON & CO.,
Importing and Commission Merchants,
28 Front street, San Francisco,
ARE constantly in receipt of every description of Merchandize. Advances made on consignments, Merchandize imported to order.
GEO. F. BRAGG. J. R. ROLLINSON.
February 7, 1855.

CAMPHENE AND BURNING FLUID! A large supply of excellent quality, constantly on hand. Lamp Oil, and other Oils of a superior quality. For sale at the Miners' Drug Store, No. 139 J Street, Sacramento.
july13 R. H. McDONALD.

100 DOZ. BOKER'S STOMACH BITTERS, Essence of Peppermint, Stoughton's Bitters, at the Miner's Drug Store, 139 J st., Sacramento.
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No. 151 CLAY STREET,
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We would return our thanks to those who have thus far favored us with their patronage, and also, solicit a continuance of the same, trusting by strict personal attention to our business to give satisfaction to all who have work done with us

$600 REWARD.

THE YEUNG WO COMPANY offer the above reward for any information that will lead to the detection and punishment of the murderers of Ching A-wai, a native of the village of Li-kai Chung, in the district of Heuug shan. He went out to his work on March 6th, and was not heard of again till his body was found on Sunday last, under circumstances which lead to the fear that he suffered violence. He was about 20 years of age and dressed in American clothes. Any one possessed of information upon this subject will please call and make a statement of it at the office of the Company on Telegraph Hill, between Union and Filbert Streets, on the first lane West of Kearny, or to Tong Achick Sacramento Street.

Dated, San Francisco, March 18th, 1855

C. V. GILLESPIE,
SEARCHER OF RECORDS,
AND
EXAMINER OF TITLE DEEDS,
With seven years practice in the Puebla, City and County of San Francisco.
No. 76 Montgomery Block, and Hall of Records.
SCHEDULES of Real Property of the Estates of deceased persons and insolvents furnished on application. mar 29

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Corner of Clay Street, ... SAN FRANCISCO,
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SHIPPING
AND COMMISSION MERCHANTS,
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SAN FRANCISCO, Cal.

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Oriental Block, junction of Battery and Market Sts.
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ATTORNEY AT LAW, PROCTOR AND ADVOCATE IN ADMIRALTY.
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未士得架常有金鏢鑽石戒指金銀首飾等項出賣舖在孟甘麻厄街一百二十五号本舖貨物甚美便錢甚平 貴客光顧可也

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未士温咩併嗒士常有唐山花旗呂宋加拉巴米發客舖在佛倫街八十一号 貴客光顧可也

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士𠰻号自蓋喋吟及多様火酒併自帶来多色灯洋枝灯筒灯心及天地球發賣本号在散沈併孖毡街東南角便是燕房在呧柱街脚下近哪必喈是也

Blumanthal

未士布炉文吟常有上好多色絨便賣舖在唐人街第一百三十八号便是

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未士痕遮墨歌常有唐山米及多国米發賣寫字楼在佛倫街八十九号 貴客光顧可也

Bokee

未士卜甚往日貿易於香港現在本埠爲經紀常有唐山白米糖茶葉各項發賣寫字楼在新容商会館第八号房 貴客欲光顧者至此可也

Tuck Lung Ho

德隆号在二埠吵架免度常有雜貨伙食發行 貴客光顧可也

Robert Reed

拉華咧買賣經紀常有唐山白米白糖茶葉各項發賣寫字楼在新容商会館坐北边二層楼第二十号房便是

Wm. Steinhart & Co.

未氏士田已号常有自帶来各樣粗幼衣服靴鞋併各色絨髮足又綉貨等項發行舖在吵架免度第六十二号

W.F. Greene

未士記連色办官司案件甚亦要當寫字楼在契礼街第六百零七号由梯上左边便是

Brown, Pratt & Tracy

未士哪嘞抜咩併喊礼時三状師色办官司案件等与寫字楼在契礼街孟甘麻厄街轉正第六百零七号由梯上右边房便是

Cyril V. Grey

未士緇礼吠師色办理官司案件極之精通寫字楼在契礼街蔔忙樂行第一号房即書信館下第二間便是

Hughes & Hunter

唊時並嗽打承办唐人上税事務極之精通忠厚寫字楼在吵架免度街轉角枝打厄街第七十六号是也

Chas. Baum

未士哪歷年包办报税事務甚是忠厚妥當寫字楼在税館左側便是

Wm. Reynolds

未士喊林速那常接办税館报税事極之精通工價亦宜寫字楼在吵架免度街枝打厄横街轉角便是

A.T. Parish & Co.

未士花梨士号常有雜貨伙食具寄發客舖在咪利運依街巴拉沙之角便是價錢相宜 貴客光顧可也

F. Kuhl

未士姑炉包楼印掃磨臺式舖在唊打街坐都本加尔二横街之中戒間李根便知 貴客如有字式列印者工價甚相宜也

J.W. Whaling & Co.

威凌号壽板店在吵架免度街第一百七十一号在槊呢街角近田吸哟帶来多様大小壽板鉛鉄骨箱發賣併包拾骨骸寄往别處決無失悮工價相宜

Steamers Gov. Dana & Gem

在吵架免度有二火船往咪利運由一只双烟通名氏呢船主名曦呢哎又一只单烟通名占船主名吟鐔此二船每朝七点鐘由二埠馬头開行船有唐人搭客或付貨者格外照顧不代安放停當無悮者也

加利科尔亞火船公局今年正月開行船日期规條列在本公局火船往吵架免度一号名烏寫船主名西廖每逢礼拜二四六日下午四点鐘在化厄賀馬头開行

California Steam Navigation Company

一只名嘷地笠船主名濱八每逢礼拜一三五日四点鐘開行順埋边尔时地方兑客船往咪利運者搭本埠公司火船至吵架免度搭地结紙爲憑过船便是往士喟嗷火船順埋嗎顛尔士地方船名吁呢利也船主名吁建速多逢礼拜一三五日開行又只名吠厄打船主名格叻多逢礼拜二四六日下午四点鐘開行本公司火船在吵架免度每逢礼拜二四六日十二点鐘開行貨脚完交並淡起貨寫字楼在積唯街坐板打厄並佛倫二横街之中

本公局值理首人未士干拿厄正月初一日謹識

Str Queen City

又有一新火船名君薛地船主名吧契礼在巴尸佛馬头多逢礼拜二四六日四点鐘開行往吵架免度船搭往咪利運者至二埠即过哋打拜琛士火船便

是多墩貨脚銀三元坐山保未士执文

Pacific Express Company

巴思㔹公司包寄帶来往書信凡 貴客有書信小物併多項交本公司寄帶者定必妥亦速至決無失悮本同併俱乃向来包帶来往書札故多篤務此司本公司館在孟甘麻厄併和滕頓街西北角每日定期包付信吵架免度並多受埠

Brown & Co.

布哪係清糞廁之人向亦唐人清廁经已两載今仍仰望多 廣貴客照顧工銀務必平於别人因其不干涉督理街務之人惠愿故免抽用於伊住唊打街都本街下第三間便是

Samuel Adams

未士三吠亞原士開药藥舖生意在契礼街併都本横街之角即在同盛舖之左側常有多国鮮明丸藥發賣如有唐人到此光顧者定以礼貌相接即礼拜多礼拜日他取藥施贈唐人他定並減價甚平也

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一 三十五號 唐乙卯二月廿七日刊

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年四月十[illegible]日禮拜

耶廿二晚有三桅帆船一只名嗜叱由香港駛至七十日抵埠內有唐人搭客約六百名俱頗平安惟有二黑人船手途中斃命一名因差足失於被溺死一名因有患病於海自盡此船運有白糖一千四百零二包米六百一十六包洋烟三十八箱銅什十箱並炭足頭九箱枱椅器俱十七件石頭二千五百條生鹽二百七十五包另有雜貨不知何物共三千二百七十七件

四日香港來新聞紙云至十二月初九日尚有船四号前來此埠一名喉利沙伯依倫一名魯加士一名吸嚇一士船金名嘛吔又一只兩枝半桅船在黃埔上來趁本埠名嗎勿

耶廿四日新聞紙云在嗎利波沙有一埠名獎尼打有唐人集议不許唐人在賀尼打士嗜

士比佣治兵力並嘥兵力等忘地方採金云云

耶礼拜六日在喇唯埠從來新聞紙云於昨礼拜四日四点鐘在此佛蘭西麪包舖失火被燒去舖屋約十所間共計值銀三萬六千餘元

在埃阿華希尼有番人與伴数人昨礼拜一日洗一雖坭以金淡值銀六百八十七元又礼拜三日一槽洗得金砂七十五個喉时

有一處地方離善那蹄之埠約四咪路之遠一番人名從礼拜在路上係見一粒金在地值可值銀六十元半係地擔金名其利時此地之坭洗有一点鐘之久得淨金四五磅云云

本埠番已月初二日起至三月三十一日止共收得時價稅唯銀八萬八千八百三十三元

現议律院旅议以後船隻之唐人身係銀数有议收每人收銀二十五元有要收至五十元[illegible]

上海一番人信[illegible]三日寫信至香港謂官兵紅兵戰有一日紅兵退去官兵乘勢入城將老頭髮者不論童稚老幼殺戮佛蘭西原有怀恨觀[illegible]之心故此紅兵從[illegible]碍相鄰為語借此以為紅兵相角鬥相助官兵倘官兵保護城池其亦不無有奮力之處為詎知屢戰不屢[illegible]此致官兵入城佛[illegible]將相從而從之不料紅兵暗中埋伏一鳴号齊出殺退官兵至皆是去佛蘭西亦被傷斃者數人

現本省有[illegible]已在街審訊[illegible]

沙時打宮於番五月十八日吊一名在本埠擬廿五日問罪又一名間[illegible]於沙嘥吳渡

番三月三十日起至四月初六日止共有入口白糖一百一十二萬三千磅另花旗糖三千一百零六桶併五十六大桶茶葉五萬二千四百零九磅

貨物行情

唐山上米 每百斤 [illegible]

花旗米 [illegible]

唐山上白糖 [illegible]

烏龍茶 [illegible]

包種茶 [illegible]

小種茶 [illegible]

珠茶 [illegible]

洋烛 [illegible]

火腿 [illegible]

豬油 [illegible]

生油 每加侖 [illegible]

好烟 每斤 [illegible]

來土煲炉頭保吧偷號出一隻三桅船接他由香港到埠唯经礼拜六日经已將此[illegible]擒律械馬頭限以五[illegible]

Consignees Notice

日內起貨凡客商有貨在此船者請早日至伊行交貨脚銀以便出單取貨如不交要者即將他貨起上客官棧凡有費用銀兩俱是貨主是問云本行在錫毡街第十十号

R. H. Vance

來土濱时精於回影者埠番日治列现玩器景緻多人將所回之影像此較量推來來濱时所回之影像第一好看在沙架免度街並益甘麻尼街角樓上從益甘麻尼街柯士嗹舖側邊樓上便是貴客光顧可也

Chinese Mission House

礼拜堂每逢礼拜日一点鐘又晚上六点鐘在此講解耶穌聖書敬請諸君移玉至此同心敬拜上帝致获耶穌救世之益是所厚望每拜礼拜二三五晚六点鐘在樓下書館教讀番書學習番语如欲學習者到至此唯叙又逢礼拜三六日一点鐘有花旗医生在此医治[illegible]藥不論何病[illegible]此所藥調治分文不受也

The Oriental.

Vol. I. Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. No. 15.

REV. WILLIAM SPEER, EDITOR. SAN FRANCISCO, SATURDAY, APRIL 14, 1855. WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

SAN FRANCISCO:
SATURDAY MORNING, APRIL 14, 1855.

THE CHINESE IN BRAZIL.

It is but a few years since, describing the slave trade in Brazil, Sir Jas. Brooke wrote in his journal these words: "There are points of view in which this traffic wears a more cheering aspect; for any one comparing the puny Portuguese or bastard Brazilian with the athletic negro, cannot but allow that the ordinary chances and changes of time will place this fine country in the hands of the latter race. The negro will be fit to cultivate the soil, and will thrive beneath the tropical sun of the Brazils. The enfeebled white man grows more enfeebled and more degenerate with each succeeding generation, and languishes in a clime which nature never designed him to inhabit. The time will come when the debased and suffering negroes shall possess this fertile land, and when some share of justice shall be awarded to their cheerful tempers and ardent minds."

No prophecy could seem more reasonable. The vast expanses of tropical forest and plain that stretch near three thousand miles in either direction, almost untouched by the implements of agriculture, crowded with the most luscious and productive fruits and vegetables, would almost appear to have been spread out there for the colonization of the opposite Southern hemisphere, just as North America has been for the benefit of the nations of the contrary regions of the North. But the Divine plans were maturing for what may be a very different destiny. Since the passage quoted was penned, England and the United States have made most vigorous efforts to arrest the trade in slaves, in which they have been happily seconded by the acts of the Brazilian Senate. The increase of commerce has called for enlarged production. The cultivation of coffee, sugar, cotton, rice, tobacco, cocoa, ipecac, tapioca; the preparation of dye-woods, caoutchouc and other gums, and various drugs; the labor connected with the trade in hides, tallow, and various parts of the hundreds of thousands of cattle slaughtered on the *llanos* spreading to the South, every year; and the washing of diamonds and gold; have demanded a vast importations of labor. The check upon the slave trade has had the effect of raising the price of negroes to double their former value. Able-bodied men, that sold a few years since at three hundred dollars, now bring six or seven hundred. At that time Sir T. F. Buxton estimated that about 78.000 were introduced every year.

It is remarkable that while the people of this unimproved coast are driving the Chinese away, and our prejudices threaten to deprive us of the vast benefits to be derived from their labor upon this virgin soil, other lands are as eagerly inviting them. Brazil is turning her eyes to China to supply her demand for producers. By the American bark Eliza Anne, which arrived at Rio Janeiro, from Singapore, Feb. 9th, there were brought three hundred Chinese. They had come under an agreement to work for the ship-owners a sufficient time to pay off a stipulated sum charged for passage. The impatience, and domineering spirit of the Anglo-Saxon is his chief difficulty in employing the Chinese laborer. In Brazil they will be an industrious and efficient class, well suited to the climate and wants of the country. It seems now to be one of the possibilities of the future that instead of the permutation of Africans for the effeminate Portuguese, a time may come when the exsiccated offspring of Don Pedro shall be dispossessed by the busy toilers and cunning traders from the over-flowing provinces of the oriental "land of Sinim."

SCRIPTURE ILLUSTRATIONS.

Pouring out Water.—One of the most ancient forms of making an oblation, or appeal, to the Divine Being is, to pour out a fluid on the earth; such as oil, or blood, or water. The passages refering to the affusion of oil and blood are very numerous. We will not notice them further at present. There are some cases, which are remarkable, of the pouring out of water by the Jews. One was that when they repented of following Baalim and Ashtaroth, and at the call of Samuel, (1 Sam. 7:6)" gathered together to Mizpeh, and drew water, and poured it out before the Lord and fasted." Similar to this was the romantic occasion when the warrior poet would not drink the water of the well of Bethlehem, obtained at the risk of blood, but "poured it out unto the Lord," (2 Sam. 23: 16,) Between Elijah and Elisha some covenant may be referred to when one of Jehosaphat's servants said, "Here is Elisha, which poured water on the hands of Elijah." This significant custom may be traced in the religious customs of all nations. In China a creditor unable to obtain a payment of money from one who pleads poverty, or pretends previous satisfaction of the debt, requires the person owing to pour out a bowl of water on the ground; thus imprecating the dispersion of his property and household, and the disappointment of his own hopes, in case of falsehood. Two parties entering in a covenant, appealing to the gods in attestation of fidelity, pour out water. A more common form of oath, signifying the same things, is the blowing out of a lamp. In India, says Mr. Roberts, this is "a very ancient way of taking a solemn oath. When the god Vishnoo, in the disguise of a dwarf, requested the giant Maha-Ville (Bali) to grant him one step of his kingdom, the favor was conceded, and confirmed by Maha-Ville pouring out water before the dwarf." The interpretation given by Roberts is that this signified that his promise had gone forth, "as water spilt on the ground, which cannot be gathered up again," an interpretation of the form somewhat different from that given by the Chinese. Lieut. Lynch, in the narrative of his late official visit to the coast of Africa, notices the prevalence of the usage among a tribe of savages there which however seems to embody the same principle, "The treaties of the tribe" he remarks, "are held sacred, and they have several ways of ratifying them. The most common is the following: The parties concerned take each a mouthful of water from the same vessel, and eject it in the presence of witnesses, at the same time calling upon God, the devil, and the town, to bear testimony."

What Missionaries are doing for India.—It is well known to most of our readers that some tens of thousands of young Hindus have given up wholly the idolatry of their fathers and formed a corps known as "Young India," devoted to the dissemination of knowledge throughout that vast country. Some are Christians, others are not. But the influence of European science, and still more of the truths of the gospel, proceeding from the missionary labors and efforts of these young men, are leavening the whole mass of Hinduism. When it is considered that more than two hundred millions of people are to be reached, it may be said that nothing has been accomplished. But when we see the actual results, and the beginnings of far more, it must be allowed that we have grounds for abundant encouragement and hope. The influence of educational institutions like those of the Scotch Free Church at Calcutta, in which there are two thousand students, must be incalculably important. It will be a matter of surprise to all who know the immense revenues England has derived from India to witness the indifference of the government to the improvement of the Hindus. A gentleman who resided for many years in the latter country has recently published a work entitled "Tropical Sketches, or Reminiscences of an Indian Journalist." Having been an influential editor, and Inspector of Education, his testimony bears weight. He sanctions the following statement of the *Bengal Hurkuru* a leading newspaper in Calcutta.

"It is a lamentable fact, that in no civilized country on earth has so little been done in the way of public instruction as in India; and even that little is more owing to private enterprise than to any endeavor on the part of the Government to place education within the reach of the poor. Moreover, the little that has been done—little, considering the hundred millions of the British subjects—has *chiefly been done by missionaries*, almost entirely unaided by Government."

Sir John Bowring.—The British Governor has of late taken a course in relation to the Revolutionists that has awakened the indignation of many of his countrymen. His influence, it is to be regretted, has led away the American Commissioner, Mr. McLane. The *London Record* remarks:—"There is much reason to fear that the present British Commissioner (Sir J. Bowring,) does not care a farthing for the interests of Protestant Christianity, and looks on the immense revolution now in progress in its relation simply to the sordid interests of the high-principled and honorable merchants who trade in the ruin of millions, by smuggling opium into China, and to the maintenance of that fiscal sheet-anchor of the Indian Government, the opium revenue! On the other hand, the Jesuits are fully alive to the importance of putting down the fierce iconoclasts who would make so little distinction between images of Buddh and of the Virgin, and many political Frenchmen, of no faith themselves, feel it right to throw the influence of their country into the hands of the Jesuit party. From all these causes combined, there is imminent danger that the honour and true interests of our country wtll be sacrificed to a disgraceful league of commercial selfishness with far-seeing Popish energy."

Chinese Romanist Church.—The Rev. Thomas Cian, a Romanist priest, born in China, and educated in Naples, is said to be making a collection for the purpose of building a chapel in this city for his countrymen. Were it to be expected that this person would give his countrymen a translation of the Inspired Volume in their tongue; should it be probable that he would impart to them by preaching in their own dialect the truth that is essential to salvation; or that he would liberalize their sentiments and improve their hearts—we would most cordially second and recommend his enterprise. But we do not—alas that we should have to say it!—look for any of these results.

No Bible, nothing better than splintered fragments of the cup of salvation, that can hold no water, are put in the hands of Chinese neophytes. That Mr. Cian would preach is rendered still more improbable from the fact that his native dialect is as incomprehensible to the Canton people, which constitute nine hundred and ninety eight in a thousand of all in California, as Spanish is to a Frenchman, or Dutch to and Englishman.

We do not believe that the substitution of the prostrations before the Virgin for the prostrations before Kwanyin can enlighten or save; or that the revolutionists of Nanking were guilty of a wonderful mistake in demolishing the images of Roman saints and Buddhist gods indiscriminately. Romanists in China are told by their priests that the distributors and readers of Protestant tracts "are undoubtedly children of the devil and will inevitably go down to hell." Against the individual named we have not an unfriendly feeling. Upon the inauguration of Romanism among the Chinese in this land we should look with regret.

THE MISSIONARY SHIP.

The following touching little story of the labors of a Moravian pastor shows us what one man can do, if filled with the spirit of faith, prayer, and willingness to endure labor and self-denial for Christ's sake. It is furnished to the *London Christian Times* by a correspondent writing from Frankfort, Germany, under the date of Dec. 3rd, 1854.

"There is at Hermannsburgh—a large village in the country of Luneberg, in Hanover—a pastor, Harms, (he must not be confounded with the celebrated Claus Harms, of Kiel, some time deceased,) who after having converted the greater part of the parish by his powerful preaching, made that parish a veritable Missionary Society, and his parishoners an army of missionaries. He built a house for preparing young men who have devoted themselves, in purpose, to the missionary work, and that without help from any society, and entirely by the contributions of his own people, rich and poor. This done, Harms chose a mission station in Africa, and said to himself, "Now we must have a vessel to convey these messengers of the gospel." A vessel! That would take a capital which all the revenues of Hermannsburgh could not pay for many a year. Never mind; faith cares not for visible obstacles. England, with her mighty societies, has launched her missionary ships—the Duff, and the John Williams—why not our poor countries of Luneburg build some also? To work! and now a lady leaves her little fortune of 3,000 thalers for the ship; carpenters, too, and other workmen, offer their work gratis, and pious merchants of Hamburg furnish the outfit of the vessel. In short, on the 27th of September, last year, a religious festival, unique in its kind, attracted a large company of Christians to Harburg, on the Elbe, near Hamburg; their mission was to launch upon the water the missionary ship, which was then finished, a monument of faith and love to souls. Thanks to gratuitous labor, it cost only 13,000 thalars, or about $10,000, (the Duff cost 35,000*l*. or $175,000, being a much larger vessel.) It is named the Candace, for it will carry its first missionaries to the country of that African queen whose minister was converted by Philip. (Acts viii.) The figure of this royal lady is on the prow of the ship, a crown of gold upon her head, bracelets of glittering gold on her arms, a massive necklace of coral encircles her swarthy neck and falls upon her bosom—an ideal image of Africa, yet to be conquered by the gospel. All the ships in the port hoisted their colors as a mark of brotherhood to the missionary ship, which was now to take its place among them. At the stern of the vessel a pulpit was erected, which Pastor Harms ascended, and where after the assembly had sung the beautiful hymn, *Allein Gott inder Höh sei Ehr*, (to God alone be glory in the highest,) the faithful and zealous servent of God gave a most interesting address on this text, so appropriate to the occasion, Mathew vii. 23—27; making an eloquent application of the passage to that vessel of which Jesus Christ must be the first Pilot and the first Captain.

Later still, on the 20th of October, a yet more solemn festival called together all the inhabitants of Hermannsburgh. Their object was to bid the first missionaries farewell, after having assigned to each his charge, by imposition of hands. The solemn ceremony took place at the church, and lasted from one till four o'clock. Sixteen young men, all prepared by Pastor Harms, one of his brothers amongst them, took their seats in the choir of the church. After the singing of hymns, the invocation of the Holy Spirit, and the exposition of the second of 2 Cor; v. 14, all solemnly engaged to consecrate their lives to the service of the Lord, by whom they had been called. Eight of them set out as missionaries properly so called, and eight as emigrants. One of the number is established as pastor of the little community, some as magistrates, and another as treasurer. Their destination is Mombaza, an English establishment on the coast of Zanzebar, in Eastern Africa. On the 28th of October the Candaee set sail; the missionaries were on the deck, bidding adieu to the shores of their country in the words of that lovely hymn; *Wer nur lieben Gott lässt walten*, accompanied by the powerful tones of the German *Posaunes*. May the propitious winds of the Eternal swell the ship's canvas, and may his Holy Spirit fill the souls of its passengers."

Chinese Labor does not Depreciate that of Americans.—The *Georgetown News* remarks on this point that while it advocates the exclusion of the Chinese, yet their presence cannot be objected to on the score of interference with prices of American labor. The editor says, "One of the objections to the bill prohibiting the Chinese from working claims of their own in the mines, is, as the opponents of the bill aver, the necessary reduction of prices in labor among the white population of the mines. This is a mistaken view of the case. Chinese labor is already placed at half the rates received by white laborers, and yet there are but few places in the mines where they are employed even at that reduced rate. The truth is, they are only employed where the mines are too poor to admit of white laborers; and the same *would* be the case, were the rates which they now receive reduced to that, merely of a sustenance.—There need, therefore, be no fears that any regulation or law passed by the Legislature, discouraging to the emigration of Celestials to this country, can in the least way possible, effect the rates of labor among white men in the mines."

The Chinese Companies Not Secret.—The report of the Hon. Messrs. Crenshaw and Norman, in the Senate, quotes the editor of the "*Oriental*," as authority for the assertion that all the Chinese except one thousand are members of secret societies. The Hon. Mr. Flint, seems to present the same view. This is not correct. The companies are wholly different from those societies in their objects. The first are scarcely more than clubs for the accommodation of emigrants, and *not* secret; by their rules, it will be seen that they are not more objectionable than our ordinary beneficial or other mutual aid associations. They comprehend nearly all the Chinese males in the State. But the latter are secret bands of rogues for the extortion of money; which ought by all means to be not alone excluded, as Mr. Flint proposes, from "proprietorship of mineral or other lands," but severely punished by law. They are the terror of the honest merchants, laborers and miners among their people.

Secret Anti-Chinese Associations.—There are rumors that secret combinations have been entered into among miners in some of the northern districts, having for their object the expulsion of the Chinese. It is scarcely possible that such designs will meet with favor from any thinking person. The Legislature will take steps to stay the emigration of the Chinese. The few in the country will be gradually scattered and made more subservient to American interests. The evils are such as *time* will best cure. Rashness and violence will injure our own people far more than them. The present evil reputation of California in the East is immeasurably the greatest barrier to its population, with sober, industrious moral people, and to the increase of virtuous females, families, and the institutions of a settled and peaceful state of society. Any violent or illegal means of meeting the difficulties are therefore to be dreaded and deprecated.

Missionary Students.—In 14 colleges, chiefly in New England. out of 2568 students, 546 are preparing for the ministry, and 40 for the missionary work.

Bibles in Italy and Sardinia.—When Lord Shaftesbury was at Nice two or three years ago, having heard complaints made with reference to the want of the Scriptures, he took the responsibility, as President of the British and Foreign Bible Society, to order the immediate issue of 20,000 Italian Bibles. These have been circulated throughout Piedmont and the North of Italy; and must exercise an extensive influence in scattering the seeds of truth in that soil of effete Romanism and despotism. A few years more will witness in Northern Italy a convulsion that will hurl Pius IX further than to Gaeta, and he will not so easily then regain the chair of Hildebrand.

Kirchentag.—The Kirchentag, or General Assembly of the German churches, held its last yearly session at Frankfort, which has not witnessed such a gathering of visitors from all parts of Germany since the memorable convention of the National Assembly in 1848. The Kirchentag comprises all the Protestant communities of Germany in connection with the state, including the Lutheran, the Reformed, and the United churches. The Assembly, on this occasion, consisted of 1615 enrolled members, entitled to take part in the deliberations, several hundred members not enrolled, and upward of 2000 auditors. A spirit of brotherly communion and of devotional solemnity appears to have pervaded the Convention. The principal topics discussed were the proper use of the Bible—the question of infant baptism—and the relation of the church to the civil power on the subject of divorce. The greatest interest seems to have attached to the entire proceedings. One of the most important results of this Kirchentag is, that a general congress or deputation from all the Bible Societies of Europe will be held at the next annual Assembly.—*Christian Times.*

Destiny of Russia.—The author of "The Coming Struggle" has published another book, in which he says that the summary of events in Russia's mission and destiny, as deduced from prophecy, is the following: "1st. He wrests a portion of the Assyro-Macedonian territory from Turkey, and becomes 'king of the north.' 2d. He overthrows the Turkish power, takes possession of Constantinople, and becomes the 'dragon.' 5d. He conquers the continental uations, and becomes 'God of Magog.'" Pope and popish system are to disappear. Napoleon the Third is to die the death of all usurpers. Austria is to fall like a rotten branch. Nicholas is to reign over all the nations of Europe as "Gog and Magog;" but "he attempts the conquest of Syria and India, and is destroyed with all his hosts, in the valley of Jehosaphat, near Jerusalem."

What America is doing for Africa.—The Rev. Samuel Williams, colored, who about a year ago accompanied some thirty persons to Liberia from Pennsyivania, writes home a very encouraging account of their success. On their arrival out they organized themselves into a joint stock company, and with a steam saw mill, purchased in Philadelphia, commenced getting out lumber. They had, up to December, cut 70,000 or 80,000 feet, which met with ready sale, and the demand is rapidly on the increase. They expect the first year's operations will pay for the mill and the expense of setting it up. He also speaks highly of the progress of the Republic, which is out of debt and has $14.000 in cash in the treasury. A propositiou is before the Legislature to charter a railroad company, and he seems confident the time is not far distant when the shrill whistle of the iron horse will make the now wild forests of Liberia reverberate with its sound.

American Tract Distribution in Turkey. There were printed last year at the mission press in Constantinople 5,268,000 pages, in the Armenian, Armeno-Turkish, Greek and Hebrew-Spanish languages; of which 2,132,000 were of the Scriptures. This agency will be probably be far more extensively employed during the present year. At a recent weekly business meeting of the station, letters were read from the British and Foreign Bible Society, offering funds for printing two editions of the Bible in different languages, and one of the New Testament; and from the London Religious Tract Society, expressing the desire of the committee to participate in the great work, and requesting to know in what way they may co-operate comformably to the principles of their institution.

Extension of Waldensian Influence.—Decrees have been granted permitting the building of a Waldensian Church in Genoa, and another in Nice. Ground has been bought in both places, and ere long, if sufficient help is given, the buildings will be in the processs of erection.

Grinding Tea.—M. Laysel, a French chemist, says he has discovered that, by grinding tea in the same manner as coffee, before infusion, the quantity of exhilarating fluid obtained is nearly doubled. The experiment is worth trying.

Chile Coal.—A new coal mine, of extraordinary richness, has recently been discovered near Dichato, Chile.

Hurricane.—The hurricane which caused such havoc amongst life and property in the north of Germany on New-Year's day appears to have had a diameter of about 600 miles. It took its rise in the Polar Seas, swept over the Orkneys and Shetland Islands, covered the whole of the North Sea, caused immense damage in Holland, Hanover, and Denmark, and went down to Prussia and Austria, where its fury broke.

Chinese at Poverty Hill.—A body of miners, mostly Irish and Germans, made an attempt on Thursday last to drive the Chinese from the vicinity of Poverty Hill, Tuolumne county. They were prevented by the opportune arrival of the Sheriff. Poor "John!" he is kicked and cuffed from one end of the State to the other. Even thoguh he pays his foreign and poll-tax promptly, he has to pack up and leave, should he be so unfortunate as to hit upon a spot that pays him more than a couple of dollars a day. "Might makes right," and he dares not murmur.—*Union Democrat.*

THE LAW OF LOVE.

BY R. C. TRENCH.

Pour forth the oil,—pour boldly forth;
It will not fail until
Thou failest vessels to provide,
Which it may largely fill.

Make channels for the streams of love,
Where they may broadly run:
And love has overflowing streams
To fill them every one.

But if, at any time, we cease
Such channels to provide,
The very founts of love, for us,
Will soon be parched and dried.

For we must share, if we would keep,
That blessing from above;
Ceasing to give, we cease to have;
Such is the law of love.

PRAYER.

Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend.
For so the whole round earth is every way
Bound by gold chains about the feet of God.

TENNYSON.

ROMANIST FEMALE ORDERS.

The worship of a female diety is singularly calculated to captivate the heart of mankind. All that is tender in the relations of a mother, a wife, asister, all the instincts of confidence in pure love and mercy, draw the natural feelings tosuch an idolatry. There is something inexpressibly soothing to the guilty, hopeful to the timid, and winning to the chivalrous, in the elevation of a being with a woman's heart to the control or the exercise of divine power. Every nation has therefore its female gods. We have often been impressed with the seductiveness of prayers like that embodied in the "Salve Regina," appealing to the "Star of the Sea, Sweet Mother of God, and ever Virgin;" and of those which represent Jesus as sweetly overcome by every petition from His mother's lips. "Hail! Mary, Queen of heaven, Mother of our Lord Jesus Christ, and Mistress of the world, who forsakest no one, and despisest no one! look upon me mercifully with your pious eyes, and obtain for me from your beloved Son, the pardon of all my sins." It is not impossible that Mormonism, which now chooses to sanction its gloating sensuality by styling Mary "the wife" of the Divine Father, a material Deity, may yet adopt this most fascinating element of Roman influence into its rude and still germinant creed.

And it will be seen how subtle the policy, and how potential the results, wherever man is bowed with either sorrows or sickness, of embodying in one the woman and the propagandist. Budhism, the most successful purely false system in the world, which has subdued the most populous portion of the globe, Southeastern Asia, has everywhere employed female agency. Romanism, the consummation of human art in the way of religion, has especially of late ages, brought this engine to bear in the extention of its dominion. Nowhere has this been done with more zeal that in the United States of America. Within a few years this country has exerted so immense an influence in the universal dissemination of the principles of freedom in church and in state, that it has been felt to be of vital importance to the religious and political institutions of the old world that its republican Protestantism should be subverted. It would astonish any one who has not examined the subject to learn how many, not alone male, but female propagandists, have been sent here. In the arch diocese of Baltimore alone, there are Sisters of Charity (in one house alone 137 members in 1852,) Carmelite Sisters, Sisters of Notre Dame, Sisters of Providence, Sisters of Visitation, Jesuits, Redemptionists, Sulpitians, Brothers of the Christian Schools, and "numerous pious sodalities of the Rosary, Bona Mors, &c. for persons of both sexes."

It becomes then a serious question for us to decide as republicans, as protestants, as lovers of freedom of thought and action, and of this country God has planted us in, how are these persons to be received? They think their creed essential to salvation; their mission is ultimately religious; all they do bears mediately upon one end, the dominion of Romanism. We honor their self-denial. We sympathize heartily, and lovingly, with many tender and beautiful qualities of mind and heart. But wo to him who took the luscious fruit which the only woman in the world, gift fresh from her Maker's hands, pressed to to his confiding lips! When the soft tenders to take charge of our schools, our hospitals, and our numerous agencies of benificence are urged by these females from Europe, have we anyanswer that we can return, if true to religion and to country, save one? NO!

We cannot close this article without making an extract from the pen of one of the most vigorous writers living. It is probably familiar to many. Mr. Macaulay thus describes the wonderful wisdom displayed by Romanists in turning all things religious to the great object of advancing the power of "the church."

"It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. In truth, nothing but such a polity could, against such assaults, have borne up such doctrines. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved it to such perfection, that among the contrivances of political abilities it occupies the highest place. The stronger our conviction that reason and Scripture were decidedly on the side of Protestantism, the greater is the reluctant admiration with which we regard that system of tactics against which reason and Scripture were arrayed in vain.

The ignorant enthusiast, whom the Anglican Church makes an enemy, and, whatever the learned and polite may think, a most dangerous enemy, the Catholic Church makes a champion. She bids him nurse his beard, covers him with a gown and hood of coarse dark stuff, ties a rope round his waist, and sends him forth to teach in her name. He costs her nothing. He takes not a ducat away from the revenues of her beneficed clergy. He lives by the alms of those who respect his spiritual character, and are grateful for his instructions. He preaches, not exactly in the style of Massillon, but in a way which moves the passions of uneducated hearers; and all his influence is employed to strengthen the Church of which he is minister. To that Church he becomes as strongly attached as any of the cardinals, whose scarlet carriages and liveries crowd the entrance of the palace on the Quirinal. In this way the Church of Rome unites in herself all the strength of establishment and all the strength of dissent. With the utmost pomp of a dominant heirarchy above, she has all the energy of the voluntary system below. It would be easy to mention very recent instances in which the hearts of hundreds of thousands, estranged from her by the selfishness, sloth, and cowardice of the beneficed clergy, have been brought back by the zeal of the begging friars.

Even for female agency there is a place in her system. To devout women she assigns spiritual functions, dignities, and magistracies. In our country, if a noble lady is moved by more than ordinary zeal for the propagation of religion, the chance is, that though she may disapprove of no one doctaine or ceremony of the Established Church, she will end by giving her name to a new schism. If a pious and benevolent woman enters the cells of a prison, to pray with the most unhappy and degraded of her own sex, she does so without any authority from the Church. No line of action is traced out for her: and it is well if the Ordinary does not complain of her intrusion, and if the Bishop does not shake his head at such irregular benevolence. At Rome, the Countess of Huntingdon would have a place in the calendar as St. Selina, and Mrs. Fry wonld be foundress and first Superior of the Blessed Order of Sisters of the Jails.

Place Ignatius Loyola at Oxford. He is certain to become the head of a formidable secession. Place John Wesley at Rome. He is certain to be the first General of a new society devoted to the interests and honour of the Church. Place St. Theresa in London. Her restless enthusiasm ferments into madness, not untinctured with craft. She becomes the prophetess, the mother of the faithful, holds disputations with the devil, issues sealed pardons to her adorers, and lies in of the Shiloh. Place Joanna Southcote at Rome. She founds an order of barefooted Carmelites, every one of whom is ready to suffer martyrdom for the Church;—a solemn service is consecrated to her memory:—and her statue, placed over the holy water, strikes the eye of every stranger who enters St. Peter's.

We believe that of the many causes to which the Church of Rome owed her safety and her triumph at the close of the sixteenth century, the chief was the profound policy with which she used the fanaticism of such persons as St. Ignatius and St. Theresa."

Chinese Plants at Washington.—A collection of plants and flowers was made by Com. Perry in China, which has just arrived in New York upon the Lexington. A few withered on the voyage, but they are generally in good condition. A list of them is given for the sake of such as are interested in Chinese horticulture. They were accompanied by a gardner, whose name is given as Oqui, who will superintend their planting in the public grounds at Washington city. It is stated that he will introduce the Chinese style of trimming shrubs, which is so curious. By it any desired forms are represented. A deer, for instance, is fashioned from four stems representing the legs; while the leafy branches twined around a concealed bamboo frame, and suitably trimmed, assume the contour of the animal. The ears, the tail, and every part, are so handsomely adjusted, that one might almost imagine the art of the ancient sorcerer to verified; that the vital blood had been drawn out, the juices of plants introduced, and the living creatures covered with a coat of leaves.

Several individuals of each kind were shipped to secure their preservation. Seventeen large cases in all were brought. The following is the list.

"4 yellow or tea roses; 4 light red roses; 4 pink roses; 4 lan fas, or flower; 4 blue magnolia; 4 qui fas; 4 China grafted black roses; 4 koco or small magnolia flower; 4 China yellow aram; 4 hymonicalus; 4 lungan; 4 guavas fruit; 4 Loquat, fruit; 4 custard apple, fruit; 4 sweet whampee, fruit; 4 sweet carambola, or China gooseberry; 4 acid carambola, or China gooseberry; 4 acid Whampee; 4 pumbalos, fruit; 4 mangres, fruit; 4 large mandarin oranges, lace skins; 15 black tea, two varieties; 4 small mandarin oranges, lace skins; 4 China mandarin oranges, hard skins; 4 cumquats, fruit; 4 large yellow persimmon; 4 large round rose apples; 4 large round red persimmon; 4 small round red persimmon; 5 small myrtle; 4 large rose apple; 4 small long rose apple; 4 laichis, fruit and flower; 4 papayas, fruit; 4 very fine lace skin mandarin orange; 4 nondescript, blue lily; 4 red double-head star lily; 4 China red lily, many heads; 4 China yellow lily, many heads; 4 China, single head white lily; 4 cymbidium.

The following plants are inclosed in boxes:

12 nondescript, white small flower; 20 lemon grass; 12 Peruvian crynam; 20 small hymonicalus; 20 yellow day lily; 20 Benjamin flower; 3 blue magnolia; 1 round rose apple, large; 2 China dates;

The Lexington also brought one case containing a variety of plants collected in Japan and in the island of the Great Loo Choo, also one large Loo Choo plant not in case, and four tubs of water lily; one of sugar cane from Java; and another of exotic plants from St. Helena; all collected by Dr James Morrow, agriculturist to the Japan expedition."

Burning of Nassau Hall.—It is stated by papers just received that old Nassau Hall is no more. It was a relic of our Revolutionary Era, prized not less for its connection with distinguished names than with interesting events. Washington fought the battle of Princeton in Jan. 1777. The old Hall bore the scars of the conflict to the last, and it has been said that some significance was attached to the fact that a cannon ball swept away the head of King George from a painting in the chapel. Many of the first men in the country have taken their diplomas in that edifice. It was entirely destroyed by fire on the night of March 10th, together with the books, clothing, and furniture of the students. The gallery of pictures, however, a choice and valuable collection, was rescued. The loss is estimated at fifty thousand dollars, on which there is insurance of sixteen thousand. Nassau Hall, so called in honor of the Prince of Orange, formed the principal building of the New Jersey or Princeton College, founded in 1738, an institution that has maintained the highest rank among our seats of learning, and between which and Yale and Harvard Colleges there has existed a generous emulation.

Mr. Crenshaw's Chinese Bill.—Mr. Crenshaw introduced on Tuesday, April 3d, a bill to fix a capitation tax of $50 upon every foreigner arriving in this State incapable of becoming a citizen. The sum appears higher than is expedient: and its effect would be to hinder the emigration of the better class of Chinese, whom all are willing see come.

Prospects of Legislation upon the Chinese.—Majority and minority reports have been made in both the Senate and Assembly in regard to the disposal of the Chinese. They are all well written. No new views however are proposed in them. The prevalent disposition of the Legislature seems to be more favorable towards allowing the Chinese now in the State to remain without further legal interference; endeavoring to throw their labors into Agricultural channels, but to check by an increased capitation tax, further emigration.

Chinese Poll Tax.—The following piece of pleasantry (to Americans) occurs in a newspaper from the interior, "We are informed that Chinamen have frequently been invited to pay a poll tax, and that they have come up to the work with their usual good grace. Our collectors in this county have taught the Celestials that it is a duty to pay taxes."

A Band of Robbers.—The times of Joaquin appear to be reviving, as we notice in many interior exchanges that the poor Chinamen all over the country are being robbed by gangs of armed Mexicans. The Jackson *Sentinel*, in speaking on this subject says:

"The foreign tax collectors report that almost every Chinese camp in the northern part of this country has been robbed by gangs of armed Mexicans, within the past few days. On Amador creek alone, nine different camps have been plundered."

Several camps near Jackson have also been plundered, and three Manilla men have been arrested.—*Evening News.*

Expulsions of Chinese in Mariposa County.—A meeting of miners was lately held at Hornitas, Mariposa county, and a resolution passed forbidding Chinese from working in the rich mining districts of Hornitas, Quartzburgh, Indian Creek, and Bear Creek.

A Move towards the Right.—In the Assembly, on Tuesday, Mr. Hall presented a petition from the Grand Jury in El Dorado county, praying that the testimony of Chinese might be received in Courts of Justice, when corroborated by the testimony of white persons.

Arrival of Chinese.—The Chinese emigration this year will be small. A few hundred only came during the first quarter of the year. Vessels that went to Hongkong for passengers have changed their destination. The ship Java, on Saturday week, brought five hundred.

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The Rev. Mr. Cummins, will lecture next Sabbath, April 15th, 1855, at three o'clock.

NATH'L THURSTON.

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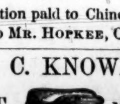
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边房便是

Cyril V. Grey

朱士纸礼吠師色办理官司
案件極之精通寫字楼在契
礼街葛𠮶樂行第一号房
即書信館下第二間便是

Hughes & Hunter

咲時並𠹌打承办唐人上税事
務極之精通忠厚寫字楼在
吵架免度街轉角拔打尼街
第七十六号是也

Chas. Baum

朱士哪歷年包办报税事務
甚是忠厚妥當寫字楼在
税館左側便是

Wm Reynolds

朱士喊林逺那常楼办税館
报税事極之精通工価亦宜
寫字楼在吵架免度街拔打
尼横街轉角便是

A.T. Parish & Co.

朱士花梨士号常有雜貨
伙食具各發客舖在咮利運
依街巴拉沙之角便是價
錢相宜 貴客光顧可也

F. Kuhl

朱士姑炉色楼印掃唐書
式舖在咲打街坐都本加
尓二横街之中或問李根便
知 貴客如有字式到印者
工価甚相宜也

J.W. Whaling & Co.

威淩号壽板店在吵架免
度街第一百七十一号在架呢
街角近由嗷哟帶来多樣
大小壽板鉛鉄骨箱發賣
併包拾骨骸寄往別處
洪色失悞工価相宜

Steamers Gov. Dana & Gem

在吵架免度有二火船往
咮利運由一只双烟通名氏
呢船主名噒吼吱又一只单
烟通名占船主名嗲鐔些
二船每朝七点鐘由二埠馬
头開行如有唐人搭客或
付貨者格外照顧并代安
放停當無悞者也

加利科尓亜火船公局本年
正月開行船日期規條列左
本公局火船往吵架免度
一号名鳥窩船主名西麽
每逢礼拜二四六日下午四
点鐘在化尼賀馬头開行

California Steam Navigation Company

一只名嘎地笠船主名濤
八每逢礼拜一三五日四点鐘
開行順埋边尓时地方多客
如往咮利運者搭本埠
公司大船至吵架免度飛
地结纸為憑过船便是
往士嘚嘜火船順埋嗎顛
尓士地方船名吁呢利也船
主名吁建連多逢礼拜
一三五日開行又只名咲尼
打船主名搭叻多逢礼拜
二四六日下午四点鐘開行
本公司火船在吵架免度
每逢礼拜二四六日十二点
鐘開行貨脚完交並後
起貨寫字樓在積唯街
坐振打尼並佛倫二横街
之中
本公局值理首人朱士千
拿尼正月初一日謹識

Six Queen City

又有一新火船名君薛地
船主名吧契礼在巴尸拂
馬头多逢礼拜二四六日
四点鐘開行往吵架免度
如搭往咮利運者至二埠
即过烟打拜孖士火船便

是由墩貨脚銀三元坐
山膝朱士枕文

Pacific Express Company

巴思拂公司包寄帶来往
書信凡 貴客有書信小
物件多项交本公司寄帯
者定必妥当速至決無失
悞本司係俱乃向来包帯
来往書札故必篤務此了
本公司館在孟甘麻尼併
和膝頓街西北角每日定
期包付信吵架免度並
多受埠

Brown & Co.

布啷係清糞厠之人向与
唐人清厠经已两載尓仍
仰望多 貴客照顧工
銀務必平於別人因其不
干涉督理街務之人更應
故免抽用於伊住咲打街都
本街下第三間便是

Samuel Adams

朱士三咲亞籾士開铺藥舖
生意在契礼街併都本横
街之角即在同當舖之
左側常有多国鮮明丸
藥發賣如有唐人到此
光顧者定以礼貌相接
即礼拜多礼拜与他取藥
施贈唐人他定然減価
甚平也

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一 三十六號 唐乙卯三月初五日刊

加利科尔亞省散沉思歌埠

耶蘇一千八百五十五年四月廿九日錄

本禮拜一有三枝桅船一隻名嚕加士由香港駛至七十五日抵埠內有唐人搭客約一百七十名運有白糖一千零二十五包茶二百三十五箱地蓆三百個皮草一箱乾菓二十九箱桔水糖五十桶鰡墨魚二十一箱楨四十四套絲髮四箱雲石檯一箱磁碟一箱油畫一箱洋烟五箱石二百一十条另有七百一十九件內不知何貨

是晚又有三枝半桅船一號由檀香山廿七日至埠有唐人搭客男女幼童共三十九名又唐人貨客二人船運有生羌四籮膊巾一箱茶耳十包魚翅一箱鹹猪肉九十二桶魚油四十大桶又十六小桶紙料十七包印字架一個桔水糖四十七小桶雜貨二十一包另有十一箱內不知何物

昨由香港到之船未有近日新文帶來故不敢妄錄耳

昨礼拜三日起至本礼拜三日止共有三枝桅夾舦船一十三只到本埠內一隻由英国来內四隻由波士頓来其八隻由呶呦来此船載運各色貨物俱皆齊備

聞在花旗呶呦併波士頓各処近日有夾舦船數十号俱是運貨来趂此埠諒不久該船次到本处各行貨物即不甚賤矣

自昨礼拜三日至本礼拜三日止共計入口花旗白糖四千六百五十三桶唐山白糖二千零二十五包洋烟二千二百八十八箱花旗米五千一桶南边花旗米一千四茶二千四百磅

加鉠喊新聞紙云前礼拜有一黨唐人往烟治埠至途中遇被呂宋人二名截住內一唐人被伊担落馬下搶去金砂二個唛嘀其唐人登即呼助後奔来伊鄉里甚衆即將該賊追至拿获帶去烟治埠交該地方官收解送加鉠威官衙審擬每人監禁二年此功全得来士唊之力矣

昨廿八晚在側呢街一福寮有一娼婦名桂蓮因与同寮一妓女相鬧彼該妓女呼有許多游党之人攬擾他家該桂蓮見勢之危難撈自吞烟膏而盡是絶其性救歸最惡

之流弊情害不惘

前加利科尔亞省議律官商礼拜曾經定議例法禁止賭博之事現又在商酌定規条欲禁止白鴿栗子及撒票各様斯時亦在商議欲給收陷泥淨地方一所与唐人耕種云現在院內有票呈遞律官意欲禁唐人私理会党昨礼拜又曾定一律禁止唐番游蕩走徙以靖地方云

昨廿四日收吗到火輪信船一隻帶来東省新文紙云俄羅斯国皇帝得一急症崩於乙卯年正月十五朝年方五十九歲其皇平生志氣軒昂才高識廣西土之王無有及者惟有殘暴之心常欲併吞別國累次攻打鄰國宣衆不敵英佛合兩土英國恐為伊借吞日前英佛二国兵即戰於街嘛晚現在俄羅斯敗於累々敗績近日又失去城池一座又聞伊太子繼位為皇帝云

前數日有一人名士頓同妻一人子四口由士得頓出至本埠入一歇店候昨礼拜二之火船開往吹吗因昨礼拜晚出外買物是夜未見回來致有一差錯云印在是晚見伊潘酥在一酒館該處意欲特將伊擄回該歇之處時適值該館內有群党喧嘩打鬧故未暇擄伊回歇所後尋覓竟不知去向其伊身上帶有艮三千元之間想亦被人所謀奪財陷命矣伊妻子現下分毫俱無且十分懸望也

昨礼拜二日有一火輪船由吹吗共有搭客四百餘名帶來本埠銀行計付之金砂銀兩約計一百三十七萬二千五百五十五元零自初一日起今共已四隻收吗火船三隻共帶去金砂銀兩約計二百七十三萬八千五百九十六元

貨物行情

貨物	價
唐山米 每磅	[illegible]
花旗米	[illegible]
唐山白糖	[illegible]
花旗白糖	[illegible]
烏龍茶	[illegible]
小種茶	[illegible]
色種茶	[illegible]
珠茶	[illegible]
火腿	[illegible]
洋燭	[illegible]
生油 每加倫	[illegible]
孖結烟 每箱	[illegible]

S. L. Jones & Co.

本士埠號夜冷館每礼拜一三五日常有新服火食各樣俱全開投本館亦代為買賣經紀包投夜冷如 貴客有貨出投者請為光顧可也夜冷館在敢打乃街第九十一号即在批治北近銀行石边便是

R. H. Vance.

本士湾时裝相影相本埠前日陳列玩器景緻各人俱說照之相極此較量惟本士湾時影照之相為第一照相房在沙蔑晚度街並孟甘麻乃街角樓上從孟甘麻乃街行去頭鋪側边梯上便是 貴客光顧可也

Chinese Mission House.

礼拜堂每逢礼拜日一点鐘又晚六点半鐘在此講解耶蘇聖書敬請 諸君來此同心敬拜上帝設救耶蘇救世之益是以厚望每礼拜二三五晚六点半鐘在樓下書館教讀番書学習番語如欲学習番話者在此雅叙又逢礼拜六日一点鐘有花旗医生在此看症施藥倘有恙者不拘內外症至此取藥調治分文不取也

The Oriental.

Vol. I. Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. No. 16.

REV. WILLIAM SPEER, EDITOR. SAN FRANCISCO, SATURDAY, APRIL 21, 1855. WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

SAN FRANCISCO:
SATURDAY MORNING, APRIL 21, 1855.

LETTER FROM SAMOA.

Samoa is the native name of the Navigators' Islands, which are one group of the wonderful and immense chain south of the equator, commencing with the Society Islands and terminating in the Indian Archipelago. This vast tract has long been considered the most enchanting in the world. Nothing can exceed the scenes of fertility and beauty that successively rise in a voyage through these tropical groups; which are like gardens of feathery palms, luscious fruits and gaudy flowers, hung on the white coral cliffs of the green sea.

—"Every prospect pleases,
And only man is vile."

By a gentlemen lately arrived from Samoa we have received a package of native books and tracts, a series of the semi-annual newspaper published by the mission of the London Society at their press at Leulumoega, on the Island of Upolu, and also a letter from the Rev. George Turner, who is one of the teachers in the mission Seminary at Malua. We give at present a portion of the letter of Mr. Turner, promising extracts from the "Samoan Reporter," and an account of the mission and its success, hereafter.

"I rejoice to hear of what you are doing for the Chinese who are flocking in such crowds to San Francisco. I trust you will have better health in California, and that you and yours may long be spared to carry on the important work which has been so energetically and so successfully commenced. God has called you to occupy a post as important—perhaps—as any you could have filled in China. I am hoping that you may find the Chinese in California under more favorable circumstances for listening attentively and thoughtfully to the Gospel than they possibly can be where all around are steeped in idolatry and heathenism of every kind. I hope, too, that many may yet return to the land of their fathers, richly laden with a knowledge of Him whom to know is better than all the treasures of all the mines of which earth can boast. Please continue to write to me, and favor me with reports of your progress in a cause which no Christian mind can contemplate but with thrilling interest.

I send you some numbers of our 'Reports.' We print a sheet occasionally, to answer the purpose of a letter to our friends; and from what I now send you will glean several particulars respecting the past and present history of our Mission, and the nature of our labors. I send you also some specimens of Scripture and other issues from our Union Press. Our printer is busy with the Old Testament Scriptures. Ist. Chronicles has just gone to press. All as far as that is printed, as are also the Psalms and the whole of the New Testament. Of the remaining books of the Old Testament nineteen are in manuscript, translated, revised and ready for the press.

Our Institution here gives my fellow tutors and myself much encouragement. We have forty young men under a course of four years' training for the work of the ministry in Samoa, or in some of our out-stations in the New Hebrides and New Caledonia groups. The most of them are married, and have their wives and families also on the premises and under instruction. We have also a class of forty youths, from 8 to 16 years of age, connected with the Institution. We have, likewise, a class of strangers from the New Hebrides and the Western Islands in the Pacific. They are picked up by our Missionary vessel, and after spending a few years with us, return accompanied by Teachers, and form a valuable introduction to an island. In that way we have got the door opened wide to Erumanga, where we lost our 'Williams;' and ere long I hope you will hear of our having European Missionaries there, in addition to the native teachers who are already on the field.

War still hinders our work in Samoa, but we have much cause for gratitude that the hindrance is not greater. We have a goodly number (as you will see from our last Reports,) firm on the side of peace. On the 17th and 18th of this month my missionary brethren and myself went in a body to the war forts again, to remonstrate. We were unusually well received by the very party that has been the main cause of all the strife, and have been assured that they will now adopt pacific measures and end the unhappy quarrel which has lasted for upwards of six years. May He who maketh wars to cease, soon grant us the blessings, and over all the world, for which we pray.

I remain, dear brother, yours affectionately in the Gospel of our common Lord,

Geo. Turner."

A Hindu Christian.—We sometimes meet with a pleasant surprise in the intercourse with strangers here from all parts of the world. A few days since we saw a man in the Hindu costume, on one of our wharves. His braided blue jacket, loose white pants, cap and earrings, were quite a contrast to our more severe raiment. It was an agreeable disappointment to find under this Asiatic and strange garb a Christian brother. He stated that he was a native of Madras in India, of Tamul birth. Some of our readers may have heard this tongue spoken by the Rev. Dr. Scudder and other American missionaries. "Verasammy," or, to drop his heathen name and take that given at baptism, "Samuel," has carried with him in his wanderings his New Testament and various devotional books, which he says he is in the habit of reading as he has leisure. He was baptized by the Rev. Mr. Carver some eight years ago. He read with ease a passage in the Tamul language which was shown him, and appears to be a man of intelligence. His mother, a sister, and three brothers, have also become Christians. It is his expectation to turn his face again towards the East during the coming week. There are a number of natives of India among the more permanent residents of San Francisco. Several of them are Mohomedans, some Jews, others still idolaters. There seems indeed to be scarce a shade of superstitious or foolish belief that may not be found represented in this heterogeneous population.

The Oriental as a Missionary Paper.—We give place with much pleasure to the following recommendation of our brethren of the Presbytery of California, adopted at a recent session in San Francisco. We have laid down our course; its end is the conversion of the Chinese in California to the Lord Jesus Christ. Whatever steeds we may attach to our chariot the lines will be held united and firm, and we pray for light and help to keep the road. It is a great work, and must in God's time be successful; though it be when these hands and lips are nerveless in the dust. Our brethren of the Pacific, the Pacific Recorder, the Christian Advocate, the Temperance Journal, have their fields, which are distinct from, though parallel with our's, more than that, converging to the same great end. May our common Master aid all our labors and prayers and crown them with His blessing and reward:—

Resolved: That the religious interests of the Chinese population of California, and the need and desire for information relative to them and to the lands of the East, make it important to maintain the "Oriental," a newspaper published at the Chinese Mission House, in San Francisco, and devoted to the dissemination of information relative to Christian Missions and the Eastern Hemisphere, and to the religious and general improvement of the Chinese; and this Presbytery therefore recommend this paper to their members for their support and encouragement, and commend its objects to their sympathy and prayers.

Appeal of the People of a Chinese Town for Missionaries.—The following letter is one of the most interesting and affecting we have ever read, considering all its circumstances. It comes from the people of Peh-chui-ia, a town near Amoy. We spoke a few weeks since of the revival that had commenced there under the preaching of that eminent christian, the Rev. W. C. Burns, the friend of McCheyne, formerly of Dundee, Scotland. Mr. Talmage, an American missionary, writes of them—"We have been especially interested in their lively faith, their praying spirit, their earnestness in the study of the Holy Scriptures, and, as a consequence of this their joy in the Holy Ghost. * * We feel it good for our own souls to be among them. "He says of their letter to the American Board, or the "Public Society," as they call it, "they tell us that every sentence has been prayed over. According to their statement, they would write a sentence and then pray again." We will only add that the town in which this revival has commenced, and from which these brethren call for help, is one of some five or six thousand inhabitants, situated in a lovely valley, on the shores of the Chang-chui River, and about twenty miles south west of the City of Amoy. May the drops become a flood.

Appeal by the People of a Chinese Town for Missionaries.—By the mercy and grace of God, called to be little children of the Savior Jesus, we send this letter to the Public Society, desiring that God our Father, and the Lord Jesus Christ, may bestow grace and peace all on the saints connected with the Public Society.

We desire you to know the boundless grace and favor of God towards us, and in behalf of us, little children, heartily to thank God because that the announcement of God's grace has been conveyed by your nation to our nation, and to our province, even to Amoy, and to our market town, Peh-chui-ia. We desire the Public Society to be thoroughly informed, so that they may very heartily thank God and the Lord Jesus Christ; for we at Peh-chui-ia originally dwelt in the region of death and gloomy darkness, a place under the curse of God, and were exposed to God's righteous punishment. But, many thanks to God's compassion and mercy! the Holy Spirit influenced the pastors of your nation to send holy brethren. [Amoy native Christians,] in company with the English pastor, the teacher, Wm C. Burns, unto our market town, to unfold the holy announcement of grace, and preach the gospel. Many thanks to God, whose grace called several brethren, by day and by night, to listen to the preaching of the gospel, for the space of four months. Many thanks to the Holy Spirit, who opened our darkened hearts, and led us unto the Savior Jesus, whose precious blood delivers from sin. By the grace of God five persons were received into the church and baptized. Again, two months afterwards four persons were received into the church and baptized. There are still some ten persons and more from different qnarters, not yet baptized, who have been operated on, so that they listen to the preaching with gladness of heart.

By the will of God the English pastor has been called to return to his own nation. Our place is distant from Amoy by water several tens of miles, so that it is difficult to come and go. The two pastors of your nation at Amoy have not a monent to spare from laboı; for the holy brethren [native converts] there are many, and it is difficult for them to leave home.

We, the brethren of the church at our market town, with united heart pray, earnestly beseeching God again graciously to compassionate us, and send a pastor from the Public Society of your nation, that he may quickly come, and instruct us plainly in the gospel.

It is to be deplored—the brethren having heard the teacher William Burns preach the word a few months, their spiritual nature only just born again, not yet having obtained firmness in the faith—that just at this time, in the seventh month, the pastor should be separated from us. It is like the mother's milk failing her child. The Word to us, who are little children, is like milk. Day and night our tears flow; and with united heart we pray, earnestly beseeching God graciously to grant that of the disciples of the Lord Jesus a pastor hastily come, and preach to us the gospel, this food of grace with its savoriness of grace, in order to nourish and strengthen the faith of us, little children.

Moreover, we pray God to influence the saints of your nation that they may always keep us, little children, in remembrance. Therefore, on the 28th day of the 7th month, [August 21, 1854,) the brethren with united heart have prayed, earnestly beseeching God that this our general letter may be conveyed to the great Public Society, that you may certainly know these our affairs, and pray God, in behalf of us, that this our request may be granted. Please give our salutation to the brethren.

Signed by the disciples of Jesus at Peh-chui-ia, Kong-biau, Tek-iam, Tek-lian, U-ju, Si-bu, Jit-som, Ki-an, Lam-san, Kim-koa.

Presented to the Public Society, that all the disciples may read it.

Dying Sorrows.—It was the remark of a celebrated London physician, who enjoyed the most lucrative practice, that he had witnessed such harrowing scenes at the deathbeds of the aristocracy, that he shrunk with instinctive dread when called upon to visit persons of this class in their sickness. The fashionable follies and dissipations in which such persons generally spend their days, leave no room for serious religious reflection, until the stern messenger, death, surprises them, and awakens them too late.

Much like the following has been left on record, and infinitely more of the same kind has been left unrecorded.

"O!" cried the Duke of Buckingham, as he was closing a life devoted to folly and sin, "what a prodigal I have been of the most valuable of all possessions, time! I have squandered it away with the persuasion that it was lasting; and now, when a few days would be worth a hecatomb of worlds, I cannot flatter myself with the prospect of half a dozen hours."

Lord Chesterfield, though sceptic, and devoted to a life of pleasure, was compelled to say near the close of his days, "When I reflect upon what I have heard, and what I have done myself, I can hardly persuade myself that all the frivolous hurry and bustle and pleasure of the world are a reality; but they seem to have been the dreams of restless nights."

"Good God!" exclaimed a dying nobleman, "how have I employed myself! In what delirium has my life been passed! What have I been doing while the sun in its race and the stars in their courses have lent their beams, perhaps to light me to perdition!"

The Doors of the East Opened.—There is something wonderful in the fact that the two great isthmuses are being simultaneously bridged by railroads. It is one of the great indications of Providence, with regard to the future, that every one must behold with wonder; and harmonizes with the general progress of events occuring in Asia, in Europe, and on this continent. The railroad at Suez may be divided into two parts, that on the East and on the West of the Nile. The latter portion is now announced almost ready for travel. It extends from Alexandria to Cairo; a distance of a hundred thirty miles, and is now complete with the exception of the three bridges on the two branches of the Nile, and on the Delta canal. The communication between the two towns may be kept up by the line of Railroad by crossing the river in boats, but it will not be thrown open for traffic and passengers until after the bridges are completed—five or six months hence.

Chinese wanted in Carson Valley.—We are requested by a correspondent to let it be known that the Chinese will find good mining in Carson Valley, especially at the new mines opened on the East Fork of the Carson River, where from four to eight dollars a day have been made during the fall and winter. The inhabitants of the valley are anxious to have the mines more extensively opened, and last fall met and resolved that no tax should be laid upon foreigners. The best route is by the Johnson Cut-off, which is about sixty miles from Placerville. They can pass over there comfortably by the first of May. The writer adds that he is satisfied the Chinese can do much better in Carson Valley than they are allowed to do in California, and that they can labor there without molestation. He has had considerable knowledge of them, likes them as a quiet, peaceable, and industrious people, and recommends them to come over to Carson and give the country a trial.

Act granting Tule Lands to Chinese.—Notice is given in our newspapers of the introduction of a bill in the legisture to make grants of Tule lands to the Chinese for the purpose of drawing them into the cultivation of rice, sugar, &c. We observe this move with great satisfaction. The value of these lands to the State is small, yet, being unused to hold lands in their own right, it will seem of importance to the Chinese. They will feel encouraged by the exhibition of good-will, and readiness to allow them to give as well as receive benefits, on the part of our legislature. It is certainly the part of wisdom to aim to employ their labor and skill in some manner beneficial to us, rather than hoot them from our country, or vilify and degrade them. We hail this measure as the earnest of a more liberal, judicious and advantageous state of things in connection with the Chinese in California.

Chinese Suicides.—We are occasionally informed of suicides by Chinese men and women who are harassed by misfortunes, or rendered miserable by the persecutions of their countrymen. A girl in Jackson street, of about eighteen years of age, destroyed herself last week. Some have imputed the act to terror caused by the threats against her life by men connected with a secret society; the matter having grown out of a quarrel with another female. We trust that if there be no law that will punish these miscreats who keep their own people in terror, one will be passed reaching their case; distinguishing them however from the "companies," or Chinese Turn-Verein.

Interesting Letter.—"My dear friend: —I hope you will be greatly encouraged in the good work in which you have engaged, within please find five dollars for one years subscrition to the Oriental. I will get what subscribers I can. Yours faithfully."

Solemnity in the Pulpit.—Teaching is not a flow of words, or the draining of an hour glass. God will not accept the offals of other professions. Gaudery is a pitiful and mean thing. A substantial beauty, as it comes out of the hand of Nature, needs neither paint nor putty. Thus it is with the most necessary and important truths. To adorn and clothe them is to cover them, and to obscure them. The eternal salvation and damnation of souls are not things to be treated with jests and witticisms, and he who thinks to furnish himself out of plays and romances with language for the pulpit, shows himself much fitter to act a part in the revels, than to have a cure of souls.—*Robert South.*

Exchanges.—Please send papers always through the Post Office, not by Express.

The Ottoman Empire contains, of members of the Greek church 6,000,000; Armenians, 2,325,000; 75 Catholic Armenians; and 800,000 Latin; Jews, 150,000.

The Trade in Circassian Slaves has been interdicted by the Sultan of Turkey.

Romanist Missions in the U. S.—The Rom. Cath. Almanac for 1855 reports in this country 698 missionary stations, 28 colleges, 117 female academies, and 37 theological seminaries, which (including those who are studying abroad,) are training up to the priesthood nearly 700 young men. Surely this benighted country must bow before the Pope.

The God of battles.—By the English Government, Wednesday, the 21st of March, has been appointed as a National Fast for the success of the war.

A Methodist German Missionary.—Rev. Augustus Kellner, has been recently appointed, and will come out to California this month, to minister to the great number of his countrymen who are residing in and about San Franciscio.

The Five Great Navies.—The following is the number of vessels comprising the first five important navies of the world, with their weight of metal: English, 667 vessels, 18, 330 guns; French, 328 vessels, 7,134 guns; Russia, 170 vessels, 5,896 guns; Dutch, 102 vessels, 2,318 guns; United States, 60 vessels, 1,039 guns. Force of France, United States, Russia and Holland, combined, 660 vessels, 15, 307 guns.

In favour of England, 7 vessels, 1,933 guns.

Suicide of a Chinese Girl.—A Chinese girl aged about eighteen years, committed suicide last week at a house on Jackson street, by swallowing a quantity of opium. On the day previous, the deceased arrived in this city from the interior, and was entirely destitute of the means of subsistence.

An Imperial Barnum.—The London *Times* says that Chevalier Wikoff was employed by the Emperor Nicholas to write pro-Russian particles in the New York *Herald*.

Paris Foundling Hospital.—Seven thousand children are every year brought into the celebrated foundling hospital at Paris, yet not two hundred of these are alive at the end of ten years.

Sunday settling.—"I never go to church," said a country tradesman to his parish clergyman, "I always spend Sunday in settling accounts." The minister replied, "You will find, sir, that the day of judgemnt will be spent in the same manner."

Census Returns.—There are 36,000 churches, and but 27,000 clergymen. The number of lawyers is 24,000. The largest exclusive class of persons is that of the farmers, numbering nearly 2,500,000. The number of scholars who attend public schools is 3,854,000; and of those who attend private schools 263,000. The number of teachers in the former is 92,000; and the latter 12,260. The total number of persons in the United States, over twenty years of age, who can not read and write is over a million. Of those 200,000 are foreigners.

Education in Missouri.—The abstract of the annual report of the superintendant of common schools shows that within the sixty-five counties included in his report there are about 200,000 children between five and twenty years of age; of this number 67,000 were taught within the past year, at an aggregate cost of $240,000; the average number, however, attending school the whole time being only 20,000. In St. Louis county particularly the whole number taught the past year was 8,500, but the average attendance during the whole term was only 965.

The Emperor of France and Archbishop Hughes agree in religion and politics:—

The London Christian *Times* says that the Emperor of France has replied to the memorial addressed to him on behalf of the persecuted Protestant Churches. The answer is said to be not altogether satisfactory, since, while proposing virtually to grant the prayer of the petitioners, his assent is clogged by conditions by which it may be impaired, or rendered nugatory, at the discretion of local and subordinate authorities. The emperor recognises the right of liberty of conscience, but not that of liberty of worship!

Sugar cane.—The culture of sugar cane is to be commenced by Mr. E. Covington, who has recently imported 500 stalks of cane from New Orleans.

Consul for Canton, China.—Oliver H. Perry, of New York, has been appointed to be consul of the United States for the port of Canton, in China.

Sow your seed now.—Bishop Watson says Planters of trees ought to encourage themselves by considering all future time as present, indeed, such consideration would be a useful principle to all men in their conduct of life, as it respects this world and the next.

Oriental Mode of Baptism.—According to Rev. Mr. Riggs, a missionary of the American Board in Turkey, the mode of baptism practised by the Oriental Churches is a partial, not a total immersion, three times repeated, and accompanied with a thrice-performed affusion. The Armenian clergy base their practice of baptism by affusion on the fact, received among the traditions of their Church, that the Saviour was thus baptized. In all their pictures of the scene of his baptism, Christ is exhibited as standing in the Jordan, and the Baptist as pouring water from his hand upon his head.

Singular habit of lamprey eel.—At the last meeting of the California Academy of Nat. Sciences, Dr. Ayres presented and described a new species of lamprey eel, which is the closest representative we have of the *Petromyzon Americanus* of the East. These fishes have no bones to represent the skeleton; consequently they belong to the lowest class of fishes. They live in the sea, and run up rivers to spawn. There is a peculiarity in their habits which is yet unexplained. They will build up conical heaps of stones in the river bed more than two feet high, and as much in diameter, by picking them up with the mouth and dropping them in one place. This is done during the spawning season. Dr. A. named this species the *P. ciliatus,* on account of its lips being covered with ellis.

Sufferings of the Rich and of Scholars in Canton.—An instance of the distress brought upon these classes by the present warfare occured lately at Wai-hai, a wealthy village in Sin-hwui district, occupied chiefly by a family of the surname of Chin, some of whom were reported to be worth millions of taels, and could therefore afford to retain a large force for the protection of their town. It would appear that though the Braves for the time respected their master's property, they had no hesitation in appropriating whatever they could lay hands on in the surrounding country, and when the Chins reproved them for so doing, they invited the Triads to attack the village, deserted their posts, and joined in the work of pillage, by which a rich booty was secured, including upwards of a million and a half of sycee. One of the Chin family resident in the village is famed as a patron of literature, having lately expended $60,000 in preparing a revised edition of a large historical work in 300 volumes, the blocks of which were approaching completion when they were destroyed by the Triads at Shun-teh. This man arrived a few days ago at Canton in a state of destitution.

THE BLIND CHINESE CHILDREN.—When Dr. Gutzlaff, the Prussian missionary, was living at Macao, just previous to the Opium War, his wife took in hand a school for female Chinese children. She found many poor, and a large number blind. In the hope of reaching the melancholy case of the latter she made a voyage to the United States and England, and carried with her several blind girls. These were placed in Asylums for the Blind. It was expected that they would thus become qualified to act as teachers and missionary assistants among their unhappy class. Two or three of them are still in the United States. One is residing with a charitable lady at Newark, New Jersey, and one, we believe, at the Asylum in Philadelphia.—Some of our readers—no doubt—have seen them. The tale in our columns to-day relates to the happy change in the heart, and peaceful death, of one of the same little company, who was left by Mrs. Gutzlaff in England.—A sketch of Lucy's companion, Mary, was published a few weeks ago. What the Gospel did for these children, it may do for every one of their race. As we read these narratives we must confess, "Out of the mouth of babes and sucklings Thou hast perfected praise."

LUCY GUTZLAFF.

Those who read the account in one of the late numbers of this paper of little Mary Gutzlaff, one of the two children who were brought from China to England in 1839, will no doubt feel anxious to know what became of Lucy, when she was left in a strange land without her dear companion.

They were not separated long, and are now, we may confidently trust, united for ever in that far better country, whose inhabitants] no longer know any thing of the words *stranger* and *foreigner*.

Little Lucy also had been most cruelly deprived of sight, and otherwise grievously mutilated, in her own country, in order, as was supposed, that she might the better excite compassion as a beggar. There was much reason to suppose that she had been stolen from her own parents, as she appeared not to have been always accustomed to the life of misery from which she and Mary were rescued by the good missionary and his wife, Mr. and Mrs. Gutzlaff. By these kind friends they were most carefully trained and instructed for two or three years, and could by the end of that time read and speak English very fluently and correctly. A sort of printing has been invented for the blind in which the letters are not marked with ink, but are stamped or raised on the surface of the paper; and, as the fingers of the blind are generally gifted with great delicacy of touch, they can soon learn to find out what is on the paper, by gently passing their hands over the words. Of course the letters are large, and therefore the books are very cumbersome, so there are not many to be found in these raised impressions; but the book of most importance, the only one necessary to the blind as well as to the seeing—the Holy Bible, is amongst the number; and in this, those who are shut out from the light of the sun, and the beauty of the visible creation, may read the words of life, acknowledge the influence of the Sun of righteousness, and adore the goodness of Him who has prepared for them that love him good things which eye hath not seen.

Mary and Lucy Gutzlaff arrived in England in the summer of 1839, under the care of an excellent woman, the servant of the captain of the ship in which they sailed, who had kindly permitted them to share with his own children her watchful attention during the voyage. In order that they might not forget what they had learned of history and geography, the nurse was desired to take them on deck every fine day, and request the officers and gentlemen-passengers to question them. They had also learned to sing hymns very pleasingly.

The elder child Mary was of a laughing happy disposition and so pleased with her reception in England, that she obtained the title of "the Merry Chinese Maiden." Lucy, the youngest, was of an entirely different temperament, more quiet and reflecting, and though not quite so attractive at first sight as Mary, she was quite as amiable. Naturally she had a very bad temper, and none but those who knew her intimately can form an idea of the pains she took to subdue it. Her efforts were made in vain for a long time. One day, after having been very naughty, she burst into tears, and said, "O, I never shall get rid of my sinful temper! every one loves Mary. I wish I was as good-tempered as she is." The dear child was encouraged to persevere, and to pray more earnestly for help.

She laid her little head on her friend's shoulder, and sobbed most piteously, and in a few minutes said, "Will you pray for me? indeed I do wish to be a good child." Once when staying with the friend at whose house they generally passed the holidays, one of the children said, "We have been on a visit since we were here last, to a lady at——, but we do not want to go there again." Being asked, "Why not? were you not kindly treated?" she replied, "O yes, every one was very kind, but when we had our dinner they had their lunch, and they did not say grace." On its being suggested that perhaps they would have said grace if it had been their dinner, the child thought for a moment, and then said with much energy, "But did'nt God give them their lunch as well as their dinner? We ought to thank him for every thing he gives us."

In the spring of 1842, poor Lucy was called upon to endure a very severe trial. Her dear little companion Mary, to whom she was most tenderly attached, was taken from her. Many were the tears the little mourner shed, and many were the inquiries she made as to dear Mary's state in another world. Soon after she went to stay with a kind friend, at Hackney, when she was seized with a severe illness, and it was thought necessary for her to remain where she was for many weeks, during which time she was nursed with so much care and indulgence, that she never ceased to speak of it with gratitude. As soon as she could comfortably bear the ride, she was removed to her usual home. In a few weeks, when she had regained sufficient strength for the journey, she was taken into Sussex, where some kind christian friends drove her along the coast, staying a few days at one house, and a few days at another. This succession of changes had the most beneficial effect, and after some weeks she returned, looking better than she had ever done in England. She came back laden with presents, and she was very desirous of returning to school, that she might have the gratification of showing them to Miss T., the matron, who had always treated her with the utmost kindnes. This improvement, however, in little Lucy's health was but of short duration, for as winter approached she again declined, and soon after Christmas had a serious attack, which confined her to her bed for a fortnight, and she continued in a very delicate state through the winter.

The following remarks will give some idea of the state of her mind at this time. Once, speaking of her schoolfellows, she said, "When I came to England, I thought all children would love Jesus, and I was so surprised when I heard them say naughty words. Sometimes I used to tell them about their Saviour, but many of them laughed at me, and ridiculed religion, and now I know that it is only when Jesus gives them a new heart that children love him." At another time she said, "I am so fond of reading the Scriptures, that I think I should like to read all day long, but my fingers so soon get tired now." To a dear little girl, who used to read to her frequently, and who loved her very much, but who was troubled with a bad temper, she said—"Dear S., you should pray to God to help you to conquer it. I had a naughty temper once, but I prayed to God very often about it, and now you know it is much better."

To a lady who slept with her at this time, she said, "How I love to hear you talk about Jesus! I feel as if I could lie awake all night; but if you were to talk of anything else I should soon get sleepy." In the spring, the family with whom she resided removed to a house with a large garden, which was so sheltered from the north-east wind, that the little invalid could be taken out for air in the fine weather, whenever she felt inclined. This she enjoyed exceedingly, for although she could not see the beauties of nature around her, she could smell and feel the flowers and shrubs. For some time she revived considerably; she appeared to be daily gaining strength, and her friends were thinking that it might soon be desirable to send her again to the southern coast, from her visit to which she had in the preceeding year derived so much benefit; but He who watches over the orphan and stranger, had appointed otherwise, and mercifully permitted that in her last illness she should be surrounded by those to whom she was most attached, and who would have been truly unhappy had it come on her at a distance from them. From the commencement of the attack there was scarcely any expectation of her recovery, and it was thought right to inform her by degrees of the doctor's opinion. It was some little time before she could give up the hope of again enjoying the garden, and the society of her young companions.

One afternoon she said to one of them, "Dear M., I have been praying very earnestly that God would make me think less about this world, and more about heaven, where I hope I shall soon be with dear Jesus."

Another time she said to the same young lady, "Dear M., will you talk to dear little S. about heaven? I have often talked to her, and I have prayed for her many times." Her nights now became so distressingly restless, that her friends found it necessary to relieve each other alternately. One morning Lucy said, "Dear Miss L., I am so sorry I have disturbed you so many times to night." And to the friend she loved best, she more than once said, "O, don't you stay with me to night; you will be so tired, I am so heavy to lift now."

One evening her friend, observed that she was much exhausted, and inclined to sleep, at the usual hour of prayer, said to her, "I think, dear Lucy, you are too sleepy to listen to me now; I will come up to you again;" upon which the dear child replied, with much warmth, "O no! I am never too sleepy to listen to you, and you need not be shorter than usual. I am sure I can keep awake. O! I do love to pray to Jesus. I shall soon see Him, and then I shall never be sleepy." Speaking of Mr. H., her kind physician, she said, "How very often he comes, and how very kind he is, I wish I could thank him for his kindness. I thought this morning I would try to do so, but when he came, I could not get the words out." On hearing his footsteps the next day, she said, "Now I will try;" but on his departure added, "how silly I am; I am sure I do feel that he is very, very kind, and yet I cannot thank him for it." Early the next morning she pressed her friend's hand with much affection, and said, "I am afraid you will be ill; I wish I could lie still, but I have heard the clock strike every hour; what a long night it must be to you!" When reminded that there would not be any restless nights in heaven, she answered, "Oh no! and I shall have dear Jesus with me there."

Throughout the following day she was extremely restless, but, at intervals of comparative ease, made many remarks respecting her country people, and expressed many wishes that the missionaries would take great pains to make them love Jesus.

The next day the symptoms of approaching death came rapidly on, and she suffered very much. On its being said, "you will not have to suffer long, dear child; you will soon be at rest, and see dear Mary, and be for ever with your Saviour;" she replied quickly, "O yes, and I hope I shall soon see you, and all of you!" From this time Lucy spoke very little. The next morning at five o'clock, in a tone of mingled affection and surprise, she suddenly called to her friend, and pressed her hand with more firmness than it was thought possible for her poor little emaciated fingers to show; but vain was the wish to know the feelings which had excited this sudden emotion; the power of speech was gone. She continued quite sensible during the day, and several times, when asked if she was happy, answered by a gentle pressure of the hand. About midnight the breathing became short and difficult, and a few minutes after, on the morning of the 8th of July, 1843, the dear little sufferer was released.

WATCHING.

What a beautiful and perfect picture of a Burman evening is contained in the following verses, by the lamented Mrs. Emily C. Judson. The reader sits with the wife of the missionary, worn out with long watching, bathing occasionally the languid temples of the dying man; surrounded with strange forms and sight; hearing the various uncivilized sounds that the sultry air bears from the heets and temples of the city into the open and dim window; disturbed by the silent shadows from distant lights, or by the chirp of the lizard, or by the heavy sigh of the invalid. You see the pale face of the wife, the mother, the missionary instructress; the dropping tear; the lip moving in inaudible prayer to their Father who even amid such a scene is present; or the start from the pain in the lung which admonishes the dear watcher that her days also are numbered, and that soon she will be in that place where there shall be no heat, nor twilight, nor sickness, nor burthens to the soul. How vividly will this most touching sketch bring up to the minds of some scenes by sick bedsides, or their own sufferings, in somewhat similar circumstances, upon some tropical shore in the far lands of the East.

Sleep, love, sleep!
The dusty day is done.
Lo! from afar the fresh'ning breezes sweep
Wide over groves of balm,
Down from the towering palm,
In all the open casements cooling run;
And round thy lowly bed,
Thy bed of pain,
Bathing thy patient head,
Like grateful showers of rain,
They come;
While the white curtains, waving to and fro,
Fan the sick air;
And, pitying, the shadows come and go,
With gentle human care,
Compasionate and dumb.

The dusty day is done,
The night begun;
While prayerful watch I keep,
Sleep, love, sleep!
Is there no magic in the touch
Of fingers that dost love so much?
Fain would they scatter poppies o'er thee now,
Or, with a soft caress,
The tremulous lip its own nepenthe press
Upon the wearied lid and aching brow,
While prayerful watch I keep,
Sleep, love, sleep!

On the pagoda spire
The bells are swinging,
Their little golden circles in a flutter
With tales the wooing winds have dared to utter,
'Till all are ringing
As if a choir
Of golden-nested birds in heaven were singing;
And with a lulling sound
The music floats around,
And drops like balm into the drowsy ear,
Commingling with the hum
Of the sepoy's distant drum,
And lazy beetle ever droning near;
Sounds these of deepest silence born,
Like night made visible by morn—
So silent, that I sometimes start,
To hear the the throbbing of my heart,
And watch with shivering sense of pain,
To see thy pale lids lift again.

The lizard with his mouse-like eyes,
Peeps from the mortice in surprise
At such strange quiet after days's harsh din;
Then ventures boldly out,
And looks about,
And with his hollow feet
Treads his small evening beat,
Darting upon his prey
In such a trickey, winsome sort of way,
His delicate marauding seems no sin
And still the curtains swing,
But noiselessly;
The bells a melancholy murmer ring,
As tears were in the sky;
More heavily the shadows fall,
Like the black foldings of a pall,
Where juts the rough beam from the wall;
The candles flare
With fresher gusts of air;
The beetle's drone
Turns to a dirge-like, solitary moan;
Night deepens, and I sit, in cheerless doubt,
alone.

TEA SEED.—We are informed that a Chinese merchant of this city expects soon two or three hundred pounds of this seed, which will be offered for sale. The experiment of planting tea is being prosecuted in Ohio. The Dunkirk *Journal* says, that a gentleman recently passed through that village, *en route* for Cincinnati, with some twelve Chinese tea culturists, for the purpose of testing the practibility of growing tea in the vicinity of Cincinnati.

TAHITI COMPARED WITH THE SANDWICH ISLANDS.—An intelligent visitor to the Society Islands gives, in the New York Courier, a sad account of the result of French influence at Tahiti; and makes a comparison of their condition with that of the Sandwich group. We make the following extract from his letter.

"No boats ply in the harbor. Nothing but the spontaneous fruits of the Island are sold by the natives. All the wild beef and pork, with which the Island once abounded, has been killed and salted for the use of the French fleet on this station, and no fowls or vegetables are now raised by the natives.—Fresh beef and pork sell at 28 cts. per pound, and are almost wholly imported from California or the Sandwich Islands. No foreign Protestant missionaries are allowed without a commission from the Government, and no books can be distributed unless they have first passed the examination of the French Governor. On this Island there is but one foreign missionary, and he is only allowed to preach to the resident foreigners. Nevertheless, the seed sown before the French rule has sprung up, and there are many native missionaries and much good is done by them. As yet the Roman Catholic mission has not been very prosperous, although it is afforded every protection by government, on account of the inveterate hatred entertained for every thing French by the natives.

What a contrast does this afford to the Hawaiian Islands! The one is an instance of civilization promulgated at the point of the bayonet; the other, by the peaceful labors of missionaries. The latter were rescued from barbarism by the Americans, the former by the French. It affords a good test of the comparative merits of the two systems—the church and the school-house, military glory and the thirst for empire."

DECLINATION.—John R. Brodhead (of New York, not Pennsylvania, as was stated,) declines the Consulship to Simoda, Japan.

AUSTRALIAN ABORIGINES.—While nothing has been done by any Protestant church for the poor, wretched aborigines of California, it is with pleasure we have observed that the Moravians have been carrying on a mission among the corresponding race in the English gold fields. The last "Circular Letter of the Synod Committee" of the United Brethren makes the following statement relative to the work.

"The missionary work among the natives in the neighborhood of Lake Boga continues to be very slow in its progress. What has caused the most anxiety of late is the conduct of some of the white settlers, who have endeavored to deter the natives from holding intercourse with our brethren, by spreading calumnious reports of all kinds, which for a season caused the poor, simple heathen to manifest great shyness towards them. The Divine help and guidance which our missionaries sought meanwhile, has been afforded them. According to the latest accounts they were frequently visited by the natives, and the desired friendly relation between them was restored. Altogether, the position of our fellow-servants has become very critical, through the great influx of Europeans, occasioned by the discovery of the gold-fields.—Were the result of this influx to be the withdrawal of the aborigines to yet remoter districts, our brethren would be prepared to follow them. But, as the poor people, though gradually diminishing in numbers through disease, continue to remain in their neighborhood, our brethren have determined to abide at their post, and patiently and prayerfully to await the help of the Lord."

POPERY AND CRIME.—The Rev. M. H. Seymour, has recently brought before the public some statistical facts connected with the crime of murder, in several of the European countries, well deserving the attention of thoughtful men:

The following is the result of Mr. Seymour's inquiries, and his information is derived from the most authentic sources. Dividing the population by the number of murders annually, there will be in England 4 murders to every million of inhabitants, Ireland 19, Belgium 18, France 31, Austria 36, Bavaria 30, Sardinia 20, Lombardy 45, Tuscany 42, Sicily 90, Papal States 100, Naples 200.

These are startling facts! And yet, with such facts as these and others before them, many persons are still blind to the real character and tendency of Romanism.—*Liverpool Courier.*

ATTACKS ON CHINESE.—This week a party of Chinese were going along the road near Angels, when two Mexicans came upon them and attacked them, pulling one off his horse and robbing him of two ounces of gold dust. An alarm was instantly given, a crowd of Chinese rushed immediately to the rescue, and by their combined efforts the Mexican was taken into Angels, committed by Justice Tuffs, brought here, tried before the Court of Sessions, found guilty and sentenced to two years imprisonment in the State Prison. This result was mainly attributable to the exertions of George E. Young, Esq., of Angels.—*Calaveras Chronicle.*

ANOTHER JOAQUIN CAPTURED.—We see it going the rounds that another Joaquin is in Amador County, "committing terrible depredations among the Chinese camps." This is the individual captured last week by Sheriff Clark, of Calaveras. He had boasted that no officer could take him, yet he was arrested in the midst of his crowd, without a shot being fired, although several of his gang drew their pistols and were ready for the fight; but they came to the conclusion to listen to the voice of prudence.—*Calaveras Chronicle.*

BAPTIST CHINESE CHURCH.—The first Baptist Church organized in China was the Tie Chu Church at Hong Kong, by the Rev. Dr. Dean, in 1843. It originally consisted of three members, converted Chinese, two of whom were the first Christian converts on that Island.

CHINAMAN DROWNED.—Ah Tu, a Chinaman, was drowned on Thursday evening, by the upsetting of a skiff off Benicia Point.—*Sac. Union.*

The Oriental.

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Prayer Meeting, on Wednesday evening, at 6½ o'clock.
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Dispensary for the Sick, Wednesdays and Saturdays, at 1 P. M. Medical attendants, Drs. H. P. Coon and W. O. Ayres.
Chinese Tracts and Scriptures distributed gratis.

ENGLISH SERVICE.
Monthly Concert for Prayer and Missionary Address, on the first Monday of each month, at 3 o'clock, P. M., which all friends of the Missionary cause are invited to attend.

THE ROOMS OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION, over the Post Office, are open every day and evening. Strangers and others are invited to visit our Library and Reading Rooms, which are Free. Ladies will be especially welcome on Thursdays. H. L. LEFFINGWELL, Librarian.

WILLIAM G. BADGER,
IMPORTER AND COMMISSION MERCHANT
Wholesale Dealer in
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GENERAL HARRISON BLOCK, BATTERY STREET,
Between Clay and Merchant, 3rd door from Clay,
SAN FRANCISCO.

W. O. AYRES, M. D.,
No. 230 Washington street, opposite Pike,
SAN FRANCISCO.

$600 REWARD.

THE YEUNG WO COMPANY offer the above reward for any information that will lead to the detection and punishment of the murderers of Ching A-wai, a native of the village of Li-kai Chung, in the district of Heung shan. He went out to his work on March 6th, and was not heard of again till his body was found on Sunday last, under circumstances which lead to the fear that he suffered violence. He was about 20 years of age and dressed in American clothes. Any one possessed of information upon this subject will please call and make a statement of it at the office of the Company on Telegraph Hill, between Union and Filbert Streets, on the first lane West of Kearny, or to Tong Achick Sacramento Street.
Dated, San Francisco, March 18th, 1855

C. V. GILLESPIE,
SEARCHER OF RECORDS,
AND
EXAMINER OF TITLE DEEDS,
With seven years practice in the Puebla, City and County of San Francisco.
No. 76 Montgomery Block, and Hall of Records.

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COMMISSION MERCHANTS
No. 94 BATTERY STREET,
Corner of Clay Street, ... SAN FRANCISCO.
H. CHANNING BEALS.

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AND COMMISSION MERCHANTS,
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WAREHOUSE at Flint's Wharf, foot of Battery Street,
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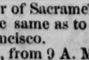
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威炉士花嗚公司包寄来往書札金砂会单銀行在孟甘麻𠃎街口加利科尔亞街東北角本行並找換金砂收貯銀両貴客光顧可也

Drexel Sather & Church

得曬沙咲打啤治銀行在孟甘麻𠃎街口金嗚吵街轉角找換金砂便錢極高本行並收貯銀両貴客光顧可也

Pacific Loan & Security Bank

巴思佛坐揭銀行在孖毡街第九十八号備有銀両到貯者每百元每月計四息銀一元半如五元以上者方可收貯給回契紙或本省本府本城紅契或合衆国總局執照為按本行亦有銀両出放但欵充顧者按質可也司事嗎吔活㗎鑮二人

J.W. Tucker

未士淂架常有金鏢鑽石戒指金銀晋飾等項出賣鋪在孟甘麻𠃎街一百二十五号本鋪貨物甚美價錢甚平貴客光顧可也

Wainright, Randall & Co.

未士㕭孫亞蘭吵号在冷鋪在孖毡街孟甘麻𠃎併加呢二横街之中第一百号每逢礼拜六有田士船只名貨出投貴客光顧可也

Himrod & Jones

未士遖嘩併噹士常有唐山花旗呂宋加拉巴米發客鋪在佛倫街八十一号貴客光顧可也

Stott & Co.

士曬号自蓋㗎吟及多様火酒併自帶来多色灯浮枝灯筒灯心及天地球發賣本号在散沈併孖毡街東南角便是藝唐在㖠拄街脚下近哪必啱是也

Blumanthal

未士布炉文嗲常有上好多色絨佊賣鋪在唐人街第一百三十八号便是

Coleman & Co.

高炉文号係買賣經紀在加利科尔亞街第五十六号佛倫街轉角便是

Hunt & McCall

未士痕孟墨歌常有唐山米及多国米發賣寫字楼在佛倫街八十九号貴客光顧可也

Bokee

未士卜碁往日貿易於香港現至本埠為經紀常有唐山白米糖茶葉各項發賣寫字楼在新客商会館第八号房貴客欵光顧請至此可也

Tuck Lung Ho

德隆号在二埠吵架免度常有雜貨伙食發行貴客光顧可也

Robert Reed

拉華咧買賣經紀常有唐山白米白糖茶葉各項發賣寫字楼在新客商会館坐北邊二層楼第二十号房便是

Wm Steinhart & Co.

未氏士田乞号常有自帶来各様粗幼衣服靴鞋併各色匹頭足衣綫貨等項發行鋪在吵架免度第六十二号

W.F. Greene

未士記連色办官司案件甚之妥當寫字楼在契礼街第六百零七号由梯上左邊便是

Brown, Pratt & Tracy

未士啷嘟拔嘩併㖠礼時三吠師色办官司案件等事寫字楼在契礼街孟甘麻𠃎街轉上第六百零七号由梯上右邊房便是

Cyril V. Corey

未士𥿄礼吠師色办理官司案件極之精通寫字楼在契礼街葛捨樂行第一号房即書信館下第二間便是

Hughes & Hunter

吠時並啾打承办唐人上税事務極之精通忠厚寫字楼在吵架免度街轉角拔打𠃎街第七十六号是也

Chas. Baum

未士啉歷年包办报税事務甚是忠厚妥當寫字楼在税館左側便是

Wm Reynolds

未士嘁林連那常接办税館报税事極之精通工價亦宜寫字楼在吵架免度街拔打𠃎横街轉角便是

A.T. Farish & Co.

未士花梨士号常有雜貨伙食具寄發客鋪在咪利蓮依街巴拉沙之角便是價錢相宜貴客光顧可也

F. Kuhl

未士姑炉色楼印掃唐書式鋪在咲打街坐鄰本加尔二横街之中或問李根便知貴客如有字式到印者工價甚相宜也

J.W. Whaling & Co.

威淩号壽板店在吵架免度街第一百七十一号在架呢街角近由啾喲帶来多様大小壽板鉛鉄骨箱發賣併包拾骨骸寄往別處决無失悮工價相宜

Steamers Gov. Dana & Gem

在吵架免度有二火船往咪利蓮由一只双烟通名氏呢船主名㗎呢咬又一只单烟通名占船主名嗲鑮此二船每朝七点鐘由二埠馬头開行如有唐人搭客或付貨者格外照顾不代安放停當無悮者也

加利科尔亞火船公局存年正月開行船日期规條列左本公局火船往吵架免度一只名鳥寓船主名西摩每逢礼拜二四六日下午四点鐘在化𠃎賀馬头開行

California Steam Navigation Company

一只名嘜地笠船主名濡八每逢礼拜一三五日四点鐘開行順埋边尔时地方名客如往咪利蓮者搭本船公司大船至吵架免度旅地結紙為憑过船便是往士呀嘅火船順埋嗎顛尔士地方船名吁呢利也船主名吁建速多逢礼拜一三五日開行又只名咲𠃎打船主名㗎叻多逢礼拜二四六日下午四点鐘開行本公司火船在吵架免度每逢礼拜二四六日十二点鐘開行貨脚完交在後起貨寫字楼在積喱街坐拔打𠃎並佛倫二横街之中

本公局值理晋人未士千拿𠃎正月初一日謹識

Str. Queen City

又有一新火船名君辞地船主名吧契礼在巴尸梯馬头多逢礼拜二四六日四点鐘開行往吵架免度如搭往咪利運者至二埠即过烟打拜孖士火船便

是每墩貨脚銀三元坐山係未士捩文

Pacific Express Company

巴思佛公司包寄帶来往書信凡貴客有書信小物件无論交本公司寄帶者定必妥速至决無失悮本公司併仍向来包帶来往書札故此篤務此乃本公司館在孟甘麻𠃎併和勝頓街西北角每日定期包付信吵架免度並多受埠

Brown & Co.

布啷係清真廁之人向与唐人清厕經已两載今仍仰望多廣貴客照顧工銀務必平於別人因其不干涉料理街務之人所薦故免抽用於伊住咲打街都本街下第三間便是

Samuel Adams

未士三吠亞原士開張藥舖生来在契礼街併都本横街之角即在因叢舗之左側常有多国鮮明丸藥發賣如有唐人到此光顧者定以礼貌相接即礼拜多礼拜日他取藥施贈唐人他定然減價甚平也

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一 三十七號 辛巳 耶五年三月十二日刊

加利科尔亞省散沉思歌埠

耶蘇一千八百五十五年四月廿六日錄

昨本月三日至本礼拜三日進入口船隻共十三隻一号另出口船三隻又出口船隻共二十四号另火輪船三隻是礼拜訪到之船載運各行貨物甚稀本月前不鮮運來入口貨之衆也

前有一法國人氏為二十餘歲在船一時拿船充当厨子為前礼拜三晚登岸裡街是夜回船行至路街馬夫錯足穿入一龍跌落海中斯時岸上有人聞其呼救之声故即前往搭救惟援之不及故被淹矣於昨礼拜四日竟得其屍將其抬至市埠驗屍官驗察批云係被淹斃之故耳

本初六晚七点半鐘在唉礼街近孟甘麻𡈽街之上有二唐人一名哈児又一名哆辛為二人爭鬧該哈児即拔一小刀將山哆辛身上刺傷九处該哈児登即被叔赴官衙候審其故其被傷者於翌朝命斃矣

反加厘花梨地方付來本汭文报館云在彼處近

日見出其長於金山手前冬時每人一百元採得良四元至八元之間該處地方允是聖和科尔亞省之地該有採金者之㩒喱纸之良不須科納其付信者甚因其現該華民原係要踏勘之人故付來書佈達各唐人凡欲往者不妨前往試一試也

昨初四日在沙架免度議律院内該鉴律官共同坐至會議華人之事惟其官各有各意議論各有別方後立之法歸之其心不一内有一名未䜣倫云佛蘇即速拘逐唐人于曠境他不得私從但欲禁止後人來者即諸此法内云凡是外国人聚入礦採金者每人每月須納採金餉艮四元凡外国人不許入礦者採金須納餉艮四元惟自本年十月初一日起即照例以礼惟常艮二元至一千八百五十七年五十八年每月每人收艮十元於一千八百五十年出軍牌每月每人收艮廿六元於一千八百五十二年以至三年每月每人收艮廿十元以後每年加收艮二元此議本程未定于昨初十日又會議華程司應允其事昨礼拜往入二部見本省總督辰各議律官論各拘逐華人之事該議列甚多但各供不一數逐唐人之意料其該議論之妨碍也惟要以該例之華人要收良廿元或二十元方得上岸見今為未定實矣

前數段云論番人去歲昨初一晚有自家出外竟云回還其身上帶有艮約三千元恐被人謀財陷命惟初十朝有一艇夫見其屍浮于吧思佛街馬头海面該艇夫即時報知差房官役撈其屍見有唐腰内有金砂計艮二千六百元另有金磚

欲良二百元因此觀之遣其顛和被人陷害背由自己酒醉因更深黑夜不知向路直至馬头失足跌下海中被淹斃矣

近吧拉沙府一処名嗬嘧布右前數日有一人回彼到本埠稱他在現在嗬嘧布在嗬嘧處出有金矢附近之所有數採金人現每人每日採得金该艮一百元云云

昨礼拜三日有一隻船出口載有金砂艮兩共計艮三千一萬七千九百六十七元

貨物行情

唐山白米每磅

花旗米

唐山上白糖

次糖

烏龍

包種

小種

珠茶

熙春

火腿

洋烛

猪油

生油每加倫

好姑烟每斤

財學才學鄉學財學村學時學李學時學時學時學財學

Clipper Sh. Water Witch for Hong Kong

今有三枝桅夾板船一隻又准于本月十六日揚帆回港如有搭客回粵者每位收水脚艮二十三元柴水船主供足火食各客自理如有旋归者请至番家全館二層樓第二十号房内來士一拉筆咧处写票便是

Chinese Mission House

礼拜堂每逢礼拜日一点鐘又晚上六点半鐘在此講解耶蘇聖書敢請諸君務必到此同心敬拜上帝救赦耶蘇救世之益是以厚望每礼拜二三五晚七点半鐘在樓下書館教讀番書学習番语如欲学習者到此唯叙又逢礼拜日一点鐘有花旗医生在此治病施藥倘有患者不拘内外症到此取藥調治各宜來臨也

R. H. Vance

來士湾时撐手照相本埠前日陈列玩器景緻各人称讚照之相彼此較量惟來士湾时所照之相為第一照相房在沙驾晚度街並孟甘麻𡈽街角樓上从孟甘麻𡈽街打士喇舖側邊樓上便是

貴客光顧可也

S. L. Jones & Co.

來士嚀时号夜冷舖每礼拜三五日常有本服衣食各様像伙等件代為变賣在紀開投本館公然夜冷任買客有貨出投者請為光顧本也夜冷館在舖打不街第九十一号即在担治北近銀行右邊便是

The Oriental.

Vol. I. Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. No. 17.

REV. WILLIAM SPEER, EDITOR. SAN FRANCISCO, SATURDAY, APRIL 28, 1855. WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

SAN FRANCISCO:
SATURDAY MORNING, APRIL 28, 1855.

COAL.

One of the great desiderata of California is cheap fuel; for domestic use, for purposes of navigation, and far more for manufacturing. The want of water power makes it important to the future production of the materials of trade and commerce by ourselves, that there should be obtainable a cheap esculent for the great operative with limbs of iron. We have little wood accessable except at high prices, and the only resource seems to be coal. Coal, cheap and plenty, is now more wanted than wheat. It is being brought from England, Sydney, Chili, and Oregon, and will be also from Japan, China, and possibly Labuan. The Oregon coal is slowly coming into use. The Bellingham Bay company, organized Jan. 1854, during the year have taken out and disposed of fifteen hundred tons, netting thirteen thousand dollars. They are building a wharf and preparing to engage in the import of the article much more extensively. But coal will, it is to be hoped, be found in this State. Occasional notices of its traces are mentioned in newspapers from the interior. One of the most encouraging is that of a body, said to contain at least two strata, discovered on Jones Creek, about twelve miles southwest of San Jose, on land belonging to Mr. Zeri Jones. Notwithstanding the geological structure of the general region would not seem to favor the presence of coal, yet the concurrant indications of coal-fields are said to be found, such as slate and pudding-stone. A French company have commenced taking out the article, with prospects of profit. That exhibited resembles cannel, more than any other variety; and burns brightly and freely. The miners have penetrated a considerable depth into the mountain and have pursued a continuous vein, varying in thickness from four to eight feet. The deeper they penenetrate, the freer the coal becomes from slate and other impurities.

Christians will feel an interest in these discoveries. Coal is to steam what steam is to commerce, what commerce is to civilization, what civilization is to religion, and what religion is the universal happiness and welfare of mankind. There is a providential catenation between the deposits of coal in the bowels of the earth, laid there by Him who planned and made that earth, and the redemption of the inhabitants with which He has seen fit to people it; between the aqueous and volcanic, the in organic and the organic agencies by which he has progressively matured its material composition, and the final erection of the temple of the Redeemer's glory, into which all the nations shall flow, and which shall resound with the thanksgivings of the redeemed from every land. And just as certainly as that black combustible is now to be found beneath many heathen mountains, just so certainly shall the day come when the same summits shall shine with "the brightness of the glory of the Lord."

DROMEDARY OVERLAND MAIL.—This important measure is being prosecuted with energy. Capital has been placed in the hands of Mr. Wm. N. Walton of this city; and he asks from the State Legislature five quarter sections of land along the route eastward for stations. Similar grants will be sought in the State of Texas and Territitory of New Mexico. Mr. Walton hopes "within a very few months, to place a train of dromedaries on the southern route, that will make the distance from Texas or New Orleans to the Gila river, thence to San Diego or Los Angeles, in from *eight to ten days*, an almost incredibly short time, but nevertheless true. Thus the commercial and other intelligence from India and China, will be anticipated in our own and the European monetary and commercial world *by at least twenty days*."

CAPITATION TAX UPON THE CHINESE.—Mr. Crenshaw's bill has passed the Senate. From the 1st of October next each Chinese by its provisions, will be taxed fifty dollars. We will be able to furnish further particulars in regard to this important measure in our next number. Itmay be arrested in the Assembly.

DENIED.—The miners of Mariposa deny that they have driven the Chinese out of their diggings, as has been erroneously stated.

THE NEXT STEP TO BE TAKEN.

The difficult problem of dealing *satifactorily* with the Asiatic Immigration has been before the minds of our people now for some five years past. All the important facts of the case (and a great many statements that were not facts) have been brought froward and reiterated often enough. The newspapers have given us a faithful picture of the kinds of crime which the Chinese are most prone to commit, and of the manner in which it is punished. The authorities of this city have been memorialized, and reports upon this subject have been deliberately drawn up. Meetings have been held among the miners, and the resolutions adopted at them have been published and acted upon. The interference of our Legislators has been invoked, and they have shown themselves ready to consider the subject promptly. The Chief Magistrate of the State has given his views of the matter fully and repeatedly, and the Chinese themselves have, more than once, spoken out on their own behalf. Finally, the press has done its share in discussing the *pro* and *con* of the many and various questions—moral, social, and political, which are involved in this subject, and which have been mooted anew on every fresh recurrence of trouble in connecfion with the Chinese.

In short, the case seems to have been gone into fully enough; the time for hearing counsel has passed, and the hour for delivering the verdict has arrived. What that verdict shall be, we will not anticipate; but content ourselves with enumerating the things which have severally been (1) admitted on all hands; (2) alleged and denied; and (3) proposed as suitable to meet the exigencies of the case. We will aim at brevity.

1. *It admitted on all hands*—That the Chinese who come here are a valuable ingredient in the population as supplying cheap labor for certain purposes.

That they furnish a valuable source of revenue to the mining counties in which they work.

That, as a class, they are quiet, inoffensive and industrious; while at the same time they are dirty, desolute and addicted to gambling.

That there is a dangerous secret combination among them called theTriad Society, which ought by all means to be broken up.

2. *It has been repeatedly alleged*—That a large proportion of the Chinese who come here are of the lowest and violest classes; and that they are employed by large capitalists to labor for them as serfs or peons. This is denied explicitly by parties most intimately acquainted with their affairs, who assert that they come and depart just like any other class of people.

That the "Companies" are *secret* associations, exercising arbitrary and effective control over their members, to the degree of interfering with the execution with the laws of the land. This is denied positively: the allegation being admitted only in respect to the Triad Society (mentioned above,) which is quite a distinct thing from the "Companies" altogether; the latter being of the nature of Benefit Societies, Club-houses and Boards of arbitration.

That the Chinese are unfit to bear testimony in courts of law on account of their clan-feuds and habits of untruthfulness. This is denied as attaching to them any more than to some other classes whose evidence is legally admissible.

3. *It has been proposed to meet the exigencies of this complicated case thus*—by expelling them from the State altogether. or,

By taxing them so heavily that they will, in effect, be excluded. or,

By disqualifying them from holding claims in the mines, but allowing them to work there as hired laborers of other parties; the tax being paid for each individual as at present. or,

By expelling them from the mines entirely, but employing them in agriculture or in the public works. Again, in another aspect,

By requiring them to dwell apart from the other population, and occupy a suburb of the cities by themselves. or,

By *letting them alone*; not legislating about them at all, but allowing them to find their own level like any other element of the heterogeneous population of this State. Finally.

By putting them under the protection of an Agent, like the Indians; and dealing with them as those who, from their ignorance of our laws, language and customs, require a peculiar treatment, and must needs be held in some sort of tutelage for the present.

This seems to be a tolerably full summary of the case. As to the manner in which it has been treated hitherto, there is one thing which can hardly fail to have stuck an observer. It is this: that for some time past the Chinese are very seldom, if ever, regarded in any other light than as a trouble and a nuisance; or at best as labor-machines, consumers of commodities, taxable articles, seldom, or never, does it seem to occur to those who have to deal with their case that it is incumbent or the people and Legislature of California to consider the higher interests of human civilization, of national honor, of Christian duty.

It is said of the late Dr. Arnold that when makers of Rugby went (as they would sometimes) quite contrary to his ideas of what was right, he used to look round him and exclaim, "Is this a Christian School!" One might he pardoned for catching the thought and applying it to the commonwealth in which we sojourn, in view of its treatment of the Chinese who come here—"O California, art thou a CHRISTIAN State!"

Is it so that the course of events (which is only another phrase for the order of Providence) has brought to these shores thousands of the debased and unenlightened (though not unintelligent or unimproveable) inhabitants of ancient Sinim and "put them to school," as it were, here where is to be found the latest developement of Free Government and Christian Civilization; and that, in these circumstances, no higher considerations than those connected with the "science of wealth" are made prominent in the methods proposed in dealing with these crowds of human beings!

O! let there be at least some infusion of *kindliness* into the several plans brought forward; some care for the souls of these men and for the honor of our religion, as well as some practical regard to the principle that "a *semi*-civilized people ought to be so dealt with that they will soon become a wholly civilized people."

Must it be considered a settled point that Anglo-Americans never will learn the art of dealing wisely and Christianly with races who are (in the time being) inferior to themselves? Must their own elevation be secured by causing the deeper degradation of those already far below them; or by the extermination of those who cannot assimilate, and who will not submit. Must the history of the Negro and the Indian be written over again? a way we hope that these two lessons have taught wisdom enough to be available to the avoidance of errors in this kind, and *most* important case? It is almost hoping against expectation to cherish the idea; the Chincha Islands, the Isthmus of Panama, the plantations of Jamaica, and the gold fields of Australia (not to specify localities nearer home) are places at the mention of which our hopes grow faint and fainter yet. Still, the die is not irrevocably cast; there is yet time to enter upon that kind, firm, judicious course which might be equally consistent with an honest patriotism, or sound philosophy, and a sincere philanthropy.

We venture to make a final suggestion. Would it not be well at the present time in the Legislature to refrain from any sudden law-making on this subject; and be in its adjournment to appoint a Commission authorized to investigate the matter *thoroughly*, by examining witnesses upon oath, by receiving the deliberate representations of all parties interested, by examining into the constitutions of the Chinese "Company Houses," as well as that of the Triad Society, and by procnring the highest legal opinion on the international questions involved?

Such a Commission would then be able to digest and submit to the next Legislature a plan of treatment which would be creditable to the State in every point of view, while at the same time it would be in harmony with the tenor of existing Treaties between the United States and China. It may have been reserved for California to signalize herself among the nations by showing how the strong can *control*, without *crushing* the weak.

E. W. S.

THE CHINESE IN CALIFORNIA.—The San Francisco *Sun* makes the following sensible remarks concerning the Chinese in this State. —We have Tule lands to improve, railroads to construct, vegetables to raise, and servants to employ. The Chinese can fill any of these situations with benefit to themselves and to us. They can manufacture numerous articles of merchandise, which would add greatly to the wealth of the State. There is room enough for what Chinese we shall be likely to have in California, if we employ them judiciously; and there will be no prejudice existing against them unless they crowd into the mines or locate in our cities.

DEATH OF NICHOLAS.—It is made certain by the last news that the greatest of modern despots is dead. No regret can be expressed by any friend of humanity.

Nicholas was the worst enemy of his race that modern ages has produced. Napoleon had monstrous ambition; but he everywhere scattered among the ruin he wrought some seeds of future benefits. Nicholas was insane with the mere passion of aggrandizing the Russian Empire; which he wished to extend over all Europe, to make it the Rome of the latter days. No modern shedder of blood has poured out such an ocean of it as he. In his long and desperate warfare with the Circassians it is estimated that twenty eight thousand lives of his enemies were destroyed annually. In the former war with Turkey three hundred thousand perished, one sixth of them from the plague. Taking into calculation his two wars with Persia, that with Hungary, and that now waging, he cannot have brought less than two millions of men, in the prime of their years, husbands, fathers, and sons, to the grave. A late biographer (Dr. Lee,) says truly, "he was a greater scourge to the human race than Julius Cæsar, Alexander, or Tamerlane." On that day when "the earth shall disclose her blood, and shall no more cover her slain," how tremendous the account of such a man! "Since thou has not hated blood, even blood shall pursue thee." "Hell from beneath is moved for thee, to meet thee at thy coming." The curses of millions shall forever wail in his ears. "Cursing shall come into his bowels like water, and like oil into his bones."

And he was no less the enemy of religion He was the pope of the Greek Church. He was the fellow, in falsehood, arrogance and wickedness, of the pope of Rome. The pope of the Roman Church in the south, and the pope of the Greek Church in the north, have manacled the limbs, on either side, of European Christianity. He has effectually crushed the efforts of the London, Edinburgh, Moravian, and other Societies' missionaries, by forbidding that any one shall be baptized except into the corrupt Greek Church. The British and Foreign, and the American Bible Societies, have distributed, by great efforts, over three hundred thousand bibles and testaments through the empire; but the largest portion has been in Finland, Lapland, Esthonia, Livonia, and Courland, where there are Lutheran and other Protestant communities. For the Greek Church little could be done. One of the emperor's last acts was to order the English missionaries to the Jews in Poland to leave the Russian territory. Their printing materials and book-bindery, library and chapel, have been taken possession of by the Russian authorities and are offered for sale.

Now Nicholas, tne master spirit of Greek popery, is dead. We know not the next move of the Great Disposer of kingdoms. In the conflict against the despotic and idol-worshipping power, of which Nicholas was the head, against freedom, civilization, and Christianity, we have a deep national and religious interest. Let us pray that God would hasten the establishment of peace and of truth. For that we can, and, for that each of us ought to, pray without ceasing.

THE CHINESE CHAPEL.—We mentioned some time since the projected construction of a frame chapel for the Chinese population, at the corner of Sixth and H streets, by the Rev. Mr. Shuck. Everything had been prepared for an immediate erection of the building when operations were unexpectedly arrested by the recent monetery panic—in fact, a portion of the lumber had been deposited on the ground. Within a few days past the enterprise was resumed, and the building is now so far advanced that it is being roofed. It is expected that it will be completed in about six weeks. We understand that the expense of the structure will exceed the means at hand by about six hundred dollars. The Chinese seem much interested in the matter, but being generally in needy circumstances, are unable to contribute anything towards its consummation. As the institution is designed to instruct that people in the duties of their position as a portion of our population, it is to be hoped that sufficient interest will be felt in the community to ensure its completion. As they are with us, and cannot be easily set aside, the wisest course to pursue is doubtless, to instruct them in the peculiarities of our institutions.—*Sac. Union.*

LAFAYETTE'S FEAR FOR AMERICA.—"If the liberties of the American people are ever destroyed, it will be by Roman priests," is a sentiment attributed to General Lafayette, the authenticity of which has been denied. Prof. S. F. B. Morse, in 1836, certified that Lafayette uttered these words to him personally, and afterwards by letter. The antipathy of that priesthood to popular liberty has been so fully avowed by themselves, that no further testimony would seem to be needed from the dead or the living.

CONVERSIONS IN THE BRITISH ARMY.—Letters from the Crimea often refer to the labors of preachers of the gospel of various denominations among the troops, and convey the gratifying information that a number of conversions have taken place in the c[illegible] and on the field. Two instances were mentioned by name, of officers who had gone to the East careless about religion, and who had there found a Savior, lived in the daily practice of reading the Scriptures and prayer, and one of them who had died in the faith. It is also stated that there are about three hundred pious officers in the land service, and as many in the sea service, in the East; besides many religious men in the ranks—men who daily braced themselves up for death by prayer and faith.

THE CURSE OF WAR.—A conception of the blighting influence of war upon society may be formed from the consideration of the fact that there are now in Europe 5,264,000 men under arms. What millions of desolate families! What millions of virtual or prospective widows and orphans! What rivers of blood will be poured from those millions of hearts! If there be any thing in which devils can riot with unlimited delight, it must be in a great battle. If there be a hell on earth, it must be in such a scene as Bala klava, or Eupatoria, or Sebastopol.

THE FRENCH IN CHINA.—The Imperalists at Shanghai are said by a writer in the *Friend of China* to be completely disgusted with their French allies. "It is said the Admiral and Kieh are at loggerheads at the failure of their project, each blaming the other."

CONTEMPT FOR THE GODS.—After the defeat of the French and Imperialists at Shanghai the Rebels, to show their contempt for their old deities, carried the bodies of the dead and wounded Imperialists into a large temple, and there made a funeral pile, to which they set fire, and the whole were thus consumed.

CHINESE IN JAMAICA.—The *Jamaica Despatch* says that notwithstanding the mortality among the coolies brought on the ship Epsom, the experiment of their importation there has proved very satisfactory.

CHINESE FOR HAVANA.—By last accounts the ships Roxburg Castle and Martin Luther were at Swatow endeavoring to procure laborers for Havana.

FATSHAN.—At the recent capture of this city, which is near Canton, by the Revolutionists, "over two hundred streets or neighborhoods" were burnt, and between six and seven thonsand people destroyed. Cannon are now placed so as to sweep the streets, and systematic arrangements made for its utter destruction in case of further provocation.

IMPERIALISTS AT CANTON.—A writer from that city, says: "The Imperialists are nearly driven from the rivers every where, and can offer no resistance of any account."

CHINESE SECRETARY.—M. C. Morrison, Esq. son of the distinguished translator of the Scriptures, Rev. Dr. Morrison, has been appointed to the office of Chinese Secretary to Her British Majesty's Plenipotentiary at Hong kong.

COAL.—On the northeast side of Table Mountain, near Morris's Ravine, says a correspondent of the Marysville *Express*, a good bed of coal crops out six feet thick.

VESSELS UNDER THE HAWAIIAN FLAG.—The number of vessels of all descriptions under the Hawaiian flag engaged in the coasting trade is 34, as follows: Steamers, two, tonnage, 814; Brigantine, one, tonnage 155; Schooners, twenty-five, tonnage, 1075; small Sloops, five, tonnage, 63; total tonnage 2,108.

The above are not all the vessels sailing under the Hawaiian flag, but are only a list of those now legally engaged in the coasting trade, with the proper license.—*Polynesian.*

LEGISLATION NOT NEEDED.—The Calaveras *Chronicle* approves of the policy of letting the Chinese who are among us alone for the present, prohibiting the arrival of more.

EXPELLED.—The miners on Nelson Creek drove out a large number of Chinese from that precinct last week.

RETURNED.—The clipper ship Spitfire, which sailed for China on Monday, carried 150 Celestials.

OPIUM BROUGHT TO CHINA.—The enormous amount of 3070 chests of this poisonous drug was, from last accounts brought up to Hong Kong by the two English steamers Portinger and Cadiz; the value of which at that port is not far below a million and a half of dollars, though probably double that to the consumers.

STATISTICS OF THE METHODIST EPISCOPAL CHURCH.—The returns for the past year from the several Methodist Episcopal Annual Conferences in the United States, exhibit the following totals: Number of members 679,282, and probationers 104,076, being an increase of 30,732 members during the year. The number of traveling preachers in the several conferences is 5,483, of which 4,814 are effective, the remainder being either superannuated or supernumerary. There were forty-two deaths among the travelling preachers during the year. The number of local preachers reported is 5,149. The total amount of missionary contributions reported from the conferences is $229,049. The largest amount is from the Baltimore conference, which raised $29,234. The German missions of the church are also prosperous, and report 12,145 members, which is an increase of 1,368 during the past year. The contributions of the Germans, for religious purposes, likewise show a handsome increase.

STEAM FROM PANAMA TO AUSTRALIA.—A company in London is negotiating with Mr. Bartlett, agent of the Panama Railroad, for the establishment of a line of steamers from Panama to Australia, connecting with the British West India Mail Line.

THE ORIENTAL.

RUSSIAN POEM—ODE TO THE DEITY.

The following poem has been sometimes referred to as one of the sublimest of human productions. It was translated into English by Sir John Bowring, present governor of Hongkong. It is the more interesting from the fact that one translation, it is said, has been made into the Chinese and Manchu, which is written on silk,and suspended in the Imperial palace at Peking; and another into the Japanese. We are struck with that providence of God which has placed so clear and powerful a testimony of His majesty and glory in the very palaces, and amid the very fountain-heads, of idolatrous power. How many of the intelligent nobles of the empires named, by reading these exalted thoughts, may have been taught the vanity and folly of their superstitions, and the greatness of the "blessed and only Potentate, the King of kings and Lord of lords."

O, thou Eternal One! whose presence bright
All space doth occupy—all motion guide;
Unchang'd through time's all-devastating flight,
Thou only God! there is no God beside.
Being above all beings! mighty One!
Whom none can comprehend and none explore;
Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er;
Being whom we call God—and know no more!

In its sublime research, Philosophy
May measure out the ocean deep—may count
The seeds, or the sun's rays; but God! for Thee
There is no weight or measure; none can mount
Up to Thy mysteries. Reason's brightest spark
Though kindled by Thy light, in vain would try
To trace Thy councils infinite and dark;
And thought is lost ere thought can soar so high,
E'en like past moments in eternity.

Thou from primeval nothingness did'st call,
First chaos, then existence. Lord, on Thee
Eternity had its foundation; all
Sprung forth from Thee; of light, joy, harmony,
Sole origin—all life, all beauty Thine;—
Thy word created all, and doth create;
Thy splendor fills all space with rays divine—
Thou art, and wert, and shalt be glorious! great!
Life-giving, life-sustaining potentate.
Thy chains the unmeasured universe surround,
Upheld by Thee, by Thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee!
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in thy praise.

A million torches, lighted by Thy hand,
Wander unwearied through the blue abyss;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? piles of crystal light—
A glorious company of golden streams?
Lamps of celestial ether burning bright?
Suns lightening systems with their joyous beams?
But Thou to those art as the moon to night.

Yet, as a drop of water in the sea
All this magnificence in Thee is lost:
What are a thousand worlds compar'd to Thee?
And what am I, when heavens's unnumber'd host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness—is a cypher brought
Against infinity? What am I, then? Nought!
Nought! But the effluence of Thy light divine,
Pervading worlds, hath reach'd my bosom, too;
Yes, in my spirit doth Thy Spirit shine,
As shines the sunbeam in a drop of dew.
Nought! But I live, and on Hope's pinions fly
Eager towards Thy presence; for in Thee
I live and breathe and dwell,—aspiring high,
Even to the throne of Thy Divinity.

I am, O God! and surely Thou must be!
Thou art,—directing, guiding all,—Thou art!
Direct my understanding, then, to Thee;
Control my spirit—guide my wandering heart:
Though but an atom midst immensity,
Still I am something fashion'd by Thy hand.
I hold a middle rank, 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundary of the spirit land!

The chain of being is complete in me,—
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust—
A monarch, and a slave—a worm, a God—
Concentrated here! and how? so marvelously.
Constructed and conceived, unknown? this clod
Lives surely through some higher energy;
From out itself alone it could not be.
Creator! Yes! Thy wisdom and Thy word
Created me. Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy love, in their bright plentitude
Filled me with an immortal soul, to spring
Over the abyss of death; and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere
Even to its source—to Thee, its Author—Thee!

O, thought ineffable! O, vision blest!
(Though worthless our conceptions all of Thee)
Yet shall Thy shadow'd image fill our breast,
And waft its homage to Thy Deity.
God! thus alone my lowly thoughts can soar—
Thus seek Thy presence. Being wise and good!
'Midst Thy vast works, admire, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

DEBATE IN THE ASSEMBLY.—A lengthened debate took place on Wednesday, 18th, upon the "act to prohibit all those ineligible to citizenship from working in the mines," A great many speeches were made; of which we will give extracts so far as to show the general tenor of the discussion.

MR. CLAYTON urged the policy of levying a commutation tax, so as to make it cost a Chinaman as much as it did an American to come to this State. He thought the free admission of this class of people had a tendency towards the amalgamation of the different races of men—to destroy the great distinctive features of the Anglo-Saxon race. He feared the degradation of the Chinese into a state of slavery, and the entailment of its curses upon the land and our posterity.

MR. STEVENS regarded the bill as wrong in principle and detail, and as an abomination. They could not amend the bill, all that could be done was to strike out all after the enacting clause. It was not general in its provisions, inasmuch as it proposed to exclude the Chinese population from the mines. The bill would have the effect of transferring them into the cities and agricultural districts of the State, thereby working a great hardship, and eating out those districts. It was contrary to the policy of the State and General Governments, and was a violation of good faith. To transfer them to a portion of the State in which they were unknown, would be cruel and oppressive. Dr Trask had stated in his geological report that the State contained 11,000 square miles known to contain gold, and it appeared that the mining opperations in California were yet undeveloped. He was opposed to the wholesale introduction of the Chinese or any other inferior class into California. He (Mr. Stevens) was in favor of the policy laid down in the Govenor's last annual message in reference to Asiatic immigration.—In El Dorado county the mining tax amounted to $100,000, and that was a matter to be taken into consideration. There appeared to be a good deal of feeling on the subject promulgated by political mountebanks who were willing to adopt any policy, no matter what it was, with a view to their own interests and purposes. Lynch law had been mooted by parties who advocated the provisions of the present bill, but he did not believe that feeling prevailed among the miners, whom he believed to be a high-minded and honorable body of men. We had a State with a vast public domain, and would it not be wise and generous to adopt a liberal policy, instead of a despotic and oppressive one, towards an unfortunate class of persons. Every argument, in a commercial, financial and philanthropic point of view, would sustain that policy.

MR. DOUGLASS remarked that "self-preservation was the first law of nature;" 60,000 Chinese would flood the agricultural portion of the State if they were driven out of the mines. He was, therefore, opposed to the bill.

MR. ARRINGTON did not believe that two out of five were in favor of excluding the Chinese population. The whole class in the State would suffer, and he was in favor of the sliding scale, which would in the course of a few years almost entirely get rid of these people. He did not consider the Chinese as slaves, and as they were a source of revenue, they should not expel them from the mines; but he would perfer a gradual course to one of general expulsion.

MR. KINNEY was opposed to the bill from first to last. The expenses of our State were enormous, and the foreign miners tax afforded a large revenue. Those persons who proposed to drive the Chinese from the mines were mostly composed of those who paid no taxes. The reason why El Dorado was in so prosperous a financial state was the revenue afforded by the Chinese tax. If the Chinese were excluded they would cut off a great portion of the revenue of the State. Two hundred thousand dollars had been received during the past year. They would have to levy additional taxes to meet that deficiency. Owners of property would have their taxation doubled.

MR. JOHNSON (El Dorado) said his colleague wished them driven out of the mines for the benefit of our citizens. It was for that very reason that he was opposed to the measure. Two or three years ago, instead of his county being out of debt, as she now was, and having a surplus of some twenty thousand dollars in her treasury, she was almost in a state of bankruptcy! What had produced this result? The cause was plain, within the last 18 months they had received $115,000 from this class of our population, in taxes alone; to say nothing of the immense advantages and profits received by our tradesmen, that furnish them with supplies; the blacksmiths that make and sharpen their picks; the teamsters that have been furnished with freightage, and our farmers who have found among them a market for the products of the soil. Our migatory population, composed of men who had come among us for no other purpose than to make what they call their *pile*; men from all parts of the world, who had no interest in our present or future welfare many of them unnaturalized themselves; men who he would undertake to say, so far as California and her interests were concerned, were of less value by one hundred per cent, than the Chinese—that class cried out lustily for their uxpulsion. This portion of our population—from whom little or no revenue is derived—asked them to legislate a one hundred thousand dollars revenue away, and as a consequence, they would be forced to levy an onerous tax on our permanent citizens, to make up for the deficiency caused by the expulsion of the Chinese. This he was uuwilling to do; and as long as he had a vote in this House, it should be cast for the benefit of California and her permanent citizens, irrespective of the noise of those who neither cared for, nor assisted to promote the interests of the country.

MR. JOHNSON (San Francisco) should be compelled to urge the adoption of some measure whereby this class of people would be prevented coming to this country. After having disposed of the agricultural districts he should ask similar measures for the cities.

MR. STEVENSON did not admire the policy of giving the Chinese privileges of which Americans conld not partake in their country. In China foreigners were prohibited from trading in certain towns. He had pledghis constituents that he would advocate a bill of this kind. The Chinese were a curse to the mining interest, and the day was not far distant when the mines now worked by these people would be worked by American citizens. Men in the mining regions had one hundred and more of them under their control, and treated them like slaves; and yet they would not allow slaves to be introduced into the State. He mentioned this to show the consistency of some people. He had no sympathy for them, but his sympathies lay with his own countrymen. He believed that the same masters who brought them here would take them back from whence thy came.

We perceive in the above the reiteration of several wholly incorrect ideas, which are calculated to embarrass just legislation; such as that the Chinese are brought by wealthy companies, are slaves, and may be taken back at the expense of masters. As we have stated before, and proven from the best authorities, this is all a mistake. The Chinese come free, at their own risk and expense, just like other people. The Assembly finally adopted an amendment, as follows:—

Mr. RYLAND observed that if the Chinese were forced from the mines, they would be driven down into the valleys. He was opposed to the immigration of these people, and he was opposed to their leaving the mines *en masse*. A gradual remedy for the evil was the only way of treating it. He asked the mining members to stop further immigration—the future influx of these people was the great object to be provided against. He proposed to amend the bill by the following amendment:

That the amount to be paid for each license by each foreigner eligible to become a citizen of the United States, shall be at the rate of four dollars per month, and the amount to be paid for each license by each foreigner ineligible to become a citizen of the United States shall be at the rate of four dollars per month, until the first day of October, A. D. 1855; and six dollars per month from the first day of October, A. D. 1855 to the first day of October, A. D. 1856; and eight dollars per month from the first day of October, A. D. 1856 to the first day of October, A. D. 1857; and so on, increasing the license two dollars per month from and after the first day of October each year, to be paid by all foreigners ineligible to become citizens. Said licenses shall be substantially in the form set out in section 2d of said act, the amount per month being changed to correspond with the year as herein set forth, and shall in no case be transferable.

The above is we presume the final action of the Assembly on the subject of licenses. Whether it will be adopted by the Senate is uncertain. Possibly it will be passed by that body without consideration, as the session is now drawing near its last hours.

TREATMENT OF THE CHINESE IN THE MINES.—The Sacramento Union, in a late well-written article on the subject of the Chinese in California approves of the tax bill that has passed the Assembly, which he thinks calculated to gradually produce the exclusion of the Chinese from the mines and the State. In view of the dangers of their being hereafter enslaved by the imperious Anglo-Saxon race, he is willing to see them all sent back. But, he continues and we wish his words could be every where heard, and exert they should among our our people throughout the state.

"While the Chinese are here, let us, in the name of justice and humanify, treat them as if they were human beings. Let that law which takes from them four dollars a month for a licence to mine, protect them as men and as miners.—That this is not done, we have evidence incontestible. They are often imposed upon, maltreated, and driven about as if they were so many slaves, whose rights any white man might invade with impunity. They are generally industrius and inoffensive; willing to abide the law, so soon as they can learn what it is. Their taxes are paid promptly as a general thing, when they have the means, and the main portion of the difficulties in collecting grow out of the fact that they do not uuderstand the language. Impositions are often practiced upon them, by those professing to be collectors of taxes, when they are simply imposters, engaged in raising the wind off the Chinese. It is also stated that they are very harshly and unjustly treated by collectors of foreign miners' licenses. The officer, not being able to understand them, selects one from the crowd who seems to have a prettg good claim, and compels him to pay for all the company, or he will proceed to sell his claim. If we are not misinformed, dozens of such cases are occuring montoly. It is wrong, and for the credit of the people of the State, should be corrected."

DEATHS.—The Rev. NATHAN BENJAMIN, missionary of the American Board of Commissioners for Foreign Missions, at Constantinople, after fifteen days sickness, of typhus fever. He was one of the most efficient and useful missionaries of the Board.

At Brattleborough, Vt., Dec 13th, Rev. STEPHEN VAN HUSEN, formerly missionary among the Teloogoos; of the American Baptist Missionary Union.

At Athens, Greece, Dec 9th, 1-54, ASPASIA, daughter of Rev. Jonas King, D. D., aged about three years.

At Constantinople, Dec. 27th, 1854, Mrs. SERAPHINA H. EVERETT, wife of Rev. Joel S. Everett, of the Armenian mission.

The Oriental.

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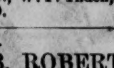
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未士哪嘟核嚀併呧礼時三狀師色办官司案件等5寫字樓在契礼街孟甘麻冇街轉上第六百零七号由梯上右边房便是

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未士鐩礼吠師色办理官司案件極之精通寫字樓在契礼街蔔㸃樂行第一号房即書信館下第二間便是

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吠時並㗎打承办唐人上税事務極之精通忠厚寫字樓在啲架免度街轉角核打冇街第七十六号是也

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未士姑炉色㮄印掃磨墨式鋪在咲打街坐都本加尔二横街之中或問李根便知貴客如有字式到印者工價甚相宜也

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威淩号寿板店在啲架免度街第一百七十一号在架呢街角近由啾哃帶来多様大小寿板鉛鉄骨箱發賣併包拾骨骸寄往别處决無失悮工價相宜

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在啲架免度有二火船往咪利運由一只双烟通名氏呢船主名嘰吪咬又一只单烟通名占船主名嗲鑮此二船每朝七点鐘由二埠馬头開行如有唐人搭客或付貨者格外照顧不代安放停當無悮者也

加利科尔亜火船公局本年正月內行船日期規條列左本公局火船往啲架免度一只名烏寫船主名西摩每逢礼拜二四六日下午四点鐘在化冇賀馬头開行

California Steam Navigation Company

一只名嘆地笠船主名濤八每逢礼拜一三五日四点鐘開行順埋边尔时地方各客如往咪利運者搭本埠公司火船至啲架免度搭地结紙為憑过船便是往士哔嘶火船順埋嗎顛尔士地方船名吁呢利也船主名吁建連每逢礼拜一三五日開行又只名咲冇打船主名格叻每逢礼拜二四六日下午四点鐘開行本公司火船在啲架免度每逢礼拜二四六日十二点鐘開行貨脚完交並後起貨寫字樓在積喱街坐振打冇並佛倫二横街之中本公局值理番人未士千拿冇正月初一日謹識

Str. Queen City

又有一新火船名君薛地船主名吧契礼在巴尸拂馬头每逢礼拜二四六日四点鐘開行往啲架免度如搭往咪利運者至二埠即过烟打拜孫士火船便

是每墩貨脚銀三元坐山係未士执文

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Samuel Adams

未士三咲亞泵士開生藥舖生意在契礼街併都本横街之角即並同袁舖之左側常有多国鮮明丸藥發賣如有唐人到此光顧者定以礼貌相接即礼拜多礼拜与他取藥施贈唐人他定無減價甚平也

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷三十六號 唐乙卯三月十九日

耶蘇一千八百五十五年五月初三日録

加利科尔亞省散汎思歌埠

本月十二日至十八日共入口船大小二十五号内火船五号出口船大小共一十六号另火船二号

自番三月三十日起至四月三十日止共到花旗米二百三十一桶外国米一百五十三萬三千七百磅花旗白糖一萬二千零十二桶外国白糖二百一十萬零八千七百磅茶葉六萬一千六百七十二磅另四千四百二十二箱

本月十四日有三枝桅船一号名嗎辟地士由香港五十四日抵埠共有華人搭客约計二百名載運米四十萬磅白糖四千五百六十色麵粉二百九十七桶茶葉四百二十二箱爆竹一千箱靴雜四箱纜一百五十六捆石柱二十五条

昨十六日由上海到来本埠船一号名嗎勿内運有米三十萬磅白糖一十五萬磅茶葉四千箱銀硃一百三十八箱馬口鉄器碟一百五十五箱此船原由香港揚帆来本埠因開行约有十七日在途中船上遂有水手数人偶然染下瘟症見伊等危急之際故駛往上海另招水手後由彼處開行四十八日至本埠云

花旗本省之议律官員每年設立一次由上年底拟定待至番正月初一日所有花旗籍内民人齊集定拟议律官員其中官員分為上下兩院上院約計有三十餘名下院约計有一百名之間每名每日受俸銀一十二員係由本省所給每逢拟事本未先由上下兩院核拟已定然後呈本省總督再行核定簽名此律方可行也間或有時核拟事件议律官有三份之二所拟均同其本省總督不簽名惟甚多者所拟彼议律官亦可能行事云云

前礼拜左议律院其议律官均已拟定章程自番本年九月初一日起即唐本年七月二十一日所有唐人新到埠者每名要取銀五十員方許上埠至若欲驅逐現在埠内之唐人則决無此事也

向来唐人凡在山内取金者現每名每月收吶唔紙銀四員非本省议律官新定章程自番本年十月初一日即唐本年八月廿二日起每月每名加收吶唔紙銀二員共六員倘若下年又照计二員加收云云

前礼拜由粤東帶来新聞紙云及紅兵三人上年底着令英人及花旗之人搬遷離省城不知他意欲若何惟是英人及花旗未有搬遷也

後又由粤東帶来新聞紙云及粤東省城業已安靖即佛山亦復貿易如常惟澳门一帶居住甚容貿易尤與旺云云

由上海到来新聞紙云本年正月初三夜十一二点鐘時候在上海城内突然火起不一時四面火發大官兵看見登即殺進城内復回上海城池紅兵大敗却被官兵生擒者三百餘名明日在城中盡行正法賊首不知存亡下落尚未弋獲惟城内居民或因飢餓或被殘害而死者不計其数云云

聞日本国有一港口名細摩呔本年春間正与花旗国設立和约通商貿易遠有一日無端地震極甚遠港尽皆被其殘壞甚至俄羅斯国有一師船泊在此處海面亦被其將船震在山上云云

昨十七晚六点鐘過四十七個晚吹之際起月食十分有兩点鐘之久夫月食之事本年尤有二次者也

據新聞紙云在香港現有三枝桅大船三隻兩枝桅船二隻將来本埠載有搭客貨物云云

貨物行情

花旗米每磅 [illegible]寸

唐山上米 [illegible]寸

花旗白糖 [illegible]寸

唐山上白糖 [illegible]寸

烏龍茶 [illegible]寸

包種茶 [illegible]寸

小種茶 [illegible]寸

珠茶 [illegible]寸

火腿 [illegible]寸

洋烛 [illegible]寸

唐山猪油 [illegible]寸

生油每加倫 [illegible]寸

孖沽烟每萬 [illegible]寸

S. L. Jones & Co.

未士尊時号夜冷館每逢礼拜一三五日常有衣服傢食各樣俱全開投本館亦代為買賣经纪包投夜冷如貴客有貨出投者請為光顧可也夜冷館在振打兀街第九十一号在批洛北近銀行右边便是

R. H. Vance

未士湾時精于照相本埠前日陳列玩器景徵各人將所照之相彼此較量惟未士湾時所照之相為第一照相房在吵架晚度街並孟甘麻兀街角樓上世孟甘麻兀街柯士頓鋪側边梯上便是貴客光顧可也

Chinese Mission House

礼拜堂每逢礼拜日一点鐘又晚上六点半鐘在此講解耶蘇聖書敢請諸君移玉至此同心敬拜上帝致獲耶蘇救世之益是所厚望每礼拜二三五晚六点半鐘在楼下書館教讀番書学習番語如欲学習者於至此雖敘又礼拜三六日一点鐘有花旗醫生在此看症施藥倘有恙者不拘内外症至此取藥調治分文不取也

The Oriental.

Vol. I. Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. No. 18.

REV. WILLIAM SPEER, EDITOR. SAN FRANCISCO, SATURDAY, MAY 5, 1855. WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

SAN FRANCISCO:
SATURDAY MORNING, MAY 5, 1855.

HOW SHALL CHRISTIANS ACT.

Time was when the subjects of that government that rules the opposite shore of the Pacific were cordially welcomed to this land. The same people, the same race and unaltered, is loathed and banished now. Two Acts have passed both Houses of the Legislature, which amount almost to interdicts, first, upon personal intercourse of the Chinese people with our State; and second, upon their obtaining gold in our mines. The wedge is driven in, of ignominious seclusion from this soil, and the privileges accorded to all other races of emigrants. The effects upon our foreign commerce,—upon our interior trade,—upon our agricultural developments,—upon the pecuniary credit of onr county and state treasuries,—and such general considerations, we do not feel called to speak of further at present. Two courses of general policy have been entered upon. Until there is a considerable change in our internal affairs we can hope for no formal repeal of these laws. Now let us look at the matter as Christians.

What brought us here in one direction, and the Chinese in the other? "Gold." Yes; gold. So a toy compels children. But what hand carved, and painted, and dangles before their eyes the gaudy object. "It is their father." So in the family of nations, in the educatron of the human race, in the preparation of the world for its maturity, of which the prophets speak. God brought, in a series of amazing providences, which every worldling has mouthed, our race and that race together here. In the largest survey of our treatment of them,—us Christians of those heathen—how much is there that must astonish men men and angels.

And for the future. What is it to be? We shudder as we ask. O Judge of nations! with the thunder of Thy power, startle slumbering Christians, make them to see why their feet stand on this soil of California, what led them unknowing, what they are called to do, what their responsiblity, and what their account before Thy bar on the Great Day.

The present is a turn in the history of the intercourse of the Chinese with California which should stir every Christian to the consideration of his personal duty to their souls. Beyond any doubt, for his discharge of that duty he will be called to answer when he meets these faces again in the Resurrection.

CHINESE BATTLE AT WEAVERVILLE.—It is rarely we have read or heard anything more calculated to fill every sober mind with pain and shame, for his country and his religion, than the accounts of a late battle between two parties of Chinese at Weaverville, in the north of this State. A body of men from the neighborhood of Macao, belonging to the Yeung-wo Company, and numbering about a hundred and twenty to fifty, had a regular pitched battle with about three times that number of their countrymen from further north in their own province, belonging to the Sze-yap Company. By the aid of Americans and other white men present, who entered into the conflict as a matter of sport, the Yeung-wo men prevailed. A speculator describes it in the following language, save some necessary change of the names given.

"The armies would have been much larger if our blacksmiths could have supplied the demands for arms—such as three-pronged forks, lances, sabres, bucklers. &c., Besides these weapons, some of the Chinamen were armed with revolvers, bows and arrows, and syringes filled with poisonous liquor. Many wore metal helmets and breastplates.

After a great many barbarous words and gestures had been exchanged by the two parties, the Red Republicans (Yeung-wo people) bravely rushed across the gulch and attacked the right wing of the enemy. The centre of the Imperialists forthwith rushed to take them in the flank, but they were received by a volley of stones and revolver's balls from the American spectators. That decided the battle. The Imperialists fled and the Yeung-wo's gained a glorious victory.

There are seven Chinamen dead and a great many wounded, a dozen of them dangerously. One white man, a Swede by birth, was accidently killed after he had fired four shots from his revolver at the combatants. Every body here thinks that he was served rightly. The Yeung-wo Company had two killed and six wounded. The interference of the Americans is much blamed, more particularly since they had bound themselves by a written agreement to let the Chinese fight it out alone.

Some hours before the battle, one of the principle chiefs of the Sze-yap Company made a sacrifice to the gods. He took a cock by the two wings, thrust a knife into its heart, caught the blood in a cup, took the blood into his mouth, and spirted it up into the air, after which he pronounced some words to which all of his party responded."

We venture to say a more heathenish scene could not have been witnessed in Dahomey or Timbuctoo. Oh, why is it that, when these poor heathen come to this *Christian* land, transactions so horrible throughout are allowed. They may easily be prevented. If thought to be opposed to public sentiment, or if rebuked by a civil officer of the region, they would be arrested at once. This strife, we are informed, originated in gambling and licentious quarrels. Politics at home, as stated by the above writer, have nothing to do with any of these fights. In the name of Civilization, Humanity, and Religion, we pray that such barbarous and dreadful exhibitions, in any part of our State, may be arrested and frowned down. It is scenes like these among ourselves which perpetuatethe expithe by which the Chinese designate our race, the "white devils."

VISIT TO SACRAMENTO.—The editor of this paper visited Sacramento last week as a delegate in behalf of the Presbytery of California (Old School) to the Presbytery of San Francisco (New School) and to the Congregational Association of California. It gives him pleasure to acknowledge the courtess and fraternal kindness with which his presence as a delegate, and also his remarks in behalf of the Chinese, were received by both bodies. The following extracts from their minutes appeared in the last "Pacific." We will only add that we trust the report of their joint committee may be soon furnished, while the attention of our citizens is directed to this subject. May Christians be brought to feel their duty to these poor heathen among us.

(*Extract from the Minutes of the Presbytery.*)

"Rev. Mr. Speer was received as a delegate from the "Presbytery of California," and invited to address the body. At the conclusion of his address, and after response by the Moderator, the following resolution was presented by Rev. E. Corwin: Resolved, That we have heard with interest the statements of Rev. Mr. Speer, Missionary to the Chinese in this country, and that we express to him our cordial sympathy, and our assurances of willingness to co-operate with him in his work. Rev. E. Corwin and Rev. I. H. Brayton were then, on motion, appointed a committee to unite with a similar committee from the Association to prepare a paper in relation to the Chinese in this country.

On motiou, Rev. E. S. Lacy was appointed a delegate to Presbytery of California, to meet in the ensuing Autumn.

(*Extract from the Minutes of the Association.*)

"Rev. Mr. Speer Delegate from the "Presbytery of California" appeared and expressed the Christian sympathy and regard of the Presbytery for this Body. He was responded to on the part of the Association by the Moderator.

Being a Missionary to the Chinese he also presented the subject of his mission, and on motion it was resolved that we appoint a Committee to express the sentiments of the Association on the subject of the condition and treatment of the Chinese in this country. Rev. J. H. Warren and J. A. Benton were appointed the Committee. It was also resolved that we extend to Rev. Mr. Speer our cordial sympathy and pledge him our prayers at the throne of Grace in behalf of his mission."

The Conference of the Methodist Church South was in session at the same time with the above bodies. We made a visit to it, and were introduced by bishop Andrews. A brief address to its members on the subject of the Chinese was listened to with attention, and responded to by the bishop with expressions of Christian sympathy towards the missionary work in their behalf.

TUITION IN THE CHINESE LANGUAGE.—We have often been applied to by Americans for assistance in acquiring the Chinese language. Mr. Lee Kan, who speaks our language well, having been educated at a missionary school at Hongkong and who is connected with the Chinese side of this "Oriental," has determined to take an evening class. Further notice will be given in this paper when he is prepared to commence. We do not know of any apportunity so good for merchants, professional men, and scholars, who wish to obtain some knowledge of this difficult language.

MURDER OF TWO ROMANIST MISSIONARIES IN ASSAM.—Intelligence has been received in Calcutta of the murder of two priests, connected with the "Seminary of Foreign Missions" at Paris, in Assam. They were named Krick and Bernard, both young men, and were attempting to penetrate to Lassa, in Thibet.

AN ACT *granting to Chinese residents of this State a certain tract of tule lands.*

The people of the State of California represented in Senate and Assembly do enact as follows:—

Whereas, the principles of our institutions invite, and the customs and usages of our government guarantee, a home to all who come within our borders. Therefore in obedience to those principles, and in accordance with custom and usage, and for the purpose of encouraging the reclamation of "swamp and overflowed lands," and in order to test their adaptation to the growth of rice, and many other articles which are at present imported and consumed, and as it is believed can be practically produced, and, as a move toward the developement of resources evidently contained within the borders of our versatile State.

Sec. 1. SThe urveyor general of the State under the direction of the governor of the State shall within six months after the passage of this Act, cause to be surveyed such plot or parcel of tule or overflowed lands, not to excede in extent a larger quantity than——— thousand acres. Such land to be located in one body and at such place as the Governor may deem most eligible for the purposes herein before mentioned.

Sec. 2. Such tract or parcel of land, mentioned in the proceeding section of this Act, shall be held for the exclusive use of the Chinese residents and hereafter occupants, for an unlimited term of years, subject to the restrictions and government of the State of California and of the Federal government. Provided such revenue as may be required shall not exceed the ordinary revenue required of other parties or citizens of the State, for State purposes, all municipal laws and regulations, shall inure to the exclusive benefit and control of the residants of the afore specified plot, or parcel of land.

Sec. 3. The Governor shall cause public notice to be given immediately after said location and survey shall have been completed, setting forth the facts contained in this bill together with the object and considerations herein specified.

Within ninety days after such notice may have been given, he shall proceed to deliver the aforesaid tract or parcel of land, provided——persons shall signify to him (either individually or by agent) their wish to avail themselves of the priviliges and to acquiesce in the provisions of this bill.

Sec. 4. At the expiration of eighteen months after possession shall have been given or tendered, and in case no permament improvements shall have been made or a proper disposition shown to reclaim the plot or parcel of land above named, then all right and title shall revert to the State.

But in case due diligence and labor is manifest, the Governor shall issue a "patent" to the original occupants or proprietors.

AN ACT *to discourage the immigration to this State persons who cannot become citizens thereof.*

The people of the State of California, represented in Senate and Assembly do enact as follows:—

Section 1. The master, owner or consignee of any vessel, arriving in any of the Ports of this State, from any foreign state, country or territory, having on board any persons, who are incompetent by the laws of the United States or laws and constitution of this State to become citizens thereof, are hereby required to pay a tax, for each such person, of fifty dollars.

Sec. 2. It shall be the duty of the Commissioner of Emigrants of the city of San Francisco, or the Mayor or other chief municipal officer of any town or city, in other ports of this State, to visit all such vessels immediately upon their arrival in any of said ports, and whenever the said commissioner, mayor or other chief municipal officer shall be satisfied, by personal inspection or otherwise, of the number of passengers referred to in the first section of this Act, on board said vessel, he shall demand and receive of the master, owner or consignee of such vessel, the sum of fifty dollars for each such passenger so disqualified from becoming a citizen of the United States.

Sec. 3. In the event of the non-payment of said tax within three days after the arrival of said vessel, or within three days after demand for said tax, said commissioner, mayor, or chief officer of any city, town or village, shall commence suit in the name of the State, against the master, owner or consignee, or all of them, for said tax, before any court of competent jurisdiction in said town or city; and the commencing of said suit shall constitute a lien upon such vessel for the amount of said tax, and it shall be forever liable for the same.

Sec. 4. The Commissioner of Emigrants of San Francisco, is hereby required to pay over on the first Monday of every month, to the Treasurer of State for the use of Hospital fund, all moneys collected under the provisions of this Act, reserving to himself five per cent. of the amounts so collected, as compensation under this Act.

Sec. 5. The said Commissioner of Emigrants is required, before entering upon the duties of this Act, to enter into a bond to the State of California, in the sum of thirty thousand dollars, with good and sufficient security to be approved by the Governor, conditioned that he will well and truly discharge all the duties required of him by this Act, which said bond shall be filed in the office of the Secretary of State.

Sec. 6. This Act shall take effect from and after the first day of January next.

ACT TO GRANT TULE LANDS TO CHINESE.—We are indebted to the Hon. Mr. Murdock for a manuscript copy of the act he has introduced into the Assembly "granting to Chinese residants of this State a certain tract of tule lands." He proposes to set apart a large body of such land, to be occupied exclusively by Chinese, in which they may plant their own grains and vegetables; for which the Governor of the state may issue them a patent at the close of eighteen months. As the legislature has laid taxes upon them which must exclude them eventually from the mines, which remain open to other foreigners, it seems but just that a grant of these lands, which must otherwise remain worthless, should be made to them; and thus a channel of usefulness to us, and benefit and quiet to themselves be laid open before them. It will be more conducive to their success that Americans have as little to do as possible with the operation. Americans may in other localities employ Chinese laborers and experiment as they choose, in the introduction and cultivation of Eastern grains, fruits, vegetables, and flowers. But in some such grants as this proposed, or in seperate and smaller locations, they should be free to plan and to plant, to dwell and to labor, after their own free will and way.

DANGERS OF OPIUM.—The Chinese and the Turks are not the only people devoted to the use of this intoxicating drug. There are not a few in our own land who sacrifice to it health, intellect, usefulness, happiness, and, ere long, life itself. It is not the less a poison because slow in its operation. We have had repeatedly occasion to observe its ruinous tracks among classes of society where it would be least suspected. It is an awful calamity to the individual and the family where upon any one its satanic power becomes rivetted. The following remarks upon its use in one of our Eastern cities we obtain from a late paper.

"Among the evil practices abroad in this community, opium eating deserves to be mentioned, both on account of its extent, which is much greater than is generally supposed, and its pernicious influence. We happened to know, the other day, of a drug store in a back street, that had six regular opium customers; and upon further inquiry we found that nearly all the second class drug dealers had more or less of this sort of customers, who are females, almost without exception. Persons addicted to the habitual use of either opium or laudanum, endeavor to avoid notice by patronizing small shops and purchasing such insignificent quantities at a number of different places as to avoid suspicion. The habit is most commonly formed during a period of illness, (as the drug, at first, is very offensive to the taste,) and by not being abandoned on recovery, becomes strengthened by indulgence. It produces a dreamy sensation, serving to release the victim from the pressure of ordinary cares and perplexities; and affords an artificial refuge for which unaided nature does not provide. The subjects of this vice are noticeable from the dull, bleary aspect of the countenance, sallow complexion, and haggard frames. The practice should be universally frowned upon and repudiated.—*N. Y. Jour. Com.*

CHINESE MONTHLY MAGAZINE.—This periodical, published at Hongkong at the printing office of the London Missionary Society, of which we gave an account some time since, now issues three thousand copies monthly, which are circulated extensively along that coast. Its editors say many copies find their way into the interior, where they are largely read.

FORTUNE, THE BOTANIST.—This gentleman has been travelling extensively through Northern China, disguised in the native costume. He has sent a fine assortment of tea plants to Calcutta, for the propagation of that article in India. He says that "away from the large towns he found the people industrious and apparently contented; the law respected and a general indifference as to who gets the best of the struggle now going on for empire."

DEATHS.—At Singapore, ANN ISABEL, wife of W. H. MEDHURST, JR. Esq., H. B. M. Consul at Fuhchau.

At Hong Kong China, Jan. 30, Mr. CHAS. A. THEBIAT, of New York, aged 21 years.

At Victoria, Hong Kong, China, Feb. 7. JOHN BURD, Esq., Danish Consul, aged 61 years.

At Wailuku Maui, S.I., March 30th, Mrs. ANDELUCIA L., wife of Rev. D. T. Conde, aged 44 years

At Lihue, Kauai, S. I., March 10th, Dr. J. H. WYLIE, of Richmond, Indiana, recently from California,

RESOLUTIONS OF THE REV. DR. J. HOLT RICE. The memory of one of the biographers of J. Brainard Taylor will endure in the hearts of christians. He was one of the most pious and useful ministers of our country. The secret of his usefulness is disclosed in the following resolutions which were found after his death, in his pocket book, where they were carried for frequent reference. Will the reader carry them there also.

I RESOLVE THAT I WILL ENDEAVOUR

I.—To keep under my BODY, and change my physical constitution.

Take food for nourishment, and not for pleasure. Take no more than is necessary, and be indifferent as to the quality. Sleep for refreshment, and not for indulgence. Harden and subdue my flesh by labour directed to useful purposes Do as *much* useful work every day as I can. Dress as cheaply as comports with decency.

II.—To use all my PROPERTY for benevolent purposes. Pay every thing I owe as soon as possible. Save all that I can, by simplicity of living and by practising self-denial. And give all I can in the exercise of sound discretion, to objects of benevolence. Never spare person, property, or reputation, if I can do good. *Necessary that I should die poor.*

III.—AS TO MY DISPOSITION AND CONDUCT TOWARDS OTHERS.

1. To feel kindly to every one. Never indulge anger, malice, envy, jealousy, towards any human being.

2. To speak as I ought, to and about every one—aiming in all that I say to promote the comfort, improvement, and happiness of every one that lives.

3. To act so as to advance, 1, the present comfort, 2, the intellectual improvement; 3, the purity and moral good of all my fellow men.

IV.—AS TO MY CREATOR.

To fix more deeply in my mind all truth that I can possibly discover respecting Him; and to feel, think, and act in every respect in correspondence with the truth.

Finally—When I have done all, to acknowledge that I am nothing, that I deserve nothing, and that my Creator has a right to do with me as seems good to Him.

COLLECTING FOREIGN MINERS' TAX.—A couple of officials from Bidwell visited Cherokee Flat for the purpose of collecting the foreign miners' tax. They did the work on Sunday, and ordered the Chinese to leave their tents and rendezvous outside. No tardiness or opposition was manifested, but one Chinaman thrust his head out of a window, and was shot by one of them—the ball severely wounding the head. The citizens were deeply outraged, and seized the officials, and would have lynched them, only they were prevailed upon to deliver them over to the officers. The magistrate before whom they were taken subsequently dismissed the complaint, as there were *no persons present whose testimony could be offered but the Chinese, whose evidence, the Supreme Court had decided, was inadmissable.—Marysville Herald.*

MORMON ISLAND.—The miners in the neighborhood of Mormon Island have passed a resolution forbidding Chinamen working the mines in that region.

ELEPHANT FLAT.—On the 27th ult, the miners held a meeting to amend previous laws, and among others, passed the following:

Resolved, That from this date no mining claim shall be owned, held or worked, by any Chinamen, on the grounds governed by the laws of Elephant Flat

TAIT'S FLAT.—The miners of this locality, on the 15th inst. took the following action in regard to the Chinese:

Resolved, That we give the Chinese located on Tait's Flat notice to leave within forty-eight hours from the dissolution of this meeting, and f found here after that time, they shall be expelled by force.

THE CHINESE OR BANKRUPTCY.—The Calveras *Chronicle* says:—If a bill be passed to expel Chinese from the mines, the permanent citizens will be compelled to pay an onerous taxation to support the country organizations—and all idea of ever wiping out the debts of the respective counties might as well be abandoned. In this country a large revenue is derived from the Chinese, without whom we could not meet our liabilities.

GROWTH OF THE RUSSIAN EMPIRE.—The enormous growth of Russia finds a parallel only in that of the United States. In A. D. 1535 it contained but 37,000 square miles; in 1645, 258,000, since which it has nearly doubled. Its population, at first a few hordes of wild Tartars, was in 1722, 14, 000,000; in 1795, 36,000,000; in 1818, 45,500,000; in 1838, 59,000,000; and in 1849, 66,400,000. These augmentations arise chiefly from the conquests of the Crimea, of the Caucasus, Poland, Finland, and other large territories. According to the calculation of M. Stchekaloff, in 1892 Russia will have 230,000, 000 of inhabitants. How much has the christian world to fear from the invasions of this tremendous political and religions despotism.

PROFIT OF THE CHINESE TO THIS STATE.—Mr. Flint (in the Senate) says:—The number of Chinese in the State being 50,000, the daily profit on their labor as affecting American interests, may be set down at twenty five cents each, or twelve thousand five hundred dollars per day, and with three hundred working days in the year, we have a total of $3,750,000, being the interest at ten per cent. per annum of a capital of $37,500,000. Can the labor representing so great an amount of capital be suddenly withdrawn without causing serious embarrassments in every department of industrial life! The daily expenditure from this source in the way of steamboat passage, stage fare, freights, rents, provisions, tools and merchandise will average one dollar per day or a total of $14,600,000.

OUTRAGES UPON CHINESE FOR WANT OF TESTIMONY.—Many items like the following could be furnished from our newspapers. We trust this outrageous exclusion of testimony by our courts will be done away with by some means. It is a black stain upon any people; much more upon Americans; and is what is more offensive to the Chinese than any other of their wrongs.

The rowdyism of our city, more than in any other direction, finds vent in that of the persons and property of our Chinese population. It is rarely a day passes but that they are made the victims of some gross outrage, the perpetrators generally escaping without detection. Six of their buildings and one Spanish house on I street, between Third and Fourth streets, were attacked by some unknown persons, between one and four o'clock yesterday morning, with missiles of various kinds, and the windows wholly or in part demolished. The frequent recurrence of these outrages would seem to justify the detail of a policeman for special duty in that immediate vicinity.—*Sac. Union.*

PROVIDENCE.

BY GEORGE HERBERT,

O SACRED Providence, who from end to end
Strongly and sweetly movest! shall I write,
And not of thee, through whom my fingers bend
To hold my quill? shall they not do thee right?

Of all the creatures both in sea and land,
Only to Man thou hast made known thy ways,
And put the pen alone into his hand,
And made him Secretary of thy praise.

Man is the world's High Priest: he doth present
The sacrifice for all; while they below
Unto the service mutter an assent—
Such as springs use that fall, and winds that blow.

He that to praise and laud thee doth refrain,
Doth not refrain unto himself alone,
But robs a thousand who would praise thee fain;
And doth commit a world of sin in one.

We all acknowledge both thy power and love
To be exact, trancendant, and divine;
Who dost so strongly and so sweetly move,
While all things have their will, yet none but thine.

Thou art in small things great, not small in any:
Thy even praise can neither rise nor fall.
Thou art in all things one, in each thing many:
For thou art infinite in one and all.

Tempests are calm to thee, they know thy hand,
And hold it fast, as children do their father's.
Which cry and follow. Thou hast made poor sand
Check the proud sea even when it swells and gathers.

How finely dost thou times and seasons spin,
And make a twist checker'd with night and day!
Which as it lengthens, winds, and winds us in,
As bowls go on, but turning all the way.

Who hath the virtue to express the rare
And curious virtues both of herbs and stones?
Is there an herb for that? O that thy care
Would show a root, that gives expressions!

Thou hast hid metals: man may take them thence;
But at his peril: when he digs the place,
He makes a grave: as if the thing had sense,
And threaten'd man, that he should fill the space.

The sea, which seems to stop the traveller,
Is by a ship the speedier passage made.
The winds, who think they rule the mariner,
Are ruled by him, and taught to serve his trade.

All countries have enough to serve their need:
If they seek fine things, thou dost make them run
For their offence; and then dost turn their speed
To be commerce and trade from sun to sun.

Rain, do not hurt my flowers; but gently spend
Your honey drops: press not to smell them here;
When they are ripe, their odour will ascend,
And at your lodging with their thanks appear.

Sometimes thou dost divide thy gifts to man.
Sometimes unite. The Indian nut alone
Is clothing, meat and trencher, drink and can,
Boat, cable, sail and needle, all in one.

But who hath praise enough? nay, who hath any?
None can express thy works, but he that knows them;
And none can know thy works, which are so many,
And so complete, but only he that owes them.

THE RELIGION OF THE CHINESE.

The letter which we give below is from the pen of the late Rev. Walter M. Lowrie, and was addressed to the children of a Sabbath School in Pennsylvania. It describes a well-known temple at the city of Macao, where the writer was then residing.

MY DEAR YOUNG FRIENDS,

In my last letter I promised to give you an account of an idol temple at Macao. There are a good many idol temples here, beside the altars to the earth, and the private idols in different houses. I passed by three in a single walk the other day; and the one I am going to describe in this letter, makes a fourth; there are perhaps two or three more in Macao, which I have not seen yet. This temple is dedicated to the worship of Kwan Yin, of whom you were told in the previous letter. She is the goddess of the sailors, but is very much liked by all classes of the Chinese. She is sometimes called Teen How, or the goddess of Heaven, and sometimes the goddess of Mercy. Her temple is situated on the side of a very rocky hill, close by the water's edge, and consists of several buildings, all enclosed by a wall, and shaded by several large and veneiable looking trees. The front wall has a good deal of sculpture on it; and there is a large junk (Chinese ship) cut in the side of a huge rock that forms part of the wall. As you come to the entrance of the temple, you find it guarded on each side by a pair of large ugly dragons cut in granite. You pass through a doorway ornamented with Chinese characters, painted and gilded, and then under a stone arch similarly decorated, and thus come to the first building. It is small, built of brick and covered with green tiles, and ornamented (as the Chinese think) with grotesque and monstrous sculpture and images of dragons and men. There is an altar and one idol painted and gilded, before which a lamp is kept constantly burning. In this building there is a drum and a bell, which are beaten on solemn occasions; and a number of gaily painted lanterns are hung from the roof, though I have never seen them lighted. There are a great many Chinese inscriptions, and figures of dragons in this building. Leaving this, and turning to the left, you cross a little open space, and enter a main building, the door of which is also guarded by two dragons. This building is very nearly square, and receives all its light from two doors, and a hole in the roof. The other buildings receive their light entirely from the door. The main building has three altars; behind the middle one there are ten idols, the largest being in the centre, and the others arranged around it. There is only one idol behind each of the other two altars Lamps are kept constantly burning before them; and large earthen, pewter, iron, and brass vessels are placed on the altars to hold the joss-sticks, and paper offerings that are burnt every day. This building is covered from the ceiling to the floor with pictures—odd sculptures, and Chinese inscriptions, written on paper, or painted and gilded on large pieces of wood. It has a very large drum and bell, and several lanterns, so large that one of you might easily sit down in one of them, suspended from the roof. The Chinese have a way of saying their prayers that, perhaps, you will think strange. They print off a good many copies of a prayer, and go and lay them on the altar before the god; after that they are taken and placed on an upright frame, as large as the door of a house, where they remain till the frame is so covered with them, that there is no room for more. In this building there are two such frames completely covered over with Chinese prayers. I sent to the Mission House, last June, a translation of one of these prayers, which was lying on the altar in this very room that I am now describing. Perhaps some of you have seen it.

Between this building and the first there is a large tree, at the foot of which are several stone vessels for holding the lighted joss-sticks, and several large square iron vessels for the same purpose are place in different parts of the ground.

Ascending several stone steps in the open air, you enter a smaller building, with one idol and one altar, and a lamp constantly burning. This temple has the usual supply of lanterns, and the usual ornaments of sculptures and inscriptions; two or three altars are standing near by in the open air. You then pass through a circular hole in a wall, and go up several flights of stone steps, which wind about among the rocks under the trees, until you come to the highest temple of all. This is not so large as the main building. It has a small semi-circular area in front, and its entrance likewise is guarded by two dragons. You would laugh very much if you saw them; for, though the people who built the temple intended to have them look very terrible, yet they seem very ridiculous to us. This has one idol and altar, with the usual supply of burning lamps, lanterns, drum and bell, paintings, sculptures and inscriptions. Joss-sticks are always burning on the altars; and the priests, who live in a house adjoining the main building, see that the lamps are kept constantly trimmed. Going up from this temple you come to a very large rock, which must be at least twenty feet high, in which four Chinese characters are deeply engraven. They are each about two feet long, painted red. The first two I could not make out, but the last two are *tae yee*, the great one. A great many of the rocks that are scattered about have long inscriptions on them, and though none of the buildings are large, yet it must have cost a great deal of money to build them, and to carve so many images, and do all the sculpturing and painting and gilding that is on them. On every altar, in every temple, I have seen them; there are several pairs of what may be called "Divining Blocks." They are about four inches long, and an inch and an half broad. The worshipper takes them up, strikes them together, and then lets them fall on the floor; and from their position there he conjectures what the will and pleasure of his god is. These blocks appear to be a good deal used. This description might have been made a good deal longer; but perhaps you will think it quite long enough. I am afraid it will not interest you very much, but it will give you some idea of what a Chinese temple is like.

You will perhaps wonder what the people do in these temples. Not having seen any of their great festivals yet, I cannot say what they do on those occasions: but commonly they do not seem to go very often to the temples. I have never yet seen a Chinese worshipping in one of their temples. Indeed there have never been any there, when I have gone in. You know the Chinese have no Sabbath as we have. Their priests *never* preach to them in the temples as our ministers do in the churches, and the people seem to think they do quite enough in the way of worshipping their gods, if they light their joss-sticks before their idols in their own houses every day, and occasionally send some joss-sticks to the temples for the priests to burn.

Although a stranger would think the Chinese a very religious people, on seeing their many idols, and how constantly they burn incense before them; yet I do not think that they care much in their hearts about it. It is a very easy work to light a joss-stick before an idol, or burn some silvered paper, or fire off some crackers, or write or print a prayer, and lay it on the altar, or place a cup of tea and some rice before the idol. All this can be done while the heart is thinking about something else. It does not require any repentence or sorrow for sin, any mortification of sinful passions and feelings, any self-denial, or any faith in another for salvation. They can do all this, and yet lie, and cheat, and steal, and be angry, as though they thought their gods did not care whether they were good men or bad men. *And they do not.* The evil spirits whom they really worship would rather see them bad than good. Now this is a very easy kind of worship. It does not take much time or thought, and therefore they like it: their fathers did so before them, and they do not want to change the customs, and therefore they do the same.

But what good does all this do them? Can these dumb idols hear them? Sometimes they beat the drum and bell in their temples to waken their gods and make them listen and attend to their worship; but these painted and gilded blocks of wood and stone can never hear. Some of them will admit this, themselves, if you talk to them abont it. Very few of them seem to know much about what they worship. Some of their wisest men indeed seem hardly to know whether there was any god at all. Confucius and Choo-foo-tsze, who are worshipped by almost all the Chinese, said, when they were alive, that they understood very little on this subject, and thought it was not a matter of very great consequence.

O how thankful you ought to be, that you have heard about the true God, and the way of worshipping Him! Why were you not born in China, and taught to burn paper to propitiate the devil, as I have often seen Chinese children doing? Dear children, it will be a terrible thing for you, if, after hearing about ths true God and Jesus Christ, as you have done, you should never learn to worship Him aright. You will be far worse off than these Chinese who have never heard of Him. Bless God, then, that He has given you the Bible, and pray to Him that He would give you a new heart.

And while you pray for yourselves, do not forget to pray for these idolaters, that they may be taught about the true God, and the only way of salvation. Think of them often. Read what the Bible says about such, and often ask your friends whether you cannot do something to send them that glorious Gospel which you enjoy.

That the blessings of God may ever rest upon you, is the prayer of

Your sincere friend, W.M.L

LATE NEWS FROM CHINA.

SHANGHAI RETAKEN.—This city has again fallen into the hands of the Imperialists. The close blockade kept up in junction with the French rendered it impossible for the Insurgents to hold out without supplies; and on the night of the 17th of Feb. they deserted the place, after firing it in several places. It is stated that some four hundred of the Insurgents were beheaded. "The first thing "the Imperialists" did was to go into the houses of the people and rifle and steal." The influence of the French allies cannot as yet be foreseen. On the whole it is thought that for the present the local trade will be benefitted.

EDICT OF THE INSURGENT CHIEF ADDRESSED TO FOREIGNERS AT CANTON.—The leader of the bands now preparing to attack Canton has addressed an edict to the foreign merchants and others at Canton of which the following is the conclusion. "All have submitted to our arms but Canton, and this place we will have soon. But the merchants of your nations behave very improperly, and often carry guns and gunpowder in their lorchas under rice, which they sell to our vicious enemies. Now I entreat your excellencies to prohibit these lorchas from conveying cannon, gunpowder, or even rice, to Canton to sell to the oppressive mandarins; and do not permit your steamships to carry the abominable Tartar soldiers backward and forward. When we get Canton we will trade with your people, and give them advantages.

I further entreat you to give notice to your merchants to remove their goods from Canton within three days from the receipt of this edict. English, French, and Americans can remain until the end of this (Chinese) year (Feb. 16). From that day no boat nor lorcha may pass in any part of Canton river, and all foreigners must withdraw."

CHARACTER OF THE INSURGENTS ABOUT CANTON.—At Honam, across the river from Canton, a party of foreign visitors found "the houses gutted, many on fire, and the roads strewn in all directions with the wrecks of their contents." The people however, informed them that it was not "the pirates," as some of the newspapers are fond of styling them, but the Imperialists, who, they said, "with tears in their eyes, were not men to fight but only to rob." "One poor old man whose gray hairs should have protected him, came out of a silk manufactory which was completely pillaged, covered with blood and gore, having been deprived of his left ear by the soldiers. In a gutter hard by lay a wretch in his dying gasp similarly mutilated, and frightfully gashed about his head. Both were men in respectable garb and apparently well to do in the world." After detailing other cases, the writer continues "we were universally told that the 'Triads' had not extorted a single cash from any of the villages or plundered in any way; but the whole of these outrages, fire, sword, and desolation, had been perpetrated by the mandarins, who according to their usual custom, made the visit of the rebels at any place an excuse for its being given up to the rapine of their mercenaries."

THE BISHOP OF PEKING.—This person, a Frenchman, arrived in January from Peking, under the escort of a large body of Imperialists.

SPACE FOR CHINESE PASSENGERS.—The House of Representatives at Melbourne, Australia, prohibits vessels carrying more than "one person to every two tons of the tonnage of the ship;" or "one for each superficial, or seventy-two cubical feet," on "the main deck or deck immedtately below it."

Ought not some such law to be passed for the benefit of those coming to San Francisco?

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嘚囉沙咲打嗶治銀行在孟甘麻厄街口金鳴吵街轉角找換金砂便錢極高本行並收貯銀両貴客光顧可也

Pacific Loan & Security Bank

巴恩彿生揭銀行在孖㮟街第九十八号備有銀両到貯者每百元每月計回息銀一元半如五元以上者方可收貯給回契紙或本省本府本城紅契或合衆国總局執照為按本行亦有銀両出放但欲光顧者按質可也司事嗎呅活㗎鑊二人

J.W. Tucker

未士渇傑常有金鏢鑽石戒指金銀首飾等項出賣舖在孟甘麻厄街一百二十五号本舖貨物甚美價錢甚平貴客光顧可也

Wainright, Randall & Co.

未士喴孫孟𠽋吵号在冷舖在孖㮟街孟甘麻厄併加呢二橫街之中第一百号每逢礼拜六有四士船六点候出校貴客光顧可也

Himrod & Jones

未士漚𠼻併喏士常有唐山花旗呂宋加拉巴米發客舖在佛倫街八十一号貴客光顧可也

Stott & Co.

士𠽌号自蓋喋吟及各樣火酒併自帶來各色灯洋枝灯筒灯心及天地球發賣本号在散沈併孖㮟街東南角便是藍房在㖞柱街腳下近哪必啱是也

Blumenthal

未士布炉文嗲常有上好各色絨便賣舖在唐人街第一百三十八号便是

Coleman & Co.

高炉文号係買賣經紀在加利科尔亞街第五十六号佛倫街轉角便是

Hunt & McCall

未士痕並墨歌常有唐山米及各國米發賣寫字樓在佛倫街八十九号貴客光顧可也

Bokee

未士卜基往日貿易於香港現至本埠為經紀常有唐山白米糖茶葉各項發賣寫字樓在新客商会館第八号房貴客欲光顧者至此可也

Tsock Lung Ho

德隆号在二埠吵架免度常有雜貨伙食發行貴客光顧可也

Robert Reed

在華喇買賣經紀常有唐山白米白糖茶葉各項發賣寫字樓在新客商会館坐北边二層楼第二十五号房便是

Wm. Steinhart & Co.

未氏士四乞号常有自帶來各樣粗幼衣服靴鞋併各色絲髮足洋綉貨等項發行舖在吵架免度第六十二号

W.F. Greene

未士記連包办官司案件甚之妥當寫字樓在契礼街第六百零七号由梯上左边便是

Brown, Pratt & Tracy

未士唦啷㩒咩併啵礼時三狀師包办官司案件等寫字樓在契礼街孟甘麻厄街轉上第六百零七号由梯上右边房便是

Cyril V. Carey

未士繼礼吠狀師包办理官司案件極之精通寫字樓在契礼街蜀咍樂行第一号唐即書信館下第二間便是

Hughes & Hunter

吠時並啵打承办唐人工稅事務極之精通忠厚寫字樓在吵架免度街轉角拔打厄街第七十六号是也

Chas. Baum

未士啫歷年包办报稅事務甚是忠厚妥當寫字樓在稅館左側便是

Wm. Reynolds

未士喊林連那常接办稅館报稅事極之精通工價亦宜寫字樓在吵架免慶街鼓打厄橫街轉角便是

A.T. Parish & Co.

未士花梨士号常有雜貨伙食具寄發客舖在咪利運依街巴拉沙之角便是價錢相宜貴客光顧可也

F. Kuhl

未士姑炉色楼印掃唐書式舖在咲打街坐都本加尔二橫街之中或問李根便知貴客如有字式到印者工價甚相宜也

J.W. Whaling & Co.

威凌号壽板店在吵架免度街第一百七十一号在槊呢街角近由啾的帶來多樣大小壽板鉛鉄骨箱發賣併包拾骨龕寄往別處决無失悞工價相宜

Steamers Gov. Dana & Cain

在吵架免度有二火船往咪利運由一只双㶶通名丙呢船主名㗎𠾏吼咬又一只单㶶通名占船主名嘹𠹭此二船每朝七点鐘由二埠開行如有唐人搭客或付貨者格外照顾必代安放停當無悞者也

加利科尔亚火船公局存單正月開行船日期條列在本公局火船往吵架免度一只名烏寫船主名西席每逢礼拜二四六日下午四点鐘由化厄費馬义開行

California Steam Navigation Company

一只名嘎地笠船主名湾八每逢礼拜一三五日四点鐘開行順埋边尔时地方名客船往咪利运者搭本埠公司大船至吵架免度搭地结纸为凭过船便是往士嘚頓火船順埋嗎頗尔士地方船名吁呢利也船主名吁達速每逢礼拜一三五日開行又只名㕭厄打船主名㗎吻每逢礼拜二四六日下午四点鐘開行本公司火船在吵架免度每逢礼拜二四六日十二点鐘開行貨腳完交在後起貨寫字樓在積喱街坐拔打厄孟佛倫二橫街之中

本公局值理番人未士千拿厄西月初一日謹識

是為墩貨腳銀三元半

山係未士执文

Str. Queen City

又有一新火船名君轄地船主名吧渠礼在巴尸拂馬头每逢礼拜二四六日四点鐘開行往吵架免度船搭往咪利運番五二埠即过㶶打碎㕵士火船便

Pacific Express Company

巴恩彿公司包寄帶來往書信凡貴客有書信小物件各項交本公司寄帶者定必妥當速至决無失悞本公司經俱乃向來包帶來往書札故大篤務此乃本公司館在孟甘麻厄併和隊頓街西北角每日定期包付信吵架免度並多處埠

Brown & Co.

布啣係清糞廁之人向与唐人清廁經已两載今仍仰望各唐貴客照顧工银務必平較別人因其不干涉督理街務之人薦故免抽用於伊住咲打街都本街下第三間便是

Samuel Adams

未士三吠亞原士開張藥舖生來在契礼街併都本橫街之角印在國舊舖之左側常有各國鮮明丸藥發賣如有唐人到此光顧者定以礼貌相接仰礼拜前礼拜日他取藥施贈唐人他定然減價甚平也

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一三十九號 唐乙夘三月廿六日

耶蘇一千八百五十五年五月初十日錄

加利科尔亞省散汎思歌埠

本加利科尔亞省民人前遞一禀於議律院內欲禁唐来客凡係不能入藉者不許来此埠業经在上下両所議律院内定擬規條今照原文譯出以便觀覽

一凡有船隻不論由何外国省府載有人来本省者其人係照本省之規係不能入合衆国之民藉者每位来客擬收餉銀五十員

一凡有船隻至本埠或至本省之别港口者俱歸有司着查察凡有客人不能入合衆国之民藉者每客該收餉銀五十員其銀係向此船主船户或坐山討取以免斯類人至被入合衆国之民藉也

一凡船隻抵至本埠其餉銀限三日內科納倘有司者或總理来客官討取如三日之內無銀科納該司戢要出本省名字赴該埠之憲衙禀告依律議行

一凡散汎思歌埠總理来客之官照此例所收之餉銀于每月初次礼拜一日呈交本省布政司以為醫館之用該收餉銀每百員抽銀五員歸總理来客官以為俸給加増之用

一凡總理来客之官未赴任行事之先須要寫明本加利科尔亞省一保单紙銀三萬員交与掌書記衙存批該保家要妥當殷寔并要總督簽名准行方許担保斯保單紙亦要詳明該總理来客之官務宜以信厚守份照例办事

一凡此例于番来年正月初一日即唐乙夘十一月廿五日起行

前礼拜四之新聞紙業经刊刻此例自番九月初一日即唐七月廿一日起行惟該議律官將日期擬更葬到来着令再刊以便 諸君覽閱可也

本加利科尔亞省民人前遞一禀云欲禁止賭博令將議律院所擬規條原文開譯于下

一凡人如有設立賭館賭行不論何樣賭法者此館或係其自己之屋或賃来之屋倘其設立聚賭如此犯法者即准該府之加嘴味喱禀告于該処之委員或該処之縣官行提審訊如有一人或一人以上作証者即使初犯少者亦罰銀一百員多至五百員如屋客在此犯法該屋主並不知情即將現時居内之人擬罰

一凡如有舖主而舖客互相賭博或以貨物作按如有証據少者亦擬罰銀一百員多者擬罰銀五百員

一凡如有揭单賬數典契及各項保单碎賬作為銀両相賭之用甚或借賭或信賭無論紙牌擲骰拍賭並各項之賭法甚至贏輸之賭數為憑者此數両家作為廢數不得追究倘有不知来歷他人之下代收者定然作為寔數也

一擬係居該国家狀師之職于每季將所犯之案情禀奏于憲衙或該府之磨事府部憲併辦一季內所共罰之數呈上

一凡本省各府之縣官憲衙遇有犯此規條者能操全權審訊此案該憲衙每委加嘴味喱查察但是打波孫波之賭不入此例禁之內

一凡此例自行之後所罰之銀四份之一歸于国家狀師又四份之一繳入該府布政司其餘均派于該府之嬰堂如該府未有嬰堂設立即派于該府義学書館費用可也

一凡于一千八百五十一年三月十四日併一千八百五十一年四月廿九日所設賭俱之規條尽行删除

一凡此例定擬三十日之後即唐本年四月初三日起行例行之後照上款式不許有叭咟紙給領

耶蘇一千八百五十五年四月十七日議律院定擬

未士喉時頃有磚屋貯棧一間能避火烛之患名孖咭士跌列嘁也口素如有寄糖茶葉米各項貨物到貯者棧租甚平本棧在孖咭街咩亿门街角便是
貴客光顧可也
Market St Ware-house

S. L. Jones & Co
未士噂時號夜冷舘每逢礼拜一三五日常有衣服伙食各樣俱全開投本舘亦代買賣經紀包授值冷如
貴客有貨出投者請為光顧可也值冷舘在旅打乙街第九十一号在撫治北近銀行右邊便是

R. H. Vance
未士湾時精于照相本埠前日陳列玩器景徵各人將所照之相彼此較量惟未士湾時所照之相為第一照相房在沙架免度街並孟甘麻乙街角楼上世孟甘麻乙街柯士頓舖側边梯上便是 貴客光顧可也

Chinese Mission House
礼拜堂每逢礼拜日一点鐘又晚上六点半鐘在此講解耶蘇聖書敬請 諸君移玉至此同心敬拜
上帝叚萩耶蘇救世之益星所學堂每礼拜一三五晚六点半鐘在樓下書舘教讀番書学習番語如有学習者到此雅敘又礼拜二四六日一点鐘有花旗醫生在此看症施药倘有恙者不拘内外症至此取藥調治分文不取也

The Oriental.

Vol. I. Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. No. 19.

REV. WILLIAM SPEER, EDITOR. SAN FRANCISCO, SATURDAY, MAY 12, 1855. WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

SAN FRANCISCO:
SATURDAY MORNING, MAY 12, 1855.

LETTER FROM SIAM.

The following extracts are from a letter received a few days since from a friend who has been residing in Bankok, the present capitol of Siam, for eight years past. The kingdom of Siam, some eight days sail of an East Indiaman to the west of the Celestial Empire, is closely allied with China, in its commerce, general character, and politics. The king of Siam pays a nominal tribute to the emperor once in three years, multitudes of Chinese junks drift there before the North-east monsoon every summer, laden with teas, cotton and silk goods, bamboo furniture, lacker ware, crockery, dried fruits, idols, stationery, and whatever else can be supplied to the indolent Siamese by their calculating neighbors. Bankok is situated near the mouth of the noble Meinam River, amidst a flat alluvial plain. Its climate is hot, and trying to the constitulion of whites, there are missionaries connected with several American churches laboring in Bankok, The Presbyterian Mission was recommenced by the writer of the letter below, with another missionary and his wife, in the Spring of 1847.

"Since my coming to Siam I have been blest with excellent spirits and the best of health. Though the practice of my profession has often given me anxieties and painful trials. I have yet to breathe the first regret that I entered upon the missionary life; which is saying something surely, since no field has been so discouraging thus far as the Siamese.

The young Hainan Chinese See Teng, the only one we have been permitted to add to our little church (our other native member Kuakieng our Chinese assistant, you will recollect was transferred to us by the mission church of the American Board) walks worthily, and is with his more elderly associate a great comfort to us. For their benefit we maintain a weekly church prayer meeting, both understanding enough of Siamese to join with us in prayer, as well as to receive religous instruction in that tongue.

I have a long and deeply cherished scheme in my head (it sprung from my heart I trust,) to carry the blessed gospel to the remote Laos tribes at the north or east. There is none other likely to go to them for a generation to come, that I can see—and the gospel they must have or they perish in their darkness and their sins. They are a brave, hardy race; more frank and trustworthy and interesting than the Siamese if not more hopeful; with a language easily acquired by one acquainted with the Siamese; yet there are none to do them good. The tribes tributary to Siam have been waging war for two years back with a more northern neighbor in the 23rd degree of north Latitudes, the Shientung people an ally of the Burmese. The Siamese forces, in all some 20,000, attacked the town but were repulsed and put to rout, with great loss. This last May, our next neighbor and good friend, prince Kroma Luans Wougso was the unsuccessful commander in chief in this Russian like affair. Matters must be allowed to quietly settle down before a missionary could profitably visit the Laos. Besides, in the present weak state of our mission, I could not think of leaving; but at some future time, if my life is spared and the way is open, I go to "the regions beyond," to be a pioneer in the jungle. Last cool season I made a kind of experimental tour, of which I must tell you. My object was to visit Korat, a town of considerable importance on the slope of the watershed leading to the Cambodia River some 250 miles northeast from Bangkok. It was my first experience in any considerable journey on land. Indeed all mission tours heretofore have been made in boats, along the numberless water courses, natural and artificial, with which Siam abounds. But now it was life in the jungle and among the mountains, through the haunts of the tiger and wild elephant. I travelled much of the way over on foot, hiring men to carry my books and baggage. Returning by another route, had elephants part of the way, and the rest buffalo carts and boats. I took with me three trusty Siamese servants, a tent and double-barrelled gun—this last was to provide supplies, and protection from wild beasts, not men. As to adventure, we shot a deer, a peacock, two pelicans, &c., and we saw the fresh tracts of a huge tiger; and I had a fall from the back of a vicious she elephant and lay at the mercy of the infuriated creature, her huge ponderous feet crushing the calash-topped howdah as it were an egg shell, and swaying back and forth not a foot from my head. It was indeed a great providential deliverance. Arriving at Korat, was kindly received by the governor, or Viceroy rather, he being the chief ruler over twelve provinces. Received as a friend indeed, had excellent quarters provided me *free*, and presents of pork, chickens, ducks &c., sent in; and, best of all, had free and abundant opportunities for distributing christian books, and making known to them the true and living God. Never did I more fully realize the blessedness and privilege of the missionary work than during my fortnight's stay there. Being the first white man who had ever penetrated into those regions, I was a great object of curiosity. The woman and children would run away from me at first. "Why, he is white all over, both his head and his ears!" observed one. "They bleach their eyes (iris)," said one. "Where did you get him?" was inquired of my people by the wondering group of villagers who lived on the banks of the river where I stopped one noon to bathe; just as if they had caught some strange animal for the king's managerie. I had with me a pocket compass and watch, ever in hand, which give me data, from which I shall have a very tolerably correct map of my route in a hitherto unexplored region. I was absent about two months, and none the worse for sleeping in the woods, and sundry hardships by the way; save that after my return I had a ten days visit from an intermittent, my first illness since leaving the United States. Our school is flourishing, we have now twenty-five pupils, mostly Siamo Chinese. They are fine boys, they study Chinese and Siamese and ten of them English. You will wish to hear something in regard to the other missions here. Our Baptist friends have been gladdened lately by the return of Mr. and Mrs. Chandler after a three years absence in the United States, also by the arrival of the Rev. Mr. Telford and wife, who comes out as colleague to Mr. Ashmore in the Chinese department. Mr. Silsby of the American Board has returned to the United States in ill health, Drs. Bradley and Lane still continue. Commodore Perry who gave us reason to expect him in Siam does not yet come on. Sir John Bowring after his visit to Japan will come here. The rulers of the land are as friendly as ever. Mr. M. and I had a most gracious audience of the king a week or two ago. The second king sent his boat for me to visit him at his palace, day before yesterday; and yesterday he sent for Mr. M. Loday, I was at the Prime Minister's to assist in an official translation. So you see we are still in favor with the powers that be. Would we could influence them for the good of the people, but alas Siam progresses backwards I fear. But I am wearing you, good by. I remain very sincerely, ever more your affectionate brother, S.R.H.

Rev. Dr. Bettelheim.—This missionary, a converted Jew, who has been in the Loochoo Islands since 1845, has paid a visit to the United States. The vessel in which were himself and family was wrecked on the Bermudas; and his wife is still there. He gave a narrative of his missionary labors in an address at a meeting in New York. He has suffered much at Napa in Loo-choo from the interference of the Japanese government. It is wonderful that he could have so long endured the trials to which he has been subjected. He gave his views upon the prospects of missionary and commercial intercourse with Japan, and declared it to be his conviction that it will require many years of patient missionary effort there, before American merchants will be able, not only to acquire money, but even to spend it in the way of commercial negotiation.

Hope for Brazil.—The following information will be interesting to those who have noticed the opening of Brazil to the introduction of Chinese labor. The Congregationalist states that "this vast country benighted and priest-ridden as it has been, is yet furnishing a little ingress for the light of truth. Gentlemen who for months has been engaged in distributing the word of God in this Roman Catholic country, finds the Brazilians quite willing to be addressed on the subject of a purer and higher religion than their own: they acknowledge their need of it, and never refuse the Bible or religious tracts. Portuguese Testaments and tracts are received with eagerness by custom-house officers, coffee stowers, and sailors, (Portuguese or Brazilian,) and they are read. Applications are often made for them by Romanists themselves. The conviction is deep and earnest that the country—at least a portion of it—is quite prepared for the sowing of the seed of God's truth, with the prospect of a rich and abundan harvest. He suggests to the American and Foreign Union to send out six colporteurs as soon as possible. Excellent men are the Portuguese converts for this work, and when the funds for their support are secured they will be sent forthwith."

Visit of Missionaries to Lifu.—The following is extracted from one of the numbers of the "Samoan Reported" It describes one of the visits of the missionary ship "John Williams," to one of the Islands of the New Caledonian group, and the fruits of the labors of two converted heathen, who were sent there as teachers by the missionaries of the London Society.

"At this island, we found the most cheering indications that this, for so many years, unproductive field of labour has, at length, begun to yield its increase. The external appearance of the natives was evidence sufficient that a great change had taken place. But other and more decisive evidence soon met us. A large substantial stone chapel, 100 feet long by 40 wide, was the most prominent object at the mission station. It would not be easy to describe the feelings of grateful surprise with which we surveyed this interesting object. The walls are about nine or ten feet high and three feet thick. It has a good pulpit and reading desk, doors, and venetian windows; and it is being furnished with seats. It had been only four months in hand, at the time of our visit. Probably in another month, it will be completed. The boards which have been used about it were sawn by the natives on the island of Mare, which is full thirty miles distant, and brought from thence in their canoes A foreigner who resides on the island kindly lent them a pit-saw; but he would not have it brought to Lifu. There are only two teachers on the island, the one a Rarotongan, the other a Samoan; so that the great body of the work has been done by the natives. The dwelling-house of the teachers is quite in keeping with the chapel. It is a neat commodious plastered house, inclosed, and having a neat gate and gravel walk in front, which gives it quite a civilized appearance. When the groupe to which this island belongs was last visited, it had been abandoned by the teachers, on account of war which had broken out on it. It is only about two years since the teachers returned; and during that short space the great change which has taken place has been effected. The whole island, which is estimated at a hundred miles in circumference, has embraced Christianity.—Heathenism, including war, cannibalism, &c., has been abandoned. Polygamy, one of the most difficult things to get a people to abandon, has been, in many cases, discontinued. Probably, as many as 150 have abandoned this evil. There is a select class, which numbers 300, the members of which are pledged to outward conformity to the requirements of Christianity. The teachers say, the large chapel is filled every Sabbath. It is quite likely, that there is a congregation of 600 or 700. The people are rapidly availing themselves of what few facilities they possess for learning to read. A number can read fluently, and multitudes are learning. The teachers are obliged to employ some of the most advanced in teaching their countrymen, and even in conducting religious services. The desires of the people for teachers and Missionaries are so great, that it is quite painful to hear them expressed, while one has not the means of meeting them. When an intelligent young chief was making inquiries as to the probability of their soon getting a Missionary, it was replied, that they would get one some day. "Say not *some* day," he replied. "I do not like to hear that word '*some-day*.' Why not say *to-day*! Why not one of you stay?" It is not easy for a Missionary to withstand such an appeal in such circumstances."

SHANGHAI.

The re-occupation of this city by the Imperialist troops, after its having been in possession of a band of Insurgents for the last seventeen months, furnishes a fittng occasion for some notice of its history in connection with Missionary efforts.

About two hundred years ago, towards the close of the *Ming* Dynasty, how little could *Paul Siu* have anticipated the course of events! He was a mandarin of high rank who had embraced the Romish faith, then newly promulgated in China. The traditions current in Shanghai as to the conversion of this influencial man are to this effect: that when Matthew Ricci, the eminent Jesuit and mathematician, in the discharge of the duties imposed on him by the Emperor, came to Shanghai for the purpose of making astromomical observations, he enquired for some young man of ability whom he might instruct in the European science and numbers, with a view to making him useful in working at the operose calculations necessay for a correct survey of the land. A youth of the *Siu* family was recommended to him for this purpose, and so great a proficient did he become that he finally assisted Ricci in translating Euclid into the Chinese language. But he learned the religion as well as the science of his instructor, and was in due time baptized by the name of Paul; and his abilities raised him to a position of the highest rank and influence in the empire. While holding a high office, he interposed to check one of the many persecutions to which the Romanists of that day were exposed; and when he returned from public life, he returned to his native place in the neighborhood of Shanghai; and there, in conjunction with his daughter, who had been baptized by the name of *Candida*, spent the remainder of his days in fostering the faith they had embraced. A village population of some three or four thousand Romanists are now to be found on the eastern side of the *Hwongpoo* river which flows by the city of Shanghai; and a Hospice situated on one of the principal canals and about four miles west of the city bears the name of his family; these are results which yet remain of his own and his daughter's earnestness and devotion in fostering the faith.

A more singular memento of the work done by the Romish Missionaries here is found in the fact that the building in the heart of the city, which they formerly used as a church, although it has now passed into the hands of Chinese idolaters and has been by them dedicated to *Kwan-Te*, their god of war, is still called the "*Tien Tsu Tang*" or temple of the "Lord of Heaven"—which is the distinctive name of all Romish places of worship. Until within four years since, a stone terrace might be seen in the garden behind this temple which local tradition reports to have been used by Ricci when making his astronomical observations; but it has since then been removed.

Paul Siu and his daughter passed the last days of their lives in retirement near Shanghai; and soon after their death followed the change of Dynasty; the establishment of the Tartars on the throne; first the exaltation, and then the expulsion of the Romish missionaries, together with the confiscation of all their church property. After the lapse of about a century and a half, the war with England, and the subsequent treaties between China, and Britain, the United States, and France respectively, take place. Then the adjustment of this question of confiscated property comes up, and the French appear in their accustomed character of the guardians of Romish interests.

When Mr. Largrene having concluded the treaty of *Whampoa* in Oct. '44, went up the coast as far as Shanghai, he is understood to have made demands for the restitution of all lands &c., which had formerly belonged to the missionaries, but had now passed into other hands. The claim was demurred to at first; but the presence of a ship of war had a powerful "moral effect" and when the alternative was presented to the Chinese authorities of actual restitution, or an equivalent in other land, or the surrender of an Island on the coast (E. S. *Chusan*) or a war with France, it will not seem surprizing that "restitution, or compensation" was agreed to.

In accordance with this arrangement, we find that the Romanists in and about Shanghai have obtained possession of an extensive burying ground out side the South gate, restored to the Jesuit Society; a valuable lot of ground by the river-side, East of the city, whereon a large cathedral has recently been built by them; another piece of property about four miles West of the city, already referred to; and finally an important position on the N. E. just outside the city walls which has subsequently become the site for the French Consulate, and is perhaps for commercial as well as military purposes the most valuable acquisition that could have been made. Who shall say that our Gallic friends are not "wise in their generation?"

It was in connection with this last mentioned locality that the difficulties arose which resulted, only a few weeks since, in the bombardment of the city by the French; and although the assault seemed to be unsuccessful at the moment, in one sense, still the fact appears that the Insurgents evacuated the place shortly afterwards, and the Imperialist forces were allowed to enter and occupy. All the reasons which led to this course of proceeding can not be known, and the force of those which are made public can be ill appreciated by any but those familiar with China and the Chinese. It is hardly worth our while to think of this matter in any other light than that of "*un fait accompli;*" though it may not be unprofitable for us to consider what contributions Protestant Christendom has made towards the evangelization of the place and of the regions roundabout.

Eight different organizations have sent missionaries to that city. In England, the London Missionary Society, and the Church Missionary Society. In the United States, the Protestant Episcopal Church, the Methodist, the Baptist, the Sabbatarian, the Presbyterian and the Congregational Boards. Each of these have their representatives there, numbering about thirty in all, not to mention wives and children.

Before the seige began, in September '52, there were nine church buildings regularly open for preaching to the Chinese, not including a hospital and a school house where services were statedly held. A large printing establishment and a book-bindery were in operation, as well as several schools for children, and dispensaries for the sick. Now that the seige is over, and the course of trade shall begin to flow again through its natural channel, great results may be anticipated from the general upheaving of the national mind, and the tendency to change which has been unmistakeably exhibited there, as elsewhere. New openings will be discovered and followed up in every direction; new relations will be established with the people of interior towns; new inducements will be offered for both gathering together and spreading abroad important information on all subjects; and new earnestness will we trust be felt as well by the laborers in the field as by their friends and supporters at home—an earnestness leading to more believing prayer, more grateful offering, more readiness for personal engagement in the work of faith and labor of love.

"Friends and supporters at home!" How many such are to be found in California? Few, we fear; or if not few, they are so "far between" that the many and great advantages of sympathy and co-operation are not enjoyed by them. Can any thing be done to remedy this? E.W.S.

Rev. Dr. Duff.—This eminent divine says, in a recent letter to Mr. Stuart of Philadelphia, "The world, as a whole, is still in possession of the arch enemy. There he has been entrenching himself for ages, aided with all the enginery which a superhuman sagacity, set on edge by a superhuman malice, can devise. And is the Christian church so drenched in the heathen pool as to suppose that this gigantic foe is to be scared or driven from his more than adamantine entrenchments, by the feeble and almost random blows of a few straggling soldiers, isolated and scattered at vast intervals around his vast frowning battlements? O that all who profess to love the Saviour would rise up as one man, and swear by Him that liveth for ever and ever, that, at whatever cost, whether of personal service of sacrifice of substance, they would, in the name and strength of the living Head and King, go forth and rest not day nor night till the earth, from pole to pole, resounds with songs of deliverance."

Rest Found only in God.—O, laboring and heavily laden souls, do ye not know that the restlessness which you take so many different ways to alleviate, is occasioned by nothing so much as by the want of God! While you are living without him, all that you do is vanity and vexation of spirit. There is a rest for your souls; but it is not in those things which you have been so earnestly pursuing. You seek it from the earth; but the earth says, "It is not in me." You seek it from pleasures, from fashion, from riches, from friendship; but praise, fashion, friendship and pleasure, each of them says, "It is not in me." Ask it from every thing in creation, and every thing in creation will say, "It is not in me." You must seek above and beyond creation; for there is no rest for your souls, till you come and seek where only it is to be found—in the bosom of God's everlasting love.—*Hewitson.*

Yellow Fever Prevented by Inoculation.—Dr. Wm. L. Humboldt has discovered a means to prevent yellow fever, by inoculation. The Government of Cuba, has directed the inoculation of the major part, amounting to one thousand, of the newly arrived troops, which has resulted in the greatest success, since none have been attacked by this terrible disease, which generally decimates the foreign population shortly after their arrival. The operation is similar to vaccination, by inserting the virus discovered by Dr. Humboldt, generally in both arms. A few hours after this trifling operation, the symptoms of miniature yellow fever commence, and all the pathological consequences follow rapidly and slightly, rarely exceeding forty-eight hours in duration, and with nothing more that a slight feverish action.

Death of Dr Scudder.—A telegraphic despatch from Boston, in a subsequent column, anounces the death of Rev. John Scudder, Missionary of the American Board in India. He died of apoplexy, on the 13th of January, near Cape Town, South Africa, where he was sojouring for the benefit of his health, having left Madras temporarily, for that purpose. Dr. Scudder has been long in the Missionary field, and, among other valuable services rendered to the cause, he has educated four sons for the Missionary work, all of whom, we believe, are in India, following the example of their faithful, laborious, self-denying, and now sainted father. Dr. Scudder visited this country a few years since. —*N. Y. Journal of Commerce.*

Concealed Weapons.—The Grand Jury of Sacramento direct attention to the habit so general of wearing concealed weapons.—Much of the violence and bloodshed for which our State has an unenviable notoriety, is directly traceable to this habit. Parties assemble for social purposes, a trifling dispute arises, hard words are spoken; the blood is up, and the means of perhaps fatal injury at hand; the concealed knife or pistol drawn, and too often used—a valuable citizen slain or disabled for life. If in such cases time were afforded for cool reflection, for the fury of passion, or the fumes of liquor to be allayed or pass off, how seldom would melancholy consequences result.

It is doubtless beyond the power of the Legislature to prohibit the citizen from bearing arms, but it is believed that constitutional enactments may be framed that will tend to discourage a practice so universally deprecated, as the carrying of *concealed* weapons, within our towns and cities, the use of which, not unfrequently, results in the loss of life or bodily injury of some innocent bystander or way-passer, instead of the real or fancied aggressor against whom they are directed.—*Sac. Union.*

TRUTH SEEKING.

There is an eye that marks the ways of men,
With strict, impartial, analyzing ken;
Our motley creeds, our crude opinions, lie
All, unveiled to that Omniscient eye.
He sees the softest shades by error thrown,—
Marks where His truth is left to shine alone;
Decides with most exact, unerring skill,
Wherein we differ from His word and will.
No specious names, nor reasoning, to His view,
The false can varnish, or deform the true;
Nor vain excuses e'er avail to plead
The *right of theory* for the *wrong of deed.*
Before that unembarrassed, just survey,
What heaps of refuse must be swept away!
How must its search from every creed remove
All, but the golden grains of truth and love!
Yet, with compassion for our feeble powers,
For, Oh, His thoughts and ways are not as ours.
There is a day in flaming terrors bright;
When truth and error shall be brought to light,
Who then shall rise amid the shining throng;
To *boast* that *he* was right and *others* wrong;
When each rejoicing saint shall veil his face,
And none may triumph but in glorious grace.
No meaner praise shall heavenly tongues employ,
Yet they shall reap the more abundant joy,
Who sought His truth, with simple, humble aim,
To do His will, and magnify His name.

CONVERSIONS AT AMOY.—To the native church connected with the mission of the London Missionary Society at Amoy, there were added, by profession, seventeen persons in March 1854, eighteen in June and seventeen in October, in all fifty-two persons in the space of seven months. Of these thirty-two were males and twenty females. Mr. Stronach says, "While examining those who were admitted in October, we felt much interested in observing their evidently deep abhorrence of idolatry, their convictions of the sinfulness of their nature, and their heartfelt reliance on the mercy of God, as manifested in the incarnate Redeemer."

SLAVERY TO CEASE IN CUBA.—Senor Luzuriaga announced in the Cortes on March 8th that, "without invading the right of established property, the Spanish government was finally decided to put an end to a barbarous institution which all civilized nations condemned, and which the minister did not fear to call a pest and a shame to humanity." The Cortes responded to these sentiments by a vote of thanks.

METHODIST CHURCH SOUTH. This body in California reports about 31 preaching stations, 31 preachers, and 940 members.

THE SABBATH.—A Sunday paper recently sued for an advertisement, and was resisted on the ground that the contract was a violation of the Sunday law. Judge Roosevelt, in the U. S. Circuit Court, sustained the defense, and ruled that the money could not be recovered in any Conrt in the State of New York.

The well-known antiquarian and linguist, Professor Lepius, at the instigation of the Chevalier Bunson, has completed an alphabet containing the sounds and letters of all the languages in the world.

MISSIONARY TO RUSSIA.—Henry M. Haskell, was ordained at the Winter street church, in Boston, on Monday evening, the 15th inst., with a view of his proceeding shortly to St. Petersburg, in Russia, to take charge of the British and American Congregational Society.

Once on a time, a paper kite
Was mounted to a wond'rous height
Where, giddy with its admiration,
It made this empty exclamation—
"See how yon crowds of gazing people
Admire my flight above the steeple;
How would they wonder if they knew
All that a kite like me could do!
Were I but free, I'd take a flight,
And pierce the clouds beyond their sight;
But ah! like a poor pris'ner bound,
My string confines me near the ground;
I'd prove the eagle's towering wing,
Might I but fly without a string."

It tugged and pull'd, while thus it spoke,
To break the string:—at last it broke.

Depriv'd at once of all its stay,
In vain it tried to soar away;
Unable its own weight to bear,
It flutter'd downward through the air;
Unable its own course to guide,
The winds soon plung'd it in the tide.
Ah! foolish kite, thou hadst no wing,
How couldst thou fly without a string?

My heart replied, "O Lord I see
How much this kite resembles me!
Forgetful that by thee I stand,
Impatient of thy ruling hand;
How I have wished to break the lines
Thy wisdom for my lot assigns?
How oft indulg'd a vain desire,
For something more or something higher?
And, but for grace and love divine,
A fall thus dreadful had been mine."

THE BOMBARDMENT OF SEBASTOPOL was to begin as soon as all the guns were placed and the ammunition ready. It is said that the English lines alone will fire away 420 tons of shot in twelve hours, and the French lines nearly 800 tons; so that any one may calculate the amount required for an incessant bombardment of fifty or sixty hours.

ENCOURAGEMENT TO PIOUS PARENTS.—An inquiry among the students of Alleghany Theological Seminary disclosed the interesting fact, that of the 47 students, 41 had both parents pious, five only one, and but one neither.

CATHOLIC PETITION.—In the House, says the *Boston Transcript*, a petition was presented, and referred to a committee, from Patrick H. Broderick and 59 other Catholic citizens of Fall River, for a law relative to the tenure of church property, so that those who contribute to the erection and maintenance of churches, may have voice in managing and controlliug the same.

For the Oriental.

ROMAN CATHOLICS AND MORMONS, CURIOUS COINCIDENCE.—Bishop Alemany tells his flock that "Peter through the mouth of Pius, has cleared up the mysteries of the conception of the Virgin Mary."

Elder Pratt tells his flock that Joe Smith, through the mouth of Brigham Young, has declared that polygamy is a Christian institution.

Each congratulate their flocks that their church is the only one that has telegraphic despatches from heaven. †

THE INQUISITION RECOMMENDED.—The following from a late number of the Pilot, a Romish weekly newspaper published at Boston, is conformatory evidence of the position, that the friends of the Romish Hierarchy would advocate the establishment of their religious system by our government if they deemed it practicable:—

"No good government can exist without religion—and there can be no religion without an Inquisition, which is wisely designed for the promotion and protection of the true faith."

What say our milk-and-water Protestants to this avowal of the Boston organ of Romanism? The serpent's head is not yet crushed.

THE AGRICULTURAL CONVENTION.—During the sessions of the Agricultural Convention, which have just closed, at Sacramento, the fact was dwelt upon in different forms, that the great needof California is that of laborers; without which her agricultural resources cannot be developed. It is not enough that immigrant roads be contructed across the plains, and the fare upon our steamers made low, and thus the influx of Americans be increased. We want still for this shore what will be an equivalent for the vast European tide by which our Atlantic slope has been brought into a state of high cultivation. A shower of hardy laborers is as neccessary as the shower of rain, to beautify and enrich a land. We find the following notice of the address of Gov. McDougal at the convention.

"Gov. McDougal took the floor, and said that he had for the past year devoted his time to the subject of agriculture. He did not expect to present anything new, but hoped that there would some effort to place matters of fact before this meeting. He thought that the coast agricultural counties were able to supply three of the largest States of the Union with grains. He recommended the employment of contract labor, and confine them by penal law after their arrival until their term of service expires. He was of opinion that American labor was inadequate to the development of our resources. He was informed that half a million of Chinese could be obtained at the low rate of three dollars per month. After mature reflection, he thought that the interests of the agricultural counties could be subserved best by the above course. He would not occupy the land, if he could have it for nothing, unless that system could be adopted."

These views are full of importance to both the Chinese, and ourselves. The objections to them are, first, that, in regard to the rates mentioned, the governor is uninformed.—Chinese in other countries receive almost universally four or five dollars a month, and in California, could not, for some time to come, be kept without violence and cruelty at less probably than eight or ten dollars per month, even if brought over by contract. Secondly, experiments must be made with small numbers, and gradually; whereas Gov. McDougal would seem to favor a more wholesale and pecipitate importation, for which the country is not ready, and which the people will not bear. Thirdly, there will be required great caution in the construction of any penal laws suited to constrain the fulfilment of contracts for Chinese labor. It will be safer to offer inducements to those already here to engage, voluntarily and on their own account, in the improvement of the wet lands of the State. Americans in California will always be disposed to scan with the utmost jealousy attempts to bind hundreds of men of this tawny race to obey the will of a white employer and master for a term of years; to establish a system of periodic servitude, whose boundaries may be violated by unprincipled whites, or by future legislatures. Such contracts, as respects the Chinese, are like small-pox in some stages, which requires the utmost skill of the physician to keep it from becoming confluent. If the pustules are allowed to run together, a universal scab spreads over the skin; the purulent matter becomes fœted and bloody; and the patient is lost. There are dangers about the employment of the Chinese by contract; yet they do not appear to be such as care and wisdom cannot avoid. While therefore the remarks of Gov. McDougal contain something to which those may assent who wish to see the Chinese improved and Christianized, there needs to be a fuller definition and perhaps some modification of them before they can be generally approved.

USE OF THE TULE LANDS.—Mr. Flint, in a late report in the Senate, advocates strongly the employment of the Chinese in the cultivation of sugar, cotton, and rice. His remarks on the adaptation of the vallies of California to the two former are as follows:—

SUGAR.

Sugar, requiring for its more perfect maturity, a warm, moist, rich soil, would find, in our reclaimed tule lands, an atmosphere peculiarly adapted to its luxuriance, aud the early period at which it would commence to grow in the spring, together with the total absence of rain during the time of its secretion of saccharine matter, will obviate the danger which attends its culture in rainy countries, where whole crops are often ruined by incorporating water, in long storms, succeeded by sultry weather, causing fermentation to take place, not only whilst standing in the field, but when undergoing the process of manufacture. Experience demonstrates, in all sugar growing countries, that the seasons which are dry during the latter part of the maturity of the crop, are those in which the most productive one is harvested, not only of quantity, but also of a superior quality. Instead of being an importer, our State should raise a home supply of sugar and molasses, and become, in time, a large exporter. The value of sugars consumed by California, and the trade dependent upon her supplies, amounts to many millions of dollars yearly.

COTTON.

From the first opening of the bolls in June throngh upwards of five months of picking season, uninterrupted by rain, it will be seen that we can defy competition in the production of this great staple; for, while, from the peculiarity of our soil, the plant never would suffer by drought, the uninterrupted fair weather will afford opportunities for picking, drying and baling, not possessed by any other cotton growing country. Add to this the fact that navigable streams meander through every portion of these lands, thus presenting facilities for cheap and expeditious shipment.

CHINESE LABOR NEEDED.—Policy dictates that this labor should not be employed in mining, yet there are auxiliary interests, such as canals, tunnels, wagon and railroads, or which it would be anvantageously used, as by a cheap and certain labor, vast water courses would find their way along the sides of mountains, and into great vallies, rich with mineral wealth, now untouched, thereby leaving to the citizen mine the more profitable occupation of gathering the golden harvest laid open to his grasp, than by leaving it to be taken by a less favored people who are incapable of sharing equal pivileges and responsibilities.

BITUMINOUS COAL IN CALIFORNIA.—The *State Jonrnal* says that a mine of bituminous coal has been discovered recently on Feather River, between Marysville and Bidwell's Bar, at the western base of the foot hill. The vein has been traced 18 miles among the mountains by sinking shafts, and is from 6 to 8 feet in depth, and about 18 feet wide. It ts nnknown how much further the vein extends, but it is in all brobability interminable and inexhaustible. The coal is represented as being of a very superior quality—unmixed witn slate or other impurities common in most coal mines—and of a quality vastly superior to that usually shipped to this country from either England, South America or the United States. It burns readily, and emits a bright light and intense heat, leaving a deposite of fine ashes. The location of the mine is about 20 miles from Marysville and easily accessible. A railroad could be built to this place from Marysville at a moderate expense.

CINNAMON FIELDS IN CEYLON.—One morning was, as usual on our first arrival, taken up by visits. In the afternoon we drove through the far-famed cinnamon gardens which cover upwards of 17,000 acres of land on the coast, the largest of which are near Colombo. The plant thrives best in a poor, sandy soil, in a damp atmosphere. It grows wild in the woods to the size of an apple tree, but when cultivated is never allowed to grow more than ten or twelve feet in height, each plant standing separate. The leaf is something like the laurel in shape, but of a lighter color. When it first shoots out it is red, and changes gradually to green. It is now out of blossom, but I am told the blossom, is white and spreads, when in full blossom to cover the garden. After hearing so much of the spicy gales from this island, I was much disappointed at not being able to discover any scent, at least from the plants. In passing through the gardens, there is a very fragrant smelling flower growing under them which at first led us into the belief that we smelt the cinnamons, but we were soom undeceived. On pulling off a twig, you perceived the spicy odor very strongly, but I was surprised to hear that the flower had little or none. As the cinnamon forms the only considerable export of Ceylon, it is of course preserved with care. By the old Dutch law the penalty for cutting a branch was no less than the loss of a hand; at present a fine expiates the offence. The neighborhood of Colomby is particularly favorable to its growth, being well sheltered, with a high, equable temperature, and as showers fall frequently, the ground is never parched.—*Bishop Heber.*

ELEVATION OF THE COLORED RACE.—A memorial to the Legislature of North Carolina is now in circulation among the citizens of that State, praying for certain modifications of the laws regulating slaves and free persons of color. From a copy with which we have been furnished, we venture the opinion that a large portion of the better class of population of the State would be pleased to have the modification made.

The memorial is thus introduced: "Your memorialists are well aware of the delicate nature of the subject to which the attention of the Legislature is called, and of the necessity of proceeding with deliberation and caution. They propose some radical changes in the law of slavery, demanded alike by our common Christianity, by public morality, and by the common weal of the whole South. At the same time, they have no wish or purpose inconsistent with the best interests of the slaveholder, and suggest no reform which may impair the efficiency of slave labor. On the contrary, they believe that the much desired modifications of our slave code will redound to the welfare of all classes, and to the honor and character of the State throughout the civilized world."

The attention of the Legislature is then asked to the following propositions:—"1. That it behoves us as a Christian people to establish the institution of matrimony among our slaves, with all its legal obligations and guarantees as to its duration between the parties. 2. That under no circumstances should masters be permitted to disregard these natural and sacred ties of relationship among their slaves, or between slaves belonging to different masters. 3. That the parental relation be acknowledged and protected by law; and the separation of parents from their young children, say of twelve years and under, be strictly forbidden, under heavy pains and penalties. 4. That the laws which prohibit the instruction of slaves and free colored persons, by teaching them to read the Bible and other good books, he repealed."

A lengthy and ably prepared argument follows in advocacy of these measures, and several authorities are cited in their favor. It is stated that the laws of Louisiana prohibit the separation of young children from their parents; and that in Georgia and Alabama, the same thing has either been debated in the Legislature, or suggested in the Governor's Annual Message. Judge O'Neill, of South Carolina, has proposed not only this but several other important reforms in the slave code. Among them, he hints at the propriety of establishing matrimony and of encouraging education. Other writers in the State take similar ground. The Southern Agricultural Association, which seems to have originated in Georgia and in South Carolina, has twice appealed to the benevolence and good sense of the South, in favor of reform, with a view to the elevation of the colored race. In Louisiana, the education of the free people of color is encouraged by the grant of money out of the public funds.—*Colonization Herald.*

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DEATHS.

At Cape Palmas, West Africa, Sept. 29, 1854, Mrs. CAROLINE PAYNE, wife of Rev. J. S. Payne, of the Methodist Episcopal mission.

At Rocktown, West Africa, Oct. 6, 1854, Rev. GEORGE W. HORNE, of the Protestant Episcopal mission.

At Oroomiah, Persia, Nov. 29, 1854, CAROLINE, daughter of Rev J. G. Cochran, aged 4 years and 2 months. Also ec. 1, EDWARD, son of Mr. Edward Breath, aged 2 years and 3 months.

At Ottawa, Jan. 11, 1855, Rev JOTHAM MEEKER, for thirty years a missionary among the Ottawas, of the Baptist Missionary Union.

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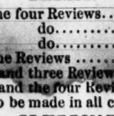
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Blumanthal

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未士卜基往日貿易於香港現至本埠為經紀常有唐山白米糖茶葉各項發賣寫字樓在新客商会館第八号房 貴客欲光顧者至此可也

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拉筆咧買賣經紀常有唐山白米白糖茶葉各項發賣寫字樓在新客商会館坐北边二層樓第二十号房便是

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未士记連色办官司案件甚之妥當寫字樓在契礼街第六百零七号由梯上左边便是

Brown, Pratt & Tracy

未士哪嘟拔嗶併呱礼時三状師包办官司案件等項寫字樓在契礼街孟甘麻氾街轉上第六百零七号由梯上右边房便是

Cyril V. Grey

未士縂礼吠師包办理官司案件極之精通寫字樓在契礼街葛㫗樂行第一号房即書信館下第二間便是

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咲時並啾打承办唐人上税事務極之精通忠厚寫字樓在吵架免度街轉角接打氾街第七十六号是也

Chas. Baum

未士哪歷年包办报税事務甚是忠厚妥當寫字樓在税館左側便是

Wm. Reynolds

未士喊林連那常樓办税館报税事極之精通工價亦宜寫字樓在吵架免度街接打氾横街轉角便是

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未士花梨士号常有雜貨伙食具寄發客舖在咪利運依街巴拉沙之角便是價錢相宜 貴客光顧可也

F. Kuhl

未士姑炉色接印標磨響式舖在咲打街坐都本加尓二横街之中或問李根便知 貴客如有字式到印者工價甚相宜也

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威凌号壽板店在吵架免度街第一百七十一号在架呢街角近田啾哟帶来多様大小壽板鉛鉄骨箱發賣併包拾骨骸寄往别處决無失悞工價相宜

Steamers Gov. Dana & Gem

在吵架免度有二火船往咪利運由一只双烟通名氏呢船主名曦吼吱又一只单烟通名占船主名嗲鐔此二船每朝七点鐘由二埠馬头開行如有唐人搭客或付貨者格外照顧不代安放停當無悞者也

加利科尓亞火船公局本年正月内行船日期規條列左本公局火船往吵架免度一号名鳥窩船主名西麼每逢礼拜二四六日下午四点鐘在化冺貨馬头開行

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Samuel Adams

未士三吠亞原士開張藥舖生意在契礼街併都本横街之角即在同苍舖之左側常有各国鮮明丸藥發賣如有唐人到此光顧者定以礼貌相接即礼拜尽礼拜白他取藥施贈唐人他定並減價甚平也

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一第四十號 唐乙卯四月初三日

耶蘇一千八百五十五年五月十七日錄

加利科尔亞省散汎思歌埠

本加利科尔亞省民人曾遞一稟于上下兩設律院内亦將設律官所設各規條款式原文開譯于下

第一款凡于礼拜日禁止所有殘暴与及喧嘩併一切戲美耍樂之事

第二款禁止凡有於礼拜日建立地方併有帮助建立以牛牯相鬥或以熊相鬥或鬥鷄鬥走馬即使弄馬戲或作人戲甚或設立賭館賭廳賭房如此各樣殘暴喧嘩及一切耍樂之事即為犯法之徒如有犯此例禁少者亦必罰銀五十員多則罰至五百員

第三款凡有人買票進他場中觀看或不取票只給銀每于礼拜日亦同進坊中觀看如前款開列各樣鬥法戲弄之事均屬犯法之徒有此犯例少者亦糾罰銀十元多則罰至五十員

第四款凡地方官遇有人犯此規條者可能操權審辦

第五款此例定于一千八百五十五年六月初一日即唐乙卯四月十八日起行耶穌降生一千八百五十五年四月十六日設律院内定拟

竊思人生世上理当出作入息勤慎劬勞不可稍為少懈惟是七日中有一日礼拜者何哉蓋真神六日造成天地萬物至第七日而安息後人追憶不忘故至今咸以真神安息日為礼拜之日世人六日中業已盡心務作竭力圖為則此日亦当安息恭心省察己過思念真道頌讚真神如此方為動靜有常且其初不忘為耳亦將聖經書第四誡原文譯左

記念安息日守之為聖日也六日間爾可作工併行諸事但第七日乃爺和華爾神之安息日是日尔不可務工業爾自己或爾子女僕婢及門内之客併牲畜等亦然蓋六日內爺和華成造天地海併其內之萬物至第七日安息故此爺和華祝福安息日以為聖日也

省本月初一日起至十六日止共進口大小船隻五十四号另火船六号共出口大小船隻三十七号另火船五号內一号往香港併大船五号回粵云

本月初一至十五日共進口花旗米三百六十八桶外国米一百一十五萬八千二百磅花旗白糖一千六百九十八桶外国白糖八十一萬三千五百磅茶葉約計二萬四千四百磅

在大西洋国有地到京城中有一人名敦大底故吔吵拉文加新造一技用雀毛作為兩翼約有七尺餘長掛于背上將偈作起飛于空中有一日伊父女二人揮此翼又將偈作起飛往空中能左能右如鳥飛之快城中之人觀者無不贊羨真奇技也

阿品埠仔到来新聞紙云有一處附近喚紀央地方有一党採金唐人約十八名之間于三月十九夜十二点鐘有四名花旗人到他布帳攻打有二名唐人登即被小刀刺斃另有四名被傷甚重內一名後亦斃命該匪徒奪去約計銀四十元之間業経逃走不知踪跡矣至二十朝有一醫生名喚尤覓臣到唐人之處見如此橫行劫掠實在猖狂之極故將此事錄刊于阿品埠之新聞紙云

左士滘頓河歌化坑有一番人掘出一枚金約計二十二個安吵重云

貨物行情

貨物	價
花旗米每磅	[illegible]
唐山上白米	[illegible]
唐山白糖	[illegible]
烏龍茶	[illegible]
包種茶	[illegible]
小種茶	[illegible]
唐山猪油	[illegible]
洋燭	[illegible]
生油每加倫	[illegible]
呀姑烟每萬	[illegible]

未士嘜時頂有磚屋貯棧一間能避火燭之患名孖嗒

Market St Ware-House

士跌列喊也口素如有白糖茶葉米各項貨物到埠者找租甚平本棧在孖嗒街咩尤吖街角便是
貴客光顧可也

S. L. Jones & Co.

未士噂時号夜冷館每逢礼拜一三五日常有衣服什食各樣俱全開投本館亦代為買賣經紀包投但冷如
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Chinese Mission House

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The Oriental.

Vol. I. Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. No. 20.

REV. WILLIAM SPEER, EDITOR. SAN FRANCISCO, SATURDAY, MAY 19, 1855. WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

SAN FRANCISCO:
SATURDAY MORNING, MAY 19, 1855.

CHINESE REGARD FOR THE DEAD.

An illustration of the regard entertained for the bodies of deceased friends by the Chinese occurred this week. The people from a district north of Macao, feeling grieved that the remains of their friends should lie so far from those of their ancestors in a strange and distant land, where there were none to repair their tombs and to pay the annual worship which is necessary both for their peace and for the prosperity of their descendants, determined to take them up and have them carried back to the hills of Tong. Several months since they employed a couple of men in this city to make arrangements for the accomplishment of that purpose. Ninety-two bodies were disinterred, coffined in lead, brought down, principally from the region above Marysville, collected at the Lone Mountain Cemetery, and are now on their way homeward, upon the clipper ship *Sparkling Wave.* The sentiments that have prompted all this trouble and expense are partly natural and admirable, such as the Chinese think Americans want; on the other hand, this is but one branch of their nation's ancestral and spirit-worship, which is one of the most refined, and deep-rooted species of idolatry. It is one which may remind Christians that the people of China in our midst are not converted to Christianity by merely breathing our air, and treading our soil; but that beneath the timid compliance with our forms, the yielding of the willow withe, and the upturning of the green or the white, to suit the changing breeze, there is a tough, unchanging nature, and there are roots that are wrapped about rocks. No power but that of God can convert them to the truth.

Welsh Minister for San Francisco.—The Rev. Mr. Lewis, lately a member of the Presbytery of New York, has come out under the care of the Presbyterian Board of Domestic Missions to labor among the Welsh population. These are we think, without an exception, protestants. No foreign people in our country exceed the Welsh in simple, fervent, perserving piety. We have often preached to them (in our own language) when the tears would would be running down many cheeks. Though without a regular pastor for nearly two years, they have regularly maintained their prayer meetings and bible classes in their native tongue. A considerable number of the Welsh are scattered through the mines, at Jamestown, Iowa city and elsewhere. We trust, and pray to God, that our brother may be abundantly blessed in his missionary work.

Conference of the Meth. Epis. Ch.—This body will assemble in Stockton, on Wednesday the 16th inst. Bishop Baker is expected to preside.

Arrangements have been made by the Sons of Temperance for a grand celebration while the Conference is in session. Friday evening the 18th will be devoted to this object, when addresses are expected from Bishop Baker, Rev. Mr. Briggs, and others.—*Recorder.*

Episcopal Convention.—The third Annual Convention of this body was held in this city on Wednesday and Thursday, the 1st and 2nd inst. Bishop Kip presided. Nine parishes were represented—two in San Francisco, one each at Sacramento, Marysville, Nevada, Grass Valley, Stockton, Benicia and Oakland. A Constitution was adopted. The next meeting will convene May 1st, 1856, and will probably elect delegates to the General Convention of the Unite States, and apply for admission to that body.—*Recorder.*

San Francisco Baptist Association.—This body will hold its fifth annual session in Sacramento, commencing on Saturday preceeding the second Sabbath in June, at ten o'clock, A. M. The annual or introductory sermon will, Providence permitting, be delivered by Rev. B. Brierly, of San Francisco.—*Recorder.*

Dangers of Mining.—A memorial to Parliament from the pitmen of some of the English collieries states that "about a thousand persons are killed annually in the mines" of that country.

CORRESPONDENCE FROM CHINA.

From a friend in Hongkong we received a few days since a letter from which we extract a paragraph or two, in which he speaks of the state of religion in the cities along the coast.

"Affairs in China are in a sad state, growing worse and worse. The Christian world have gone all astray, I believe, about the 'patriotism' or 'Christianity' of the 'Rebels' so called. Canton has been long threatened, but is still in the hands of the Imperialists; but all trade is suspended. The most fearful and shocking atrocities are daily committed by both Imperialists and Rebels. Pirates infest the waters all around us. We have had nothing definite for a long time from Nanking. What we have, however, is not favorable either to the success politically, or to the Christian character of the Nanking men. Shanghai has been for more than a year in the hands of an atrocious set of vagabonds.

"But the Lord is working with his servants. At Amoy there has been in progress for some time past, something very like a modern revival. Hundreds have confessed Christ. At Ningpo, too, there is 'a shaking among the dry bones.' Here, also, we have some good signs. I baptised seven hopeful and promising disciples last summer and fall. Two of them were pupils at Mrs. Johnson's school."

Visit to the Interior from Shanghai.—The Rev. Mr. Rankin, thus concludes an account of a late missionary tour.

"We returned, delighted with our trip in almost every respect. We were permitted to visit two distant cities, and scores of towns and villages, scarcely any of which had been visited before, to preach more or less fully in many of them the Gospel of Christ, and to distribute several thousands of religious and otherwise instructive truth. The way is open for further visiting these places, and, we trust, of extending our efforts to regions still beyond. Everywhere we have been well received; and our faith has been strengthened, we hope, by all tho way in which we have been led. The trip will also probably be of benefit to the young men who accompanied us. We can but hope, too, that God, in his infinite mercy, will acbompany the means which we have been permitted to employ, with the saving influences of his Holy Spirit."—*Home and Foreign Record.*

Loo-chooan Books.—The Rev. Dr. Bettelheim, now in the Atlantic states, according to a German paper, was to bring with him a number of translations into the language of the Loo-choo Islanders; among them a grammar and a dictionary. He has also a translation of the Bible into the Japanese: but we do not learn whether it is an original work, or a revision of some previous translation.

Fiendish Butchery.—Dr. Williamson gives in the *Auburn Whig* the following account of a horrible transaction which is a natural fruit of the present barbarous rule of the Supreme Court:—

"On the night of May 3d, about 12 o'clock, a party of eight or ten Chinamen, encamped on Shirt Tail Canon, about 150 yards above the Iowa Hill and Yankee Jim's trail, were attacked by a party of four Americans, when a scene of fiendish butchery was enacted, which makes the blood thrill with horror in the narration. Armed with the noiseless knife, these ruffians commenced their horrid work upon the helpless Asiatics. Two of the Chinamen were killed on the spot, one by a stab under the left nipple, the other by a wound under the diaphragm. Four others were wounded. One stabbed in the left temple, the knife striking the bone and glancing downward; the second a little to the right of the fontanel; the third was struck with a stone in the right breast, and severely, though perhaps not fatally injured; the fourth was mangled in a most horrible manner—one wound in the breast reaching nearly to the navel, through the entrails protruded, and when found, the wretched creature was holding them in his hands!—another wound was on the right thigh, just missing the femoral muscles and cutting the thigh about one third off! He was also wounded in the left arm, and has died. When Dr. Wilkinson arrived at the scene of slaughter, the next morning, he found the wounded persons much chafed by their coverings. The murderers, after robbing the dead and wounded of about forty dollars, fled up a steep bluff towards the Iowa Hill trail. Such is the history of this devilish affair, and such will continue to be weekly occurences, and the guilty parties be secure of detection and punishment of the law, and no remedy is apparent. The courts of the land, knowing that truth cannot be obtained from the Chinese, have excluded their testimony, and as long as no white man witnesses the murder of the Chinaman, the murderer is safe. The only hope we have is, that the *popular courts* of the Divide may find some satisfactory clue to the perpetrators of this tragedy, and punish them in their own summary manner."

Thanks—To Hawes & Co's Express for Atlantic papers.

[From the Journal of Missions.]

DIFFICULTIES IN TEACHING THE HEATHEN

In the detail of conveying religious and other instruction to the mind of a heathen, whether by means of books or the living voice, there arises often an unexpected obstacle, in the mutual misapprehension of the terms employed by the two parties. The disparity in the intellectual attainments of the two is very great. The one has been reared among the debased in morals, the ignorant, and dark-minded; and has partaken of their depravity and ignorance, doing evil, and taking pleasure in those who have taught him so to do, until the powers of his mind are perverted like the withered foot of a Chinese woman, or the crippled hand of a fakeer, and he knows not how to see the light, and value the truth of real knowledge. The mind of the other has been nourished by its proper ailment, is in the habit of analyzing, and investigating, and deciding on all subjects presented to it according to certain rules which lead to a measurably satisfactory result, and delights in truth and light. These two persons are brought together in a heathen land; the one party excited by curiosity to learn something, the other still more desirous to make known the way of salvation to a soul in danger of final perdition. The only vehicle of interchange of thought between them, is the language of the ignorant and debased party. This language the more educated must learn by means of dictionaries and other helps mostly made by persons of his own way of thinking, who have elaborated the meanings of words somewhat according to their own views and habits of thought. The new-comer, desirous to learn the language, must necessarily take the meanings of the equivalents in his own tongue from these foreign-made dictionaries. In most cases he doubtless gets as near the right equivalent as can be given, and soon, with proper application and mixing with the people, makes himself understood on common things. The names of various things around him come to take the signification his senses give them, whatever equivalents the dictionaries may offer. For instance, in China he learns to understand by the words *boat, shoe, pipe, razor,* and a thousand others like them, objects quite dissimilar to those used in his own country under the same names, and he is never troubled by any confusion arising from the application of these words.

When however, he passes the confines of sense and the objects around him, and tries to make himself understood on more purely intellecrual, he finds a double difficulty in his way—to learn what are the real notions of the man he is talking with in respect to the terms most employed, and to divest himself of the notions attached to those same words in his own language. For instance, in Chinese the word *pai* is rendered *worship*, and and probably no better equivalent can be found for it in English; but a little comparison will show the missionary that if he gives, in his own mind, the full English meaning to this Chinese word, he raises it far above the notion entertained of it in the mind of the native, who applies it to worship of gods, rulers, friends, and what not; because in his mind these are objects of reverence, and all more or less worthy of it. Yet to elevate his mind to the full conception of spiritual worship, there is no other word to use than *pai*, with all its range of application from the worship of the Supreme Being to the "please," of polite conversation. So of other words. The word *fuh* is rendered *blessed.* To a Chinese, all the *fuh* cared for is in this world, because all his ideas are here. But there is no other term than *fuh* to convey the Bible idea of heavenly bliss, and this term can be brought to convey the Bible meaning only as the mind of the native expands to receive it. *Jin, í,* and *wo,* are rendered *humanity, righteousness* and *woe*, in the Anglo-Chinese dictionaries; but he who infers that the pagan Chinese reader of religious books obtains the English idea of these three words from those characters, has little knowledge of Chinese mind. So the translator of Chinese books and documents sometimes conveys an erroneous impression to the foreign reader, by the use of words far beyond the conceptions of the natives, because he gives his own ideas to them. For instance, *soldiers of righteousness,* instead of *patriots,*—is a literal but hardly a just transcript of *i ping*; and how large a margin there is for erroneous views in the minds of both parties, may be seen from the various articles written on the best term for God in Chinese. The human mind derives accessions of knowledge either through the senses, or by mental comparisons with former views; and the pagan, accustomed to his imperfect ideas of the moral virtues, is unprepared for the exalted meanings conveyed by words in the Bible like God, concience, sin, repentance; and time is required before he appreciates them.

These remarks show that expectations as to the influence of books given to the heathen must be tempered by the reflection that they will by no means appreciate the full meaning of the terms used on many points, especially of a religious nature. And among the Chinese, whose politico moral religion is really little else than hypocrisy, perhaps a still greater allowance must be made than in India. The books of the insurgents, under Tai-ping-wang, towards whom so many are now looking, indicate considerable study of the Scriptures, but we need more acquaintance with the men themselves to ascertain how far they have penetrated into the full meaning of the words *faith, hope, joy, repentance, &c.*, as given in the Bible, and as we understand them. So, on the other hand, we may unintentionally convey a wrong idea of Chinese writings by the words we use; the reader in America getting a higher notion from these words than the translator, who knew what they pass for in China, intended to give. Words are like bills of exchange, as well as like coins, and should be taken at a valuation according to the character of the drawer, who may rate them by a standard different from his who accepts them. A more rapid exchange will gradually bring them nearer to a par value, and elevate those who use them to an appreciation of the highest meanings given. "The entrance of Thy words giveth light, it giveth understanding to the simple;" and in this promise we have encouragement for diffusing religious truth, which we have not in the case of scientific truth; as the Holy Spirit himself will assist the degraded and ignorant to understand its highest meaning. S. W. W.

Church at Tocat and the Grave of Henry Martyn.—An extract from a letter from Mrs. Van Lennep to one of her family friends, dated Tocat, November 14.

It is true this situation is an isolated one, but a little flock of God's people are here, and we feel, too, that the spot is as it were *consecrated.* We *know* that many prayers must have been uttered for the salvation of Tocat, the last earthly resting place of that beloved disciple Martyn. You conjectured rigthly that one of our first excursions would be to the burial-ground where lie his mortal remains. It is at some little distance from our house, up a hill-side; and on account of illness, I had been prevented from visiting it until accompanied by our new associates and missionary visitors. It had been reported to us that since the last missionary visited Tocat, the stone had disappeared;—for some time it had not been seen. It was supposed, as often happens in these countries, that the grave-stone had been kidnapped for building purposes, in which case we should have little hope of identifying the spot where that "man of God" was laid forty-two years ago. We went forth, therefore, as on a sad and doubtful errand.

As we wound our way up the hill, and left our horses under one of the *two* trees which alone shade the bleak hill-side, a company of boys, women and children gathered wonderingly around to see *what we were,* and what our business could be thereabouts. Fortunately we met the sexton of the Armenian church, close by, who offered to point out the locality and insisted that the stone *was there.* Two men for the sake of a *baksheesh,* which we readily offered, began vigorously digging away upon the spot indicated by the sexton. They dug down some distance but ro no purpose, and we began to despair of finding the object of our search. Presently, however, on one side of the excavation the corner of a stone was struck, and beginning again from the surface in another direction, throwing off soil to the depth of a foot or more, with grass and weeds thickly overgrown, the flat white grave stone was gradually laid open, and to our great joy we were soon brushing away the earth and reading the distinct inscription. You may imagine our emotions better than I can describe them. I did not come away without gathering some of the withered weeds which had been growing out of the soil that concealed the grave stone. These I have pressed for absent friends.

Last Sabbath, November 12, for the first time we worshipped in our *chapel.* Old Hundred was the first tune which its walls re-echoed, and more than one present wept tears of joy. (I could not help it.) Would you not like to have been present, dear——? and would you not have thought with us, that perchance the spirit of that missionary martyr who here, in his early prime, fell by the way, might be hovering near and rejoicing with us at the opening of a temple in which to worship the living God, and publish salvation to these perishing multitudes?—*Journal of Missions.*

State of Christendom.—Look abroad on European Christendom. Contemplate the nations that have so long and so desperately rebelled against the Lord and against his Christ, disowning his blessed Gospel, and doing homage—whether in doting superstition, or in the hypocrisy of atheism—to his arch-enemy, the Antichrist, the Man of Sin. Is it not the universal observation concerning the occurrences of the last few years and months, that they bear a most judgment-like aspect and character? They have got utterly beyond all the ordinary conditions of political calculation. They baffle and defy the profoundest sagacity of political wisdom, alike to anticipate them beforehand, and to account for them, or estimate or measure them when they come. Nor is there any feature in the case that more signally and unequivocally marks their judicial import, than the haste and hurry with which crisis after crisis, and stroke after stroke, breathlessly follow one another. The vicissitudes of a century seem to be crowded now into the compass of a decade, nay, almost of a single year.

The marvels of all history, ancient and modern, are enacted again before our eyes, with even enhanced elements of surprise; and all in such brief space as may be counted by weeks, and even by days.

Is it not the impression of all thoughtful minds, that there is an ominous acceleration of the rate of movement in the revolutionary ongoings of Papal Europe? Who doubts that a new crash is near at hand? The unholy alliance of despotism and Popery can not be long tolerated, either by earth or by heaven. It is filling up the iniquity of the Papacy, and of the powers and principalities that are giving their influence to the Beast. It is putting the last drop into the cup of bitterness, even now ready to overflow.—*Candlish's Sermon, The Lord's Short Work.*

War on Christian Principles.—Eli Jones, a member of the Society of Friends, was elected, on the part of the House of Representatives, Major General of the Second Division of the Militia of Maine. In his speech, Mr. Jones said:

"With much pleasure would he stand before the Militia of the second Division, and give such orders as he thought best. The first would be to 'Ground arms!' The second would be 'Right about face!' Beat your swords into ploughshares and spears into pruning hooks, and learn war no more! and he would then dismiss every man to his farm and his merchandise, with an admonition daily to read at his fireside the New Testament and ponder upon its tidings of 'Peace on earth and good will to men!'

He, however, declined, the honor, but in spite of that was elected, and was only saved from the epaulettes by the non-concurrence of the Senate.

Union of Continents by Telegraph.—The Geographical Society of Paris gives interesting information respecting the telegraph line which is intended to unite Europe to Africa, and probably to India. The cable is already laid down between Spezzia, in Northern Italy, and Cape Carso, on the Island of Corsica. After having traversed Corsica, the Straits of Bonifacio, and the Island of Sardinia, the line departing from Cape Spartivento, the southernmost point of Sardinia, will proceed to the Isle of Galita, thence to the Island of Taborea, which is adjacent to the African shore. From this point two branches will proceed—one towards Calle, for the accommodation of Algeria, the other towards Cape Bon, to gain the Island of Malta and the Levant. A valley of a thousand metres in depth, (over half a mile) which separates Cape Spartivento from the Isle of Galita, offers some difficulties to the carrying of the telegraph cable in that part of the Mediterranean, but no doubt is entertained of complete success.

Abolition of Romanist Orders in Sardinia.—There are seventy-one religious orders in the Sardinian States. The proposed bill abolishes all the houses of these orders, excepting those whose objects is to give instruction or spiritual assistance to the poor. A pension of 250 to 800 francs is, however, to be assigned to each member of the abolished institutions. A second portion of the bill applies a remedy to that monopoly of property by the hierarchs, which is also beginning to be sore an evil in our own country, by dividing it among the clergy in a manner conformable to their wants. This church-property is estimated at $80,000,000!

Salmon River.—A correspondent of the Crescent City *Herald* says that at a meeting held at Sawyer's Bar, it was resolved that no Chinamen should buy or hold a claim on the river, but those occupying leads at the time of the passage are permitted to work them out.

Santa Clara College.—The College at Santa Clara, under the direction of the Jesuits, has become incorporated. Rev. John Nobili is President. A board of twelve trustees direct the affairs of the institution and have power to confer degrees.—There are said to be twelve professors and ninety students in the College, which has a library of 10,000 volumes and an extensive chemical apparatus. The order is exhibiting unusual energy in its educational enterprises in this State.—*Alta California.*

Tejon Reservation.—Col. Thos. J. Henly, Superintendent of this reservation, has been to Sacramento. He informs the *Sacramento Union* that the Indians in his charge have been very industriously employed in agricultural pursuits, having put in very large crops of wheat and barley; also, have raised a large amount of garden vegetables for their own consumption. The object of the Superintendent in putting so much of the soil under cultivation, was to provide a sufficiency of food over and above the supply required for a single season, inasmuch as it not unfrequently happens in that section of the State, that the drought is so long continued and severe, as to entirely cut off the growing crop. The Indians are peaceable and industrious.

The Power of Lord John.—A writer in the N. Y. *Herald* states that Bishop Hughes holds property in his hands belonging to the Catholic Church of New York, amounting to $25,000,000.

Strength in Weakness.—It is seldom seen but that which we do with fear prospereth; whereas, confidence in understanding lays even good endeavors in the dust.—*Bishop Hall.*

Democratic Publications for Russia.—A Russian press, printing works in Russian, of a democratic order, is in full operation in London. The first Russion grammar ever printed was at Oxford, in 1696, by Ludoef. Hertzen, in 1853, issued from the above press, an address to the Russian noblemen; he has now published a work entitled "Prison and Banishmeut."

Toleration in Roman Catholic Countries. The printing of the Protestant Bible, which had been commenced at Madrid, has just been prohibited by the authorities; while demonstrations are made in the northern provinces against that part of the Constitution which sanctions liberty of worship

Locks of a Chinese Canal.—By the help of two capstans, boats are pulled up an inclined plane to the top, whence they slide down on the other side. The sluices are often paved with large stones, covered with mud, which becomes very slippery. There are people living near by the sluices, (which are very common,) hired for the purpose of turning the capstans.

Assembly Bill on Tule Lands.—The tule lands are admirably adapted to the cultivation of rice, and in the hands of the Chinese, could be made valuable to the State.—*Calveras Chronicle.*

Immigration.—During 1854 there arrived in the United States from foreign ports 460,474 passengers, of whom 281,887 were males, and 175,587 females; 206,054 were born in Germany, 101,605 in Ireland, 65,538 in Great Britain and British America, 13,317 in France 13,100 in China. The whole number of arrivals from September 30 1843, to December 31, 1854, was 3,174,395.

Revival in India.—There has been a remarkable revival among the Karens at two of the stations of the Baptist Board: 400 converts have been received into one church, and many others in other churches. Six new churches have been recently formed near Rangoon.

Popery and Mohammedanism.—A discussion was recently held at Agra, India, between the Christian missionaries and Mohammedans, when great fairness was shown by the latter, and a readiness to know the truth. It is a fact of no little significance, that the Romish bishop supplied the Musselmen with books and arguments to overthrow Protestantism.

Jesuit College in San Francisco.—It is stated that a lot was purchased in this city last week for the purpose of establishing a Jesuit College.

Power of Christian Sects in Turkey.—Mr. Layard, in a recent speech in the British Parliment said that the Turkish Ministers in France, Belgium and Prussia were Christians.

Tomb of Pilate.—Vienne in Dauphiny, a province of France, the ancient capital of transalpine Gaul under the Romans, is situated on the river Rhone. There, on the left bank of that beautiful stream, is seen a tomb of ancient architecture, which, according to tradition, is the tomb of Pontius Pilate—Pilate, under whose government Jesus Christ suffered.

SIN.

BY GEORGE HERBERT.

Lord, with what care hast thou begirt us round!
Parents first season us: then schoolmasters
Deliver us to laws; they send us bound
To rules of reason, holy messengers,

Pulpits and Sundays, sorrow dogging sin,
Afflictions sorted, anguish of all sizes,
Fine nets and stratagems to catch us in,
Bibles laid open, millions of surprises,

Blessings beforehand, ties of gratefulness,
The sound of glory ringing in our ears;
Without our shame; within, our consciences:
Angels and grace, eternal hopes and fears;

Yet all these fences and their whole array
One cunning bosom-sin blows quite away.

DEATH IN HIGH PLACES.

The glories of our mortal state
Are shadows, not substantial things;
There is no armor against fate;
Death lays his icy hand on kings.
Sceptre and crown
Must tumble down,
And in the dust be equal made,
With the poor crooked scythe and spade.

Some men with sword may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield;
They tame but one another still.
Early or late,
They stoop to fate,
And must give up their conquering breath,
When they, pale captives, creep to death.

The garlands wither on your brow;
Then boast no more your mighty deeds.
Upon death's purple altar now,
See where the victor victim bleeds!
All heads must come
To the cold tomb.
Only the actions of the Just
Smell sweet and blossom in the dust.

GOLD MINES OF BORNEO,

OR PULO KALAMATAN.

The following account of the gold mines in the Island of Borneo is extracted from a valuable essay by an English gentleman, Mr. Hunt, written in 1812. It contains some hints of practical use to ourselves, in our intercourse with the Chinese.

The principal gold mines on Borneo are in the vicinity of Sambas. There is a mountain called Guning Pandan, about eighty miles inland; from this branch out three rivers—one leads to Mompava, one to Batu Bulat near Tanjong Mora, and one to Landa; the whole intermediate area between the above rivers is of a firm yellow argillaceous schistus, or ferruginous quartz, interspersed with horn and vitreous ores, of a remarkable dark reddish color, abounding with the richest veins of gold, and equal if not superior to any mine extant. There are only fifty parets or mines now wrought in the whole kingdom of Sukadana, thirty of which are in the Sambas district, each mine having at least three hundred men, Chinese, employed in them. Their pay, one with another, is four dollars per mensem.

The mines are rented from the rajah at the rate of fifty bunkals ($1250) of gold per mine per annum, beside a capitation tax of three dollars per head on every Chinaman. There are thirty thousand Chinese in the Sambas districts, and they feel themselves strong enough to oppose or evade this tax: it hence becomes a perpetual contest between greedy extortion on the one side, and avaricious chicane on the other; there are beside about twelve thousand Malays and Dayers.

The Laurat gold mines are situated to the eastward of the town of Sambas, and particularly rich and productive. The mines of Siminis are one day's journey from Sambas, up a small creek leading from Sambas river, below the town; and the mines are abundant. Salako is up a river fifteen miles south of the Sambas river; it lies nearly forty miles up, but communicates with Sambas by another: here the metal is found more abundant than anywhere else; and twenty thousand Chinese are found in this district. Mantrado is three days' journey up the Mompava river; it is under an independent Malay prince. Some accounts make the population of this district great, near fifty thousand Dayers, Malays, and Chinese; but perhaps half the number may be nearer the truth; these are chiefly employed on the gold mines, and in producing food for the miners; these mines, however, do not produce that quantity which they might under Chinese management. Mandore is about a day's journey from Pontiana, and belongs to the sultan; it is reckoned a very rich mine, though but recently wrought. There are as yet only twelve parets of about two hundred men each, but it is capable of extension. Likewise are found in this district some very rich specimens of copper ore; it has not as yet been wrought, gold being deemed a much more productive article. The sultan wishes, however, he had some boring utensils and an experienced miner, to enable him to decide whether it would be worth working under the peculiar circumstances above mentionod. Numbers of Chinese are settled in this district, and the population is annually increasing.

About three days' journey up the Pongole river lies the district of Songo, with a population of twenty-five thousand souls, Dayers, and a few Chinese, under a Malay and an independent prince. The population is chiefly employed on the rich mines of gold in the neighborhood, which is particular pure and abundant; but the mines are not wrought with the same industry as those under Chinese management. The Dutch thought it of so much consequence as to keep a force at Songo, and to place the present rajah on that musnud. About two days' journey father up lies anothe gold district called Santam, the inhabitants of which are principally Dayers. Beyond Santam, and higher up on the same river, lies the town of Sukadow, abounding in gold, the inhabitants of which are also Dayers.

Matan belongs to the rajah of that name: he had the title of Rajah of Sukadana, until driven out of the latter place by the Dutch, seventeen years ago. There are ten thousand Dayers in this district, and a few Chinese and Malays. The mines of gold are abundant, and capable of becoming highly productive, as well as the mines of iron and unwrought tin; but the sultan is much addicted to the use of opium, and hence neglects a valuable country, capable, under better management, of becoming the most valuble district in all Borneo.

About three days' journey from Pontiana lies the celebrated mountain of Landa, which, after Golconda, is the most valuble diamond mine in the world. Thero are at least thirty thousand people, principally Dayers, employed on the mines and agriculture; it belongs to a Malay prince, raised to that musnud twenty-five years ago by the Dutch, through the agency of the present Sultan of Pontiana: here also much gold is produced; and much more might be had under proper management.

There is a very valuable gold mine in the north of Borneo, at a place called Tampasuk, situated in the district ceded to the English by the Sultan of Sulo; but having become the principal pirate port on the coast, the working of the mines has been discontinued.

The whole produce of the gold mines of Sukadana is said to be annually about twenty piculs, or a million of dollars, at twenty-five dollars a bunkal; but no calculation of this sort can possibly be correct. Living, as the Chinese do, under the rapacity of despotic and ferocious freebooters, who are actuated by no one principle of honor, justice, or good faith, it is their interest to conceal the riches they amass, not only to preserve themselves from the clutches of these tyrants, but as the most compact substance to transport to their native shores, to which they repair with the fruits of their industry, by the annual junks that arrive at Pontiana, leaving the mines to new settlers: from two to three hundred leave Pontiana every year.

The standard of Slakow gold at Pontiana is affixed at twenty-three Spanish dollars the bunkal, of two dollars weight. The Songo and Laurat is twenty-five dollars the said bunkal.

Not having had an opportunity to inspect any of the gold mines personally, I know not if the ores readily melt of themselves, or whether they require the aid of any fluxes before they yield the metal; but I believe the principal attention of the miners is directed to the rich veins of pure native gold, and that no operation is performed beyond that of pulverizing, and simple washing; all the gold about Pontiana being in dust, though some I have met with in Borneo Proper was run into bars.

About one degree north of Sambas there is a country called Sarāwak, belonging to the Rajah of Borneo Proper; there is a vast district abounding in tin, in veins as rich and as plentiful as those wrought on Banca; but they have been neglected for a series of years; they were partially wrought before those of the latter were discovered, in the beginning of the last century. The tyranny of that government, the want of hands, and the contiguity of rich and valuable gold mines, have together caused their utter neglect; and there is little probability of more favorable results, except under a change of government, and a happier order of things.

The Malays of Borneo understand the art of cutting, polishing, and setting their diamonds. Gold and silver filagree works they excel in; gunpowder is mauufactured at Pontiana; brass cannon is cast at Borneo Proper; iron shot is run from their mine. They can manufacture and repair krises, and clean their arms. Their carpentry extends to the building and repairing of prows, and the erecting of a hut. Their industry is further exerted in collecting birds' nests and wax; in cutting rattans and felling timber; in the pearl and tripan fisheries; or as mariners in commercial or practical pursuits. The tillage of the ground and the edible fisheries are often left to the more indefatigable industry of the Chinese. For the exercise of every other useful occupation also, the mechanical and scientific arts, and the labor of the mines, these indolent savages are indebted solely to the superior industry and civilization of the Chinamen.

Should a strong and wise government ever be established on the shores of Borneo—a government that will religiously respect property and secure to industry the fruits of her labor—that will, by a wise system of laws, protect the peaceable and punish the violator of the laws of a well organized society—that will direct their industry to useful purposes, aud check their propensities to violence and plunder—such a government, in a short series of years, would behold, as if by magic, a paradise burst from her wilds, see cultivation smile upon her jungles, and hail a vast and increasing population, blessing the hand that awoke them to life, to happiness, and to prosperity. That so felicitous a change is not the mere reverie of a glowing imagination, or the sheer effusion of benevolence alone, is easily demonstrated.

Whoever has seen the Egyptian fertility of the soil, from the moistness of the climate, the numberless rivers meandering around and intersecting the country in all directions, with the mild temperature of the climate, from similar causes—whoever considers the vast extent and inexhaustible wealth of her innumerable mines of pure native gold, her block tin, her copper, her iron, her diamonds, &c., her various valuable fisheries of pearl and tripan—whoever views her ports, her harbors, and her productive shores, at the threshold of the over-teeming population of China, and at the same moment recollects that the country abounds in various valuable products in the highest possible estimation, and of increasing demand in the empire of China, must easily conceive what a tempting field and rich harvest this land of promise holds out to their industry and cupidity under such a system of laws and government as we have deemed a *sine quâ non*,

If, under the present codes of tyranny, oppression, and general ferocity, where nothing is permanent but violence and desolation—if, under such a system of barbarism, a hundred thousand Chinese (which is the fact) have found inducements sufficiently strong to settle on her shores, what might we not hope and expect from the overburdened population of that vast empire under under a happier order of things? The astonishing number of Chinese settled within a few years at Pulo Pinang, on a contracted soil, possessing no peculiar advantages but from a free trade and equitable laws impartially administered, is both a fact and an illustration; and what might not Borneo hope for from a happier soil, g.eater inducements, and other physical advantages? Java, under the despotism of the Dutch, with the character of a sickly climate, and the remembrance of the cruel massacre of sixty thousand innocent Chinese, could still boast a hundred thousand of these people at the period it fell to the British arms; and withal, let it be remembered that these shores were once blessed with the industry of these people to a far greater extent under a happier period of her history.

Whatever, indeed, might prove the work of ages in various other parts of the globe would, under the present circumstances of the Chinese empire, be instantaneous on these shores; and their habits of industry and civilization, when once rooted to the soil, would soon spread their genial influence to the extensive population of the interior, unite them in the bonds of social life, cement them in the general prosperity, and render these extensive shores a valuable appendage and an increasing resource to the wealth and power that brought about so happy a revolution in their affairs.

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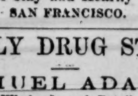
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未士記連色办官司案件甚之妥當写字楼在契礼街第六百零七号由梯上左边便是

Brown, Pratt & Tracy

未士哪嘞·核嗶併喊礼時三状師色办官司案件等写寫字樓在契礼街孟甘麻凡街轉上第六百零七号由梯上右边房便是

Cyril V. Grey

未士緣礼吠師色办理官司案件極之精通写字樓在契礼街萬棧樂行第一号房即書信館下第二間便是

Hughes & Hunter

吠時並噉打𠂢办唐人上税事務極之精通忠厚写字楼在吵架免度街轉角核打凡街第七十六号是也

Chas. Baum

未士哪歷年包办报税事務甚是忠厚妥當写字楼盛税館左側便是

Wm. Reynolds

未士喊林建那常楼办税館报税事極之精通工價亦宜写字樓在吵架免度街核打凡横街轉角便是

A. T. Farish & Co.

未士花梨士号常有雜貨伙食具寄發客舖在咪利運依街巴拉沙之角便是價錢相宜 貴客光顧可也

F. Kuhl

未士姑炉色楼印擓唐蘆武舖在唉打街坐都本加尔二横街之中或問李根便知 貴客如有字式到印者工價甚相宜也

J. W. Whaling & Co.

威淩号壽板店在吵架免度街第一百七十一号在架呢街角近田吸哟帶来多様大小壽板鉛鉄骨箱發賣併色拾骨骸寄往别處决無失悞工價相宜

Steamers Gov. Dana & Gem

在吵架免度有二火船往咪利運内一只双烟通名氏呢船主名喴吼咬又一只单烟通名亞船主名嗲𨱥此二船每朝七点鐘由二埠馬头開行如有唐人搭客或付貨者格外照顧不代安放停當無悞者也

加利科尔亚火船公局本年正月間行船日期规條列左本公局火船往吵架免度一号名鳥富船主名西摩每逢礼拜二四六日下午四点鐘在化冺賀馬头開行

California Steam Navigation Company

一只名嘜地笠船主名濆八每逢礼拜一三五日四点鐘開行順埋边尔时地方名客船往咪利運者搭本埠公司大船至吵架免度㩗地结紙為憑过船便是往士㗎𠹭火船順埋嗎顛尔士地方船名吁呢利也船主名吁建德每逢礼拜一三五日開行又一只名唉凡打船主名格叻每逢礼拜二四六日下午四点鐘開行本公司火船在吵架免度每逢礼拜二四六日十二点鐘開行貨脚完交並收起貨写字樓在積喱街坐板打凡並佛倫二横街之中

本公局值理首人未士干拿凡正月初一日謹識

Str. Queen City

又有一新火船名君薛地船主名吧契礼在巴尸佛馬头每逢礼拜二四六日四点鐘開行往吵架免度船搭往咪利運者至二埠即过𠸎打拜孖士火船便

是旬墩貨脚、山係未士执文

Pacific Express Company

巴思佛公司包寄帶銀両書信凡 貴客有書信小物併多項交本公司寄帶者定必妥亦速至决無失悞本同併俱乃向来包帶来往書札故必篤務此了本公司館在孟甘麻凡併和藤頓街西北角每日定期包付信吵架免度並多受埠

Brown & Co.

布哪係清糞厠之人向与唐人清厠经已两載有仍仰望多 唐貴客照顧工銀務必平於别人因其不平沙醫理街務之人所應故免抽用於伊住唉打街都本街下第三間便是

Samuel Adams

未士三吠亞底士開張藥舖坐东在契礼街併都本横街之角印在同豈舖之左側常有多国鮮明丸藥發賣如有唐人到此光顧者定以礼貌相接即礼拜多礼拜与他取藥施贈唐人他定並減便甚平也

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

耶穌一千八百五十五年五月廿四日錄

加利科尔亞省散汎思歌埠

卷一第四十一號 乙卯四月初十日

唐本年三月初三日有一火船名高炉頡曨哈由布埠帶有信礼金砂銀両併物共計銀一百三十餘萬併有搭客男女幼童共六百名由本埠回羈嗱孖啓程于十五日駛至塗中附近一洲名桥保由此處至羈嗱孖约計八九十咪路之遠此船冥被大石撞爛登時入水勢亦甚大船主用了許多計較救護以免舟內之生靈以致被陷于沉淪之中及至無奈将船駕上沙坦有一点鐘之久即令用大船板一隻前往桥保覓救又命二伙駕大船板一隻即往羈嗱孖于十六日該二伙船至半塗之中幸遇一火船名士的坟士係由彼處来本埠即駛至該船之處将此事向明覓将該搭客併銀両載回羈嗱孖是以各搭客之男女老幼均皆保全得以回呅吻云云

據番四月中旬呅吻新闻紙云前三個月內在合衆國共有棉花被其回祿所失去约計值銀三百萬元

在英国倫頡京城未士顛与公侯院新造出一時辰鐘極大其鐘面週圍濶番尺七十尺每一晚呢其針計行一十四寸帛砣長一十五尺照依時辰打之鐘身高八尺打鐘之鎚重四百四十八磅共重三萬磅此鐘乃天下之至大者也

本省番本年正月内人被斃命者共五十五名二月共五十七名三月内共二十八名四月内共三十二名総計四個月之内被人斃命者一百五十二名又先手被萩者共二十四名官衙拟吊者二名被爭人拟吊者十四名現時監禁者八名

唐本月初二日至初九日止所到本埠大小船隻共三十号另火船三号又共出口大小船隻共二十号另火船四号

本埠有木屋宇一所共計有三十间之多北边係甘孖沙街南边吵架晚度街東边喀喻時街西边佛倫街于本月初四早五点鐘偶然失火尽被焚燬其屋约計值銀五萬餘員其中貨物各件约值銀一萬員

據莫加啉尼希六埠新闻紙云前數日间有一唐人附近呢乜沙當埠仔處一日着番人三名到他處向他取水飲該唐人正在用碗前往取水与之忽其中一番人拔出鎗一对向唐人放打適中唐人左手眼不過一處微傷而已惟該唐人随即拔出自己之五口連鎗回打竟将這番人打死其同伴之番人二名即逃走 後唐人被萩至衙门其官将情由訊明即行釋放云

據吵架免度新闻紙云佳唎咀埠之路离吵架免度约有三十六咪路之遠有一處地方近日间覓出甚好煤炭其煤炭离地约三十五尺炭深有五六尺且闻此地左右均有煤炭覩有人在此地採取云云

據呅吻新闻紙云由阿時地乜也即薛垊金山浔接一信內云在薛垊洋面有一船未知何名內有唐人搭客五百名該船業经失水各客均已溺斃只剩船主併八人駕着舢板投岸方浔逃生後該地方之土人竟将此數攻打五人亦復被其斃命云云

貨物行情

唐山上白米 每磅	[illegible]寸
花旗上白米	[illegible]寸
唐山上白糖	[illegible]寸
花旗上白糖	[illegible]寸
烏龍茶	[illegible]寸
包種茶	对
小種茶	[illegible]寸
火腿	[illegible]寸
洋烛	[illegible]寸
生油 每加侖	至[illegible]寸
孖沽烟 每萬	[illegible]寸

Frank Turk

未士佛吟得係狀師包办官司案件事務甚是妥當併代寫簽名可作証據寫字楼在孟甘麻厄街第一百零六号便是

未士嚓時頂有磚屋貯栈一间能避火烛之患名孖嗝士

Chinese Mission House

礼拜堂每逢礼拜日一点鐘入晚上六点半鐘在此講解耶穌聖書敢請 諸君務至此同心敬拜上帝致獲無穷之福是所厚望每逢礼拜二三五晚六点半鐘在楼下書館教習番書学習番語如欲学習者祈至此雅敘又礼拜六日一点鐘有花旗醫生在此看症施藥倘有患者不拘内外症至此取藥調治分文不取也

R. H. Vance

未士滑時精于照相布埠前日陳列玩器景徽各人將[illegible]之相彼此較量惟未士滑時所照之相為第一照相房在吵架免度街並孟甘麻厄街角楼上澂孟甘麻厄街柯[illegible]嗵鋪側边梯上便是貴客光顧可也

S. L. Jones & Co.

未士喱時号在冷舘每逢礼拜一三五日常有衣服伙食各樣俱全開投本舘亦代為買賣经紀包投夜冷如貴客有貨出投者請為顧可也宿冷舘在振打厄街十一号在批治北近銀行右边便是

Market St. Ware-House

跌列喊也口素如有白糖衣葉米各項貨物到貯本栈租甚平本栈在孖㗎街厄吖街角便是貴客光顧可也

The Oriental.

Vol. I. | Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. | No. 21.

REV. WILLIAM SPEER, EDITOR. | SAN FRANCISCO, SATURDAY, MAY 26, 1855. | WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

SAN FRANCISCO:
SATURDAY MORNING, MAY 26, 1855.

THE CAMEL AMERICANIZED.

The introduction of the people of China to this country is about to be followed, before ten years have passed, by that of an animal which, with the horse, history traces back to the bounds of their present empire. The camel and the horse, two of the most useful to man of all the inferior creatures, were first found domesticated in the desert regions north and west of the Great Wall. The horse pursued the European when this continent was opened on the East. The camel follows the Asiatic at the commencement of a new era upon its West. According to Humboldt, the Hiong-nu, in Eastern Asia, belong to the nations who earliest tamed and trained wild camels. Their bones have been discovered in a fossil state in Northern India, near the Himalaya Mountains. Chinese books assert that the wild creature yet ranges the head waters of the Hoang-ho River. Layard found sculptures containing camels at Nineveh: he thinks they came from the East, not from Africa. The books of Genesis and Job represent them as already in use in in Western Asia and Egypt. From those periods, the camel has been slowly introduced into all parts of the old world. It is but recently they were first carried to Java, in the Indian Archipelago. Before many years they will probably be found over the whole Continent of America.

The camel may be used in harness. The Jews and Babylonians attached it to the charriot twenty-five hundred years ago, (Isaiah 21: 7.) Lieut Lynch transported, by its aid, his boats from the Mediterranean to the Sea of Galilee, when engaged in the examination of the Jordan and Dead Sea. Some of them are trained to great swiftness. In Persia, Ahasuerus employed them to convey despatches. Raynal says that the Arabs train them to run against horses; which, though less nimble, they beat by their greater endurance. A curious notice of their speed occurs in Heroditus, (book III: §102.) He says that the people of India who go into the deserts to collect gold dust, "proceed each with three camels fastened together, a female being secured between two males, and on her the Indian is mounted, taking particular care to have one which has recently foaled, (probably for the sake of the milk.) The females of this description are in all respects as swift as horses, and capable of bearing much greater burdens." Camels nowadays, however, are chiefly remarkable for their great endurance of privation and fatigue. It is said they carry burdens of from five hundred to fifteen hundred pounds, and at a rate of from twenty-five to forty miles per day. They cross dreary wastes where neither food nor water can be procured for a week or more at a time. They subsist with ease upon the dry and scant herbage which other beasts reject. They can abstain from water for a period of six or seven days; and the brackish pools of which no other animal will drink satisfies their thirst.

The government of the United States has granted $30,000 towards the introduction of the camel, for the benefit of its military posts in the Great West. Major Wayne is about to start for the East to purchase about fifty of these animals in Persia, where there is a kind which has been in use for military purposes for centuries. The Persians have a corps of artillery called "Zembourek," in which guns are transported on the backs of dromedaries, from which they are also fired. The ship Supply, late of the Japan squadron, has been sent for these camels. It is thought they will be landed in Texas, the climate of which will suit them, and whence they may be despatched to the points where needed.—The newspapers state that parties in Ohio and Kentucky will probably engage in rearing the camel. In California they will find a congenial climate; and great inducements will be here offeaed to those embarking in this enterprize.

We shall hail with gratification the introduction of this noble old beast of the Bible into our country. We shall link its presence with a thousand interesting pictures of Eastern life. And we may see a mixture of the literal with the figurative in the fulfilment of the prophecy in that grandest chapter of the Old Testament, (Isaiah 60.) "The multitude of camels shall cover thee, the dromedaries of Midian and Epah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord."

Transportation of Arsyrian Antiquities.—The great museums of London and Paris afford now to antiquaries the opportunity to study the works of the old empires of the East without undergoing the pains and perils of long voyages by sea, and hot rides on rough dromedaries over the desert. Many of the most interesting monuments of ancient art have been brought to the capitals of modern commerce. The French have recently sent a vessel to bring one of the monumental gates of the city of Nineveh, four gigantic stone bulls of the kind pictured by Laynard, several basso-relievos representing scenes in ancient history, a number of statutes said to be older than any previously discovered, and a great number of smaller articles illustrating the ancient life of the people whom Jonah warned to repent, such as implements and utensils of copper, iron, ivory, and pottery. This splendid collection will be hailed with great delight by the savans of Paris. Painting, sculpture, architecture, and various mechanic arts, receive direct suggestions of practical importance from such a source; while the indirect advantages and gratifications to society are still more extensive. Why do not our General and our State Governments encourage our citizens to follow in the steps of a Rich, a Layard, a Belloni, a Prinseps, a Victor Place? Must our immense national income be all expended upon breakwaters, custom houses, official salaries, annexation, and experiments on shells and explosives; and that of our States upon wooden bridges, state prisons, and patronage? We want not alone a Smithsonian Institute, but a great *National Museum*. We wish to see the counterpart of the British Museum and Bibliotheque Royale commenced in Washington City, where some future Dr Morrison, wishing to prosecute the study of Chinese, or Sanscrit, or other languages of people far off in the East, or far back in time, may find ample materials, illustrations, and incitement. The advancement of American literature and art, the improvement of American scholarship, the extension of American commerce and influence, a philanthropic and christian interest in the condition of our fellow men, all contain arguments for the establishment of such a *National Museum*.

Baptist Missionary Union. This society has had recently in New York an important meeting in relation to certain difficulties existing between its Executive Committee and some of its missionaries in Burmah. Rev. Messrs Vinton and Abbot having refused subordination to the board in some points it was

Resolved, That the Board will sustain the Executive Committee in the full exercise of all the powers conferred upon them by the Constitution.

On the other hand the "Board record their opinion that the two Advisory Councils at Maulmain upon topics alike difficult and delicate, but in the circumstances of the case inevitable, ought to receive in the main the sanction and support of this Board."

The deliberations of the Union appeared to terminate in a spirit of mutual conciliation charity, and determination to go forward with new zeal in the great work of preaching Christ to the heathen. In this every one will rejoice who sympathizes with the progress of the "gospel of peace and love," and who has observed how much God has hitherto blessed the labors of His servants in Burmah. How heart sickening are dissensions among Christians in any circumstances, much more between those in places where the enemy is strongest and they should "strive with one heart together for the faith." It was finally

Resolved, That renewing the resolutions adopted by the Union at their session in 1854, on this topic of the deputation, and of the order and proportion to be assigned to the various branches of the missionary work, and also in respect to our honored and trusted laborers in the missionary field of the East, this Board would express its decided judgment that the disonances of feeling and divergencies of opinion which may have arisen regarding this matter involve no principle which would warrant division in our missionary ranks; and that they rather call for the cultivation of a mutual and freternal charity, which shall await, in time and Providence, the evolution of fresh light.

Resolved, That in the renewed pledges of our common devotedness to the great Lord of the Harvest, and in the interchange of our blending supplications, for each other, we are likely soonest to see the littleness of our differences, and the vastnsss of the interests, and the blessed indissolubleness of the bonds that hold us together to an united service and a firm and brotherly concord.

Early Preaching of Hung Siu-tsuen.—It is generally agreed that the leaders of the Chinese Revolution have departed far from the principles which were promulged by them at the outset of that movement. The account of Hung Siu-tsuen's first labors, by the Rev. Theodore Hamburg, which we give below, leads us to hope that beneath all the errors with which they are now burdened, there may be seeds of truth which, watered by the Holy Spirit, shall spring up and bring forth good fruit.

"In his discourses Hung Siu-tsuen shewed from the classical books what was true and wrong in the Chinese philosophy, and exhorted every one to receive the true. He endeavored to rouse people from their lethargy and religious indifference, by hoiding forth to them the sure hope of everlasting happiness. He had favorite stanzas or expressions which he often repeated in order to impress them upon the memory of his hearers.

"Siu-tsuen often used to praise the doctrines of Christianity, but, added he,—

'Too much patience and humility do not suit our present times, for therewith it would be impossibte to manage this perverted generation.'

"If any one disputed with him, he often became excited, and said,—

'This man has lost his conscience; he forgets the great mercies of God, transgresses the holy commandments and despises the merits of Christ. I really exert myself to teach and instruct you carefully, and you treat the matter frivolously. You are indeed of mean descent, you are really seduced by the devil; this is in fact to have happiness, but not be willing to enjoy the same.'

"He also said,—

'The scholars of these days do not distinguish between the true and the false, between the correct and the corrupt. Fortunetelling, physiognomy, geomancy, and other secret arts, are considered as true, though they are indeed only so many different means of support to those who practice them. The more intelligent scholars dare not confess the truth, although they know it; the less informed are unable to discern the same.—Themselves blind and perverted, they teach a corrupt doctrine; the whole world lies entangled in the net of the devil. They cannot rid themselves from vain desire after riches and honors. They seek a short happiness, as if it were everlasting. They strive for the things of the world, and forget the heavenly objects. But in seeking after happiness, they take the devil into their house. They think of heaven, and go down to hell. They wish for peace, but they get no peace. They desire bliss, but attain no bliss. Such is this self-sufficient, self-conceited, and haughty generation, which only covets riches and honours. They think that the idols assist them in attaining such happiness, or that heaven is favoring them; and they do not know that heaven often bestows riches and prosperity even upon the wicked, but that the holy ones are perfected by much sorrow and tribulation.

'Heavenly Father, high and supreme, the God of all nations,
Who sustains the whole human race with infinite bounty:
In six days thou createdst the world with mountains and waters,
Spendest thy gifts upon men to enjoy in brotherly union.
Father, thou art near related to us; thou expellest the demons,
Gavest thy holy commands to instruct an ignorant people.
After thou Jesus hadst sent to give his life as a ransom,
Thou didst command Siu-tsuen to proclaim the truth of this doctrine."

Sunday Newspapers Outlawed.—The proprietor of a Sunday paper in New York has commenced suit against an individual for wotk and labor performed by the publication of an advertisement in said newspaper. The defence set up is that the contract is illegal under the statute, which declares all agreements made for labor to be performed on the Sabbath, to be null and void. The case is before the Supreme Court of New York, and the *Herald* says:—

"The Court evidently inclined to the belief that the plaintiff could not recover, but reserved the decision until the general term. It may be held that the labor is performed during the week; but that would not be a competent defence, because the publication is made on Sunday, and that publication is the only proof of the contract. In fact, it is the contract itself. Should the general term decide according to the principles laid by the defence in this action, the proprietors of the Sunday newspapers will not be able to receive any debts due to them by process of law, either for advertisements or subscriptions. It will be equivolent to an outlawry."

Mexican Ideas of Christian Privilege.—Panche Conde, a Mexican, was convicted of murder in Mariposa, and sentenced to be hung on the 30th of the present month. He thinks his case a very hard one. He admits that he has killed and robbed Chinamen, but thinks that "Christian people ought not to hang him for that."

Death of an Orphan Girl at Lodiana.—The Annual Report of the Lodiana Mission of the Presbyterian Board, contains an interesting account of the death of one of the girls of the Orphan School. "Miriam was about fourteen years of age. Although she had not become a member of the visable Church yet there seemed to be cheering evidence that she was indeed a child of God. Her illness was protracted, and, at the commencement of it, she had many doubts and fears; but gradually the darkness fled away, and she was enabled to lay her load on Jesus. Her Bible and Hymn Book, the Pilgrim's Progress, and the story of Jane, the Young Cottager, were always near her; and when too weak to read herself, she would ask those around to read to her. On being asked why she loved Jesus, she answered: 'Because he bore my sins.' Instead of evincing, as formerly, a reluctance to die, she had a strong desire to depart, and be with Christ; and thus she died, trusting in the atonement of the crucified One."—*Home and Foreign Record.*

African Women.—The dress of the women is reduced to its simplest form; no Paris milliners or mantua-makers here, only a piece of cloth thrown around the neck, and reaching a little below the knee, fastened on the shoulders by brooches or pins of silver and gold, indicating the wealth of the wearer; sometimes a band around the waist; no stockings, and generally no shoes. Their arms were bare, a gay colored cotton handkerchief on the head, with occasionally bracelets of silver or beads, on the arms and ancles. Notwithstanding the simplicity of their attire, and the absence of *beaux* to admire their charms, I never saw more pains taken by *any* woman, to display their beauty and their ornaments. The principal occupation of these ladies (begging Ali's pardon.) seemed to me to be, to unfasten their bracelets and brooches; to examine them, and after handing them to their companions, for the handredth time, for their inspection and approbation, to replace them, repeating the same operation at the expiration of every five minutes.

These untutored children of nature, unrestrained by the conventionalities of civilized life, did not hesitate to examine every part of our dress which pleased their fancy, and expressed their admiration of it, in their unsopisticated and simple manner. One of them, more adventurous than the rest, on looking very closely at the ornamental riding habit of one of the ladies, felt something which excited her curiosity, and not being able to unravel the mystery, called her companions to assist in her investigations. The others not more fortunate than the first, with countenances which betrayed great astonishment and perplexity, confessed their inability to solve the difficulty. They consulted amongst themselves as to the reason of her *imprisonment*, as they termed it. At last one of them,—after looking with great compassion at our friend, turning to her companions, exclaimed poor unhappy lady! she has a wicked husband who has fettered her in that way, and she will not complain to us, of one who is so near, and *perhaps* dear to her. With a sympathetic shake of the head, they signified their conviction that she had divined the truth, and changed the conversation, as one too painful to dwell upon. The principal spokeswoman of the party then addressing a single lady 22 years of age, asked her "if she had been long married." When her reply "*jesuis demoiselle*," was translated to them, they were again plunged into a maze of wonder and surmise. "What! pretty as you are, and belong to nobody?—this is another mystery we cannot penetrate," said one of them. But appearing to consider it too delicate a matter to discuss in the presence of the person concerned, they drew our interpretress on one side, and told her how much they pitied the poor young lady; for doubtless she had some dreadful malady or some defect of temper, which prevented her from being chosen by any of her countrymen.

Madame de —— intimated that European ladies generally selected their husbands, and sometimes it occured that several propositions of marriage were rejected before one was found which pleased the young lady; as was the case with her friend. They were still incredulous, and could not comprehend how it was possiple a woman should remain single from choice. Finding it extremly difficult to make them understand our customs, we questioned them with regard to theirs, and commenced by asking our youngest hostess if her husband had more than one wife? She replied that she reigned supreme and without a rival in the affections of her lord and master, and that the woman with her, (whom we supposed shared the conjugal yoke,) was her sister.—*N. Y. Observer.*

Relic of Washington found in Switzland. Some workmen last week discovered in the estate of Eggbuhl, near Zurich, belonging to Major Voegelt, a bronze mortar, bearing the initials of George 11. of England, and having on it the following inscription in French: "Given to the Royal Regiment of Auvergne by Gen Washington, after the capture of the redoubts of Yorktown, in Virginia, Oct. 19th, 1781." The regiment of Auvergue formed part of the troops commanded by Gen. Lafayette, and it contained a considerable nnmber of Swiss, very few of whom ever returned to their country. It is very probable that one of these buried it for security before the battle fouget between Massena and Korsakow.

Brownson opposes Chandler's speech in his Quarterly Review for January, in regard to the power of the Pope, and says that the popes do exercise, and have exercised power, and always will exercise power, whether civil or religious, when and wherever the interests of the Catholic church demands the exercise of such power. Brownson's Review is published with the approbation and under the supervision of the dignitaries of the Roman hierarchy, and under the special wing of his reverence, John B. Fitzpatrick, Bishop of Boston.

Orphan Asylum.—The lady managers of the Orphan Asylum make an appeal for assistance. In the hard times they have been suffered to want. They say "during the past year the society received many kind and liberal donations; but, owing to the present depression of business, people do not give so liberally, while the wants of the institution are quite as great as formerly. The wages of the necessary attendants have to be paid; the children must be fed and clothed; and the treasury is *empty*." From "those who may not find it convenient to give money, provisions, fuel, shoes, &c., will be most gratefully received and duly acknowledged." The times are hard with us, but we are beyond comparison, thanks to God, better off than the Macedonian churches, of whom Paul wrote that "in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." This is what the apostle James calls "pure religion."

Government Hospital for the Insane.—Amongst the beneficent acts of the last session of Congress was one to organize an institution for the insane of the Army and Navy and of the District of Columbia, buildings for which were authorized two or three years ago, and have been erected on the Eastern Branch, near its junction with the Potomac. Private patients may be admitted at board. For the support of the insane, for finishing and furnishing the hospital building, and for other expenses, about $50,000 was appropriated.

Gambling.—The act passed at the recent session of the Legislature, abolishing gambling throughout the State, went into operation yesterday. We understand that the Chinese gambling houses on I street were closed permanently on Wednesday night, the proprietors having been fully informed of the provisions of the law.—*Sacramento Union.*

Immense Enterprise.—The magnetic telegraph between Bombay, Madras and Calcutta, was opened on the first of February. The whole enterprise embraces a distance of over two thousand miles, and has been completed in a little more than a year. The distance from Aden to Bombay is 2,170 miles, so that with the completion of the railroad across the desert to Suez, and the telegraph from Alexandria to Trieste, communication from London to Calcutta can be had in a fortnight's time.

Jacob's Ladder, which conveyeth to heaven, may have its foot in a smoking cottage; and there may be a trap door in a stately palace that may lead down to hell.

Sabbath in Maine.—A paper from there says:—"Not a car now runs on the Lord's Day in the State of Maine."

Largest Church in the United States.—The colored Baptist church in Richmond, Va., numbers some twenty-seven hundred communicants; and it is thought to be the largest Christian church, in the number of its members, in the United States.

Catholic Church Property.—The bill relative to estates held for corporate religious and charitable purposes, the sixth section of which alters the manner of holding church property in the Catholic church, was under consideration in the Senate of Pennsylvania on April 4, and the section so obnoxious to the ecclesiastics of the Catholic church was adopted with but one negative vote. This aims to repeal the act of 1844 which permitted church property to be held in perpetuity by the Catholic Bishops.—*Phila. Ledger.*

Exhibition of Paris.—It has been arranged that on this great occasion there should be a religious union of all the Protestant confessions. Protestant churches from all quarters of the world are to be represented, and discourses will be delivered by many of the most distinguished members: among others by M. de Hopff, of Stuttgard; M. Bergmann, Pastor of the Lutheran Church of Sweden; M. Birks, of the English Church; and Prof. Merle d'Aubigne, of Geneva. Berlin is to be represented by two ecclesiastics and several distinguished laymen. The Exhibition was to commence May 1, and is now in progress.

Statue to Heber.—The statue which has been erected in St. Paul's Cathedral, London, to the memory of Bishop Heber, is said to be unsurpassed in beauty of design and excellence of execution. He is kneeling, attired in his robes, with one hand resting on the Bible, as his support, and the other upon his breast. On the pedestal, in bas-relief, he is represented in the act of confirming two Hindu converts.

The Post Office Department this year cost the Government $1,716,739; the Treasury Department, $675,120; the Mint, $541,300; the Light Houses, $1,073,681; the Coast Survey, $445,000; the Judiciary, $226,906.

Convention of Christianized Jews.—A convention of Christianized Jews is to be held in New York city in May next. A correspondent of the Rochester Advertiser says that a prominent matter to be brought before the convention is the consideration of the return of the Jewish people to Palestine, and to take measures to co-operate with Jews in England (who have already moved in the matter) and other parts of the Eastern world.

Courageous Chinaman.—A brutal attack was made by three men on a Chinaman living near Greasertown, a few days ago. They had asked John for water, and while he was in the act of getting it for them, one of them named Wm. Link, drew a pistol and fired at him, the ball inflicting a slight wound in the left wrist. John instantly dropped the cup, drew a revolver and shot Link dead. His comrades fled. The Chinaman was arrested, and after a hearing of the case acquitted.—*Calaveras Chronicle.*

Inkermann in the Crimea.—The country surrounding Inkermann is the wonder of travellers. Here is truly a city of caverns, for the white rocks that overlook the bay of Akbar (white rocks) are full of excavations of the most extraordinary character. They consist of chambers, with Gothic windows, cut out of the solid stone. Near the harbor the rocks are hewn into chapels, monasteries, and sepulchres. They are considered by some authorities to have been the retreats of Christians in the early ages.

American Sunday School Union.—By the Treasurer's report just made it appears that the children of 147 Sabbath Schools had contributed during the past year, $4,373 09 for missionaries, $1,683 92 for libraries; fifty-six of these schools being out of the Union. The Secretary's report showed that there were 6,000,000 children in the United States, 4,500,000 of whom were yet unreached by the Sabbath Schools, and a powerful appeal was made to the benevolent in behalf of those four and a half millions of children.

MARRIED.

On Thursday, March 29, by the Rt. Rev. Henry J. Whitehouse, Bishop of Illinois, at the residence of her uncle, Charles J. Taylor, Esq., in the City of Brooklyn, Miss Juliet E. Maitland, daughter of John M. Maitland, Esq., of Chicago, to Melancthon W. F[illegible], M. D., recently appointed Physician to the Protestant Episcopal Mission in China.

SPRING IS COMING.

Translated from the Chinese by Sir John Bowring.

Spring is coming—spring is come!
Thro' the buds the sunbeams glancing,
And the unfetter'd streams are dancing:
Welcome springtide home!

Spring is coming—spring is come!
In the wind the peach-bloom flying,
Lilies on the water lying:
Welcome springtide home!

Spring is coming—spring is come!
Fresh and gently breezes blowing,
Evening's lovely radiance glowing:
Welcome springtide home!

Spring is coming—spring is come!
Glowing on our robes, as even
Lights the occidental heaven;
Welcome springtide home!

Spring is ccming—sp·ing is come!
Bring the golden cups, preparing
Welcomes, for the gu·sts are nearing:
Wecome! welcome home!

HENRY MARTYN, DESCRIBED BY MRS. SHERWOOD.

The biography of a man remarkable for the purity and loveliness of his character as seen through the exhibition of it in a diary, or in correspondence, or in other self expressions, seems incomplete until we know how he appeared to those around him. Many a person is a saint in the parlor, or in the prayer meeting, who is sadly defective in the closet, or who is most admired where little known; like forced fruit, soon ripe and soon rotten. There are others sincere and thorough in private religion, who from natural infirmities make a poor impression on society, like apples long in getting mellow and only relished by those who appreciate them.—Said John Newton, "I measure ministers by square measure. I have no idea of the size of a table, if you only tell me how long it is; but if you also say how broad, I can tell its dimensions. So when you tell what a man is in the pulpit, you must also tell what he is out of it, or I shall not know his size." This is applicable to every professor of religion. And "square measure" is that by which the world judges them on earth, and their Master will judge them beyond it.

The characters of Brainerd and Martyn are two of the most exalted in history; both missionaries to the heathen; both made known chiefly by their diaries, preserved by friends after much persuasion on their deathbeds; both possessed of very acute intellects; both unmarried, yet, in the case of one at least, having a much deeper interest attached to his history on account of self-denial therein for Christ's sake; both enabled to do great works; both so early called away; and both martyrs to exhaustion and disease occured by a consuming zeal, which would allow them no rest of body or mind. Of each we wish to know far more. Recently the remaining journals of Martyn have been yielded to the press. But we still want more of what a friend who know them would tell us by the fire side. in order to enable us to get a distinot idea of *the man*. We wish to know the impression received of him by acquaintances, strangers, the world.

It was a fortunate chance that threw Mrs. Sherwood, the authoress of so many admirable books and tracts, a woman capable of appreciating and of describing a character like Martyns, into an acquaintanceship with him, in that land of heathenism, and of iniquity, selfishness, and mutual repulsion, among too many whites. It was not chance; it was Providence. Mrs. Sherwood died four years ago. Her daughter, Sophia Kelly, has published her life. The work has not been put into an American dress. In an account of it however, in the Princeton Review, we find several long extracts in relation to Henry Martyn. It will be delightful to every one who has read his life, to look upon the fine portrait which here delineates his shape to the imagination, and enables one to form not only an acquaintance with the saint but with the man. Mrs. Sherwood first met him almost immediate upon he arrival at the city where he was them residing. She says:—

"The instant we came to anchor at Dinapore, Mr. Sherwood set out on foot to carry a letter which he had brought from Mr. Parson to Mr. Henry Martyn, who eventually became one of our dearest friends. Mr. Martyn's quarters at Dinapore were in the smaller square, as far as could be distant from our old quarters, but precisely the same sort of church-like abode, with little furniture, the rooms wide and high, with many vast doorways having green jalousied doors, and long verandahs encompassing two sides of the quarters. Mr. Martyn received Mr. Sherwood not as a stranger, but as a brother, the child of the same father. As the sun was already low, he must needs walk back with him to see me. I perfectly remember the figure of that simple-hearted and holy young man, when he entered our budgerow. He was dressed in white, and looked very pale, which, however, was nothing singular in India; his hair, a light brown, was raised from his forehead, which was a remarkably fine one. His features were not regular, but the expression was so luminous, so intellectual, so affectionate, so beaming with divine charity, that no one could have looked at his features, and thought of their shape or form; the outbeaming of his soul would absord the attention of every observer. There was a very decided air, too, of the gentleman about Mr. Martyn, and a perfection of manners which, from his extreme attention to all minute civilities, might seem almost inconsistent with the general bent of his thoughts to the most serious subjects. He was as remarkable for ease as cheerfulness, and in this particular his Journal does not give a graphic account of this blessed child of God. I was much pleased at the first sight of Mr. Martyn. I had heard much of him from Mr. Parson; but had no anticipation of his hereafter becoming so distinguished as he subsequently did. And if I anticipated it little, he, I am sure anticipated it less, for he was one of the humblest of men.

Mr. Martyn invited us to visit him at his quarters at Dinapore, and we agreed to accept his invitation the next day. Mr. Martyn's house was destitute of every confort, though he had multitudes of people about him. I had been troubled with a pain in my face, and there was not such a thing as a pillow in the house. I could not find anything to lay my head on at night but a bolster, stuffed as hard as a pin-cushion. We had not, as is usual in India, brought out own bedding from the boats. Our kind friend had given us his own room; but I could get no rest during the two nights of my remaining there from the pain in my face, which was irritated by the bolster; but during each day, however, there was much for my mind to feed upon with delight. After breakfast Mr. Martyn had family prayers, which he commenced by singing a hymn. He had a rich, deep voice, and a fine taste for vocal music. After singing, he read a chapter, explained parts of it, and prayed extempore. Afterwards, he withdrew to his studies and translations. The evening was finished with another hymn, scripture reading and prayers. The conversation of the natives and the building up of the kingdom of Christ, were the great objects for which alone that child of God seemed to exist then, and, in fact, for which he died.

"I wish that I could remember more of his conversation at that time; but my memory has been too often heavily laden with diversified subjects to be always vigorous and distinct. There is a reference in 'The Infant's Progress' to one elegant idea of his respecting a rose transfixed with a thorn.—The natives have a peculiar taste for forming nosegays by fixing flowers of various colours and descriptions on a thorny branch, and these the gardener often presents as an offering to his master. This offering is usually laid on the breakfast-table. The flowers thus parted from their own stem begin to languish instantly, soon collapse, and loose their bloom and fragrance. It may easily be imagined how such a mind as that which Henry Martyn had, might apply this emblem to the union between Christ and his people; showing how our life depends on our union, and with him only, as the only living root.

In my Indian journal I find this remark:—'Mr. Martyn is one of the most pleasing, mild, and heavenly-minded men, walking in this turbulent world with peach in his mind, and charity in his heart.'

It was in the morning of the 30th of May, and we were situated as above described, the desert winds blowing like fire without, when we suddenly heard the quick steps of many bearers. Mr. Sherwood ran out to the leeward of the house, and exclaimed, 'Mr. Martyn!' The next moment I saw him leading in that excellent man, and saw our visitor a moment afterwards fall down in a fainting fit. He had traveled in a palanquin from Dinapore, and the first part of the way he moved only by night. But between Cawnpore and Allahabad, being a hundred and thirty miles, there is no resting place, and he was compelled for two days and two nights to journey on in his palanquin, exposed to the raging heat of a fiery wind. He arrived, therefore, quite exhausted, and actually under the influence of fever. In his fainting state, Mr. Martyn could not have retired to the sleeping-room which we caused to be prepared immediately for him, because we had no means of cooling any sleeping-room so thoroughly as we could the hall. We therefore had a couch set for him in the hall. There he was laid, and very ill he was for a day or two. On the 2d of June the hot winds left us, and we had a close, suffocating calm. Mr. Martyn could not lift his head from the couch. In our bungalow, when shut up as close as it could be, we could not get the thermometer under ninety-six, though the punkah was constantly going. When Mr. Martyn got a little better he became very cheerful, and seemed quite happy with us all about him. He commonly lay on his couch in the hall during the morning with many books near to his hand, and amongst these always a Hebrew Bible and a Greek Testament. Soon, very soon, he began to talk to me of what was passing in his min l, calling to me at my t ble to tell me his thoughts. He was studying the Hebrew characters, having an idea, which I believe is not a new one, that these characters contain the elements of all things, though I have reason to suppose that he could not make them out at all to his satisfaction; but whenever anything occured to him he must needs make it known to me.

He was much engaged also with another subject, into which I was more capable of entering. It was his opinion that, if the Hindoos could be persuaded that all nations are made of one blood, to dwell upon the face of the earth, and if they could be shown how each nation is connected by its descent from the sons and grandsons of Noah with other nations existing upon the glone, it would be a means of breaking down, or at least, of loosening that wall of separation which they have set up between themselves and all other people. With this view Mr. Martyn was endeavouring to trace up the various leading families of the earth to their great progenitors; and so much pleased was I with what he said on this subject, that I immediately committed all I could remember to paper, and founded therenpon a system of historical instruction which I ever afterwards used with my children. Mr. Martyn, like myself at this time, was often perplexed and dismayed at the workings of his own heart, yet perhaps, not discernin g a hundredth part of the depth of that depravity of his own nature, the character of whic.. is summed up in Holy Writ in these two words—'utterly unclean.' He felt this the more strongly, because he partook of that new nature 'which sinneth not.' It was in the workings and actings of that nature that his character shone so preeminently as it did amid a dark and unbelieving society, such as was ours then at Cawnpore.

In a very few days he had discerned the sweet qualities of the orphan Annie, and had so encouraged her to come about him, that she drew her chair, and her table, and her green box to the vicinity of his couch. She showed him her verses, and consulted him about the adoption of more passages into the number of her favourites. Annie had a particular delight in all the pastoral views given in Scripture of our Saviour and of his Church; and when Mr. Martyn showed her this beautiful passage, "Feed thy people with thy rod, the flock of thine heritage which dwell solitarily in the wood in the midst of Carmel,' (Micah vii, 14,) she was pleased with this passage as if she had made some wonderful acquisition. As I have remarked in the history of my Indian orphans, what could have been more beautiful that to see the senior wrangler and the almost infant Annie thus conversing together, whilst the elder seemed to be in no ways conscious of any condescension in bringing down his mind to the level of the child's? Such are the beautiful influences of the Divine Spirit, which, whilst they depress the high places of human pride, exalt the lowly valleys.

When Mr. Martyn lost the worst symptons of his illness he used to sing a great deal. He had an uncommonly fine voice and fine ear; he could sing many fine chants, and a vast variety of hymns and psalms. He would insist upon it that I should sing with him, and he taught me many tunes, all of which were afterwards brought into requisition; and when fatigued himself, he made me sit by his couch and practise these hymns. He would listen to my singing, which was altogether very unscientific, for hours together, and he was constantly requiring me to go on even when I was tired. The tunes he taught me, no doubt, reminded him of England and of scenes and friends no longer seen. The more simple the style of singing, the more it probably answered his purpose"

From the time Mr. Martyn left our house, he was in the constant habit of supping with us two or three times a week, and he used to come on horseback, with the Sais running by his side. He sat on his horse as if he were not quite aware that he was on horseback, and he generally wore his coat as if it were falling from his shoulders. When he dismounted, his favorite place was in the verandah, with a book, till we came in from our airing. And when we returned, man· a sweet and long discourse we had, whilst waiting for our dinner or supper. Mr. Martyn often looked up to the starry heavens, and spoke of those glorious worlds of which we know so little now, but of which we hope to know so much hereafter. Often we turned from the contemplation of these to the consideration of the smallness and apparent diminutiveness in creation of our own little globe, and of the exceeding love of the Father, who so cared for its inhabitants that he sent his Son to redeem them."

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R. H. VANCE, just awarded the First Premium for the best Daguerretopes exhibited at the California State Fair. Mr. V. would be happy to wait upon any one wishing a Perfect Likeness. The arrangements of his Rooms and Lights are superior to any in the State.

ROOMS — New Building corner of Sacramento and Montgomery streets, entrance on Montgomery street, next door to Austin's.

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WATER CURE INSTITUTE.

DR. BOURNE,
WATER CURE PHYSICIAN.

HAVING perfected arrangements which combine elegance, comfort, and the security of a substantial new fire-proof building, is now prepared to receive and treat invalids, (ladies and gentlemen,) in either acute or chronic disease, by the only rational and philosophical mode yet discovered, which sustains and builds up the sufferer instead of poisoning, prostrating and destroying.

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Office hours—Before 10 A. M., and after 6 P. M.
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DR. N. THURSTON,
MARTHA N. THURSTON, M. D.,
OFFICE — No. 9 ARMORY HALL,
Cor. Sacramento and Montgomery Streets,
Mrs. T. devotes her attention to Obstetrics, and Diseases of Women and Children in general.

$600 REWARD.

THE YEUNG WO COMPANY offer the above reward for any information that will lead to the detection and punishment of the murderers of Ching A-wai, a native of the village of Li-kai Chung, in the district of Heung shan. He went out to his work on March 6th, and was not heard of again till his body was found on Sunday last, under circumstances which lead to the fear that he suffered violence. He was about 20 years of age and dressed in American clothes. Any one possessed of information upon this subject will please call and make a statement of it at the office of the Company on Telegraph Hill, between Union and Filbert Streets, on the first lane West of Kearny, or to Tong Achick Sacramento Street.

Dated, San Francisco, March 18th, 1855

SANDERSON HOUSE,
Oriental Block, junction of Battery and Market Sts.

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JOHN REYNOLDS,
ATTORNEY AT LAW AMD COMMISSIONER FOR NEW YORK.
Argenti's Building, No. 135, Montgomery Street,
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WHITTON, TOWNE & CO.
PROPRIETORS
EXCELSIOR PRINTING OFFICE
No. 151 CLAY STREET,
Third door below Montgomery.
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in the most superior manner, and at prices to suit the times. For Printing BOOKS, PAMPHLETS, CATALOGUES, BLANKS or SMALL POSTERS, we have now in operation a

New Patent Adams Power Press!

the only one of the kind now in California, and which for the execution of FINE WORK is not surpassed by any press now manufactured.

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☞ Engravings of every kind procurred.

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We would return our thanks to those who have thus far favored us with their patronage, and also, solicit a continuance of the same, trusting by strict personal attention to our business to give satisfaction to all who have work done with us

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OR
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DEALER IN
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☞ Curiosities appropriate for presents.
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CYRIL V. GREY,
ATTORNEY AT LAW, PROCTOR AND ADVOCATE IN ADMIRALTY.
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威炉士花鳴公司乞寄來往書札金砂会单銀行在孟甘麻乕街口加利科尔亞街東北角本行並找换金砂收貯銀両 貴客光顧可也

Drexel Sather & Church

嚼嚧沙咲打哖治銀行在孟甘麻乕街口金嗎吵街轉角找换金砂便錢極高本行並收貯銀両 貴客光顧可也

Pacific Loan & Security Bank

巴思拂生褐銀行在孖毡街第九十八号倘有銀両到貯者每百元每月計四息銀一元半如五元以上者方可収貯給回契紙或本省本府本城紅契或合衆國總局執照爲按本行二有銀両出放但欲光顧者按質可也 司事嗎呒活喊鑄二人

J. W. Tucker

未士淂㗎常有金鏢鑽石戒指金銀首飾等項出賣鋪在孟甘麻乕街一百二十五号本鋪貨物甚美價錢甚平 貴客光顧可也

Wainright, Randall & Co.

未士哖漈孟喇吩多植冷鋪在孖毡街孟甘麻乕併加呢二横街之中第一百号每逢礼拜六有四土船共多貨出投 貴客光顧可也

Himrod & Jones

未士逼嘩併喘士常有唐山花旗呂宋加拉巴米發客鋪在佛倫街八十二号 貴客光顧可也

Stott & Co.

士嗐号自蓋喋吟及多樣火酒併自帶來多色灯洋枝灯筒灯心及天地球發賣本号在散沈併孖毡街東南角便是燕房在嘅往街脚下近哪必啱是也

Blumenthal

未士布炉文吩常有上好多色絨便賣鋪在唐人街第一百三十八号便是

Coleman & Co.

高炉文号係買賣經紀在加利科尔亞街第五十六号佛倫街轉角便是

Hunt & McCall

未士痕並墨歌常有唐山米及多國米發賣寫字楼在佛倫街八十九号 貴客光顧可也

Bokee

未士卜基往日貿易於香港現至本埠爲經紀常有唐山白米糖茶葉各項各貴寫字楼在新客商会館第八号房 貴客欲光顧者至此可也

Tuck Lung Ho

德隆号在二埠吵架免度常有雜貨伙食發行 貴客光顧可也

Robert Reed

在華咧買賣經紀常有唐山白米白糖茶葉各項發賣寫字楼在新客商会館坐北边二層楼第二十号房便是

Wm Steinhart & Co.

未氏士田乞号常有自帶來各樣粗幼衣服靴鞋併各色正裝足衣綫貨等項發行鋪在吵架免度第六十二号

W. F. Coreene

未士記連乞办官司案件甚之妥當寫字楼在契礼街第六百零七号曲梯上左边便是

Brown, Pratt & Tracy

未士哪嘚拔嘩併嘅礼時三狀師乞办官司案件等写寫字楼在契礼街孟甘麻乕街轉上第六百零七号曲梯上右边房便是

Cyril V. Corey

未士綏礼吠師乞办理官司案件極之精通寫字楼在契礼街葛𠲖樂行第一号房即書信館下第二間便是

Hughes & Hunter

咲時並嗽打承办唐人上税事務極之精通忠厚寫字楼在吵架免度街轉角拔打乕街第七十六号是也

Chas. Baum

未士哪懸年乞办报税事務甚是忠厚妥當寫字楼在税館左側便是

Wm Reynolds

未士喊林連哪常接办税館报税事極之精通工價亦宜寫字楼在吵架免度街拔打乕横街轉角便是

A. T. Farish & Co.

未士花梨士号常有雜貨伙食具寄發客鋪在咪利運依街巴拉沙之角便是價錢相宜 貴客光顧可也

F. Kuhl

未士咕炉色楼印掃唐䜪式鋪在咲打街坐鄰本加尔二横街之中或問李根便知 貴客如有字式到印者工價甚相宜也

J. W. Whaling & Co.

威淩号寿板店在吵架免度街第一百七十一号在架呢街角近田吸哟帶來多樣大小壽板鉛鉄骨箱發賣併色拾骨骸寄往别處決無失悞工價相宜

Steamers Gov. Dana & Gem

在吵架免度有二火船往咪利運由一只双烟通名氏呢船主名哦呒哎又一只单烟通名占船主名吟鐔此二船每朝七点鐘由二埠馬头開行如有唐人搭客或付貨者格外照顧不代安放停當無悞者也

加利科尔亞火船公局本年正月内行船日期规條列左本公局火船往吵架免度一只名烏寓船主名西麼每逢礼拜二四六日下午四点鐘在化𠲖貿馬头開行

California Steam Navigation Company

一只名嗅地笠船主名湾八每逢礼拜一三五日四点鐘開行順埋边尔时地方先客如往咪利運者搭本埠公司火船至吵架免度携地結紙爲憑过船便是往士嘚嗷火船順埋嗎顛尔士地方船名吁呢利也船主名吁建逢多逢礼拜一三五日開行又只名咲乕打船主名播叻每逢礼拜二四六日下午四点鐘開行本公司火船在吵架免度每逢礼拜二四六日十二点鐘開行貨脚究交並俠趕貨寫字楼在積唯街坐振打乕並佛倫二横街之中 本公局值理首人未士干拿乕正月初一日謹識

Str Queen City

又有一新火船名君薛地船主名吧契礼在巴尸拂馬头多逢礼拜二四六日四点鐘開行往吵架免度如搭往咪利運者至二埠即过咽打拜孫士火船便

是多墩貨脚銀三元半山係未士执文

Pacific Express Company

巴思拂公司乞寄帶來往書信凡 貴客有書信小物件多碌交本公司寄帶者定必妥示速至決無失悞本司併俱乃向來包帶來往書札放必篤務此了本公司館在孟甘麻乕併和膝赧街西北角每日定期乞付信吵架免度並多受埠

Brown & Co.

布嘟係清糞厠之人向占唐人清厠经已両載今仍仰望多 唐貴客照顧工銀務必平於別人因其不平沙醫理街務之人惡故免抽用於伊住咲打街都本街下第三間便是

Samuel Adams

未士三咲亞原士開張藥鋪生意在契礼街併都本横街之角卯在同套舖之左側常有多国鮮明丸藥發賣如有唐人到此光顧者定以礼貌相接卯礼拜多礼拜日他取藥施贈唐人他定然減價甚平也

The Oriental
東涯新錄
OR TUNG-NGAI SAN-LUK.

卷一 第四十二號 唐乙卯四月十七日

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年五月三十一日錄

昨十四日連有花旗大船船二号由香港抵本埠一名士吋乳四十二日至埠内有唐人搭客共三百四十餘名載運米四千八百五十包雜貨四千八百六十三件茶葉四千一百二十八箱洋烟五十六箱生熟烟十箱呂宋烟十六箱鷄蛋二百四十七埕酸菓一百七十箩衣服六箱席二百捆石六百九十九塊又一隻船名叱時嗹五十四日至埠内唐人搭客一百名載有米七千七百九十九包白糖二千三百四十六包茶葉一千二百九十四箱洋烟六十七箱雜貨一百六十三件丝髮二箱油四百八十五桶酒一十三箱白綠荳共十二包洋西米十箱栗子一十二箱架啡一百四十八箱席包六十梱包蔴纑梱藤二扎呂宋粗烟廿四十四箱

本月初九日起至十六日止共入口船二十五号内火船三号共出口船一十八号

據香港新帶来四月遐邇貫珍内云現在佛山重建鋪戶貿易漸與但西边村鄉尚有賊党驟擾賊匪屯聚沙口于正月十八九日引匪掠紫洞鄉燬燒社学勒索鄉人金銀甚多隨後官兵至時而賊先已退矣又西南諸鄉甚是擾乱缘正月十三日賊人冥至斯時並有省城所遣之壯勇堵禦然寡不敵衆兼且去倫賊大勝之奪去貴重什物約銀三千兩壯勇殺賊約二百人于是沿河居民皆被其劫掠矣又閘沙头太平大沙大岸亦被賊火焚其慘与河南同甚至家散人亡挐眷至省居者紛紛相継平洲三山同時擾亂鄉人逃竄以暫避賊害云又賊往刦石龍東莞敗北而回粮艸空乏賊魁难以号令其衆省中大員偵知虛实遂大整軍旅由黄埔水陸並進人民樂意捐資招募壯勇預倫戰船数百只于正月十七日出師斯時為国尽忠者甚多正月十七夜沈道台引軍出城十八日攻打賊党圍于沙岸之上截其归路使不得復上炮台官軍大勝賊被殺伤与所沉溺者者不計其数十八夜官軍暗伏其台左右于黎明時賊見官軍登瀛来攻棄炮而走所以官軍不須發炮而奪其炮台又获得河巫六船二隻何亞六及陳廣隆幾乎難免矣賊船被获者一二百之間被擒者二千餘人所拾軍器貴重去数官軍将所获船只衣服旗号陳列河上省垣人民紛紛观看莫不手舞足蹈近日省垣柴米價錢稍减东莞餉渡往来如初可得照貿易致歲月中又省垣法場所殺之人甚多以致血流成衢自正月初每日有賊匪捆解入城受殺又自大掃黄埔之後隔日或殺一百二百人之間深為可惜又正月十九日太平门已闞出入頗易惟街道日夜有守猶嚴云人近聞韶州府有四萬紅兵攻擊城池甚急仁化縣樂昌縣乳源縣翁源縣英德縣清遠縣四會縣順德縣乃是紅兵把守花縣無官管理城池被火燒去又惠州归善有数萬紅兵為首者集大沽左馬鞍山安营又花縣有一党紅兵為首者叫名朱子余專將燒屋刦村殺人凡有客家人聞其声名不戰自逃此人最狠又上年十一月廿一從化縣被紅兵打破城池縣官夫妻及官親在上楼上紅兵兵招其投降不允後紅兵縱火燒成灰燼又清邑練四府合專好燒屋刦村殺人凡有本地之人聞其兵到震胆冷心寒各自奔走此人心狠之故也

Consignee Notices

末士炉頓併吧倫号小船云該船士哆乳前由香港至埠現灣泊加利科亞街馬头限以五日起貨凡客商有貨搭此船者請早日到抽頭馬头銀以便出單取貨可也本行在孖毡街第九十二号便是也

Str Martin White

有一新堅固火船名嗎嗹灣泊加利科尔亞馬头每礼拜二四六日四点鐘開行往沙架免度每位搭客收水脚銀二員每墪收銀四員如有唐人搭客或付貨搭此船者務宜照顧妥當不悮便是

Market St Ware-house

末士喺時頂有磚屋貯棧一间能避火烛之患名孖啫士跌列嘁也口素如有白糖茶葉米各項雜貨到貯者棧租甚平本栈在孖啫街啡巴门街角便是
貴客光顧可也

Frank Turk

末士佛吟滘係狀師包辦官司案件事務甚是妥當併代為簽名可作証據寫字楼在孟甘麻瓦街第一百零六号便是

S.L. Jones & Co.

末士嗹時号夜冷館每逢礼拜一三五日常有衣服傢俬蔴縧俱全開投本館亦代為買賣经纪已投夜冷如貴客有貨出投者請為光顧可也夜冷館在孖打瓦街第九十一号亞批治北边銀行右边便是

R. H. Vance

末士滘時精于照相本埠前日陳列玩器暈徵各人將所照之相彼此較量惟末士滘時所照之相為第一照相房在沙架免度街並孟甘麻瓦街角楼上迀孟甘麻瓦街柯士哺甸側边梯上便是
貴客光顧可也

Chinese Mission House

礼拜堂每逢礼拜日一点鐘又晚上六点半鐘在此講解耶穌聖書敢請 諸君移玉至此同心敬拜
上帝致获無穷之益是所厚望每逢礼拜二三五晚六点半鐘在楼下書館教習番書學習番語如欲学習者於此時駕臨又礼拜三六日一点鐘有花旗醫生在此看症施葯倘有恙者不拘内外症至此取葯調治分文不取也

The Oriental.

Vol. I. | Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. | No. 22.

REV. WILLIAM SPEER, EDITOR. | SAN FRANCISCO, SATURDAY, JUNE 2, 1855. | WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

SAN FRANCISCO:
SATURDAY MORNING, JUNE 2, 1855.

RELIGION OF THE IMPERIALISTS.

THE GOD KWANTI.

Questions of religion become involved in almost every great war throughout the world. Without the aid of this most powerful of motives men would not submit to the calamities of war. Princes could neither excite or control them. And the Almighty so orders it; thus He is working out His infinite plans.

The religious problems at stake in the Chinese Revolution are of great interest. The struggle is no little like that between Moses and Pharaoh, Israel and Egypt. The impure Christianity which the rebels have gathered equally from the gospels and the Pentateuch is not unlike the dim and corrupt conceptions of Jehovah and his worship exhibited by the murmurers of the wilderness. On the other hand the Imperialists plant themselves under the banners of their national idols. Imperfect as to us the faith of their opponents seems; to them it is truly a struggle between the gods of China and a foreign god. We wish Christians to clearly see this as the great religious point at issue. They will then be prepared to excuse the defects and errors of Taiping Wong and his army; and they will take a more hopeful view of the result of the conflict. It is our firm belief that the present is the travail of the gospel in China.

It is a very remarkable and interesting fact that the god who is chiefly put forward on the Imperial side is not Shangti, the Jupiter of the Chinese mythology. Amidst the difficulties of finding a proper word to translate the word "god" into the Chinese, some of the missionaries adopted the name Shangti, which means Supreme Ruler, as being that probably given by their first ancestors to the Almighty. Many of the Chinese therefore have some idea that the Supreme Ruler is perhaps after all the One God whom foreigners also adore. Just as Romanists have at length settled down under the patronage of the Virgin Mary, so these idolaters have taken refuge under the protection of another deity. The god Kwanti was a distinguished warrior of the Han dynasty, about the commencement of the Christian era. From his biography published in the year 1692, we find that he was a native of the province of Shansi, and was taken and put to death at the capture of Kingchau in Hupeh, at the early age of forty-two. His extraordinary virtues procured his subsequent deification. He was selected as the patron god of the present Manchu dynasty, which conquered China two hundred years ago.

From the accounts of the Imperialists this god has appeared on several occasions to aid their arms. One of these is described in a memorial presented to the present Emperor by the Lieut. Governor of the province of Kwang-si, shortly after the rebellion broke out there. It is copied into Huc's History, probably from a Hongkong newspaper, as follows:

"Tsiu Ming-ho, Governor of Kwang-si, presents this memoir on his knees, entreating his Majesty to recognise by new titles the protection afforded to the empire by certain deities.

"Since this dynasty has governed the empire, the majestic energy of the god Kwanti has been displayed in a very remarkable manner, and the emperors have successively decreed to him honors, erected temples, and offered sacrifices. Lately, when the city of Kwei-Lin was attacked by rebels, I respectfully visited this temple at critical moments, burned incense before him, and entreated him to save the lives of the people. Now it happened that within a week after a prayer of this kind, twenty-five pieces of cannon, cast by the Mings, were found behind the pagoda. The cannon proved to be of great strength, and have aided us much; for the greater number of the rebels left on the field of battle were slain by them.

"On different occasions we learned, through the spies sent by the rebels, and also through our prisoners, that whenever the rebels pressed too close upon the city, they saw a red light shining above it and a horseman who incessantly brandished his sword. The horse was gigantic; the guards who surrounded the mysterious personage were far above the ordinary stature, so that the sight of them alone was sufficient to terrify the rebels and make them yield.

"I am informed, moreover, that on the 13th of the third moon, when the night was dark and rainy, at the fourth watch, the rebels sent down upwards of fifty junks behind the rock called the 'Elephant's Snout,' hoping that the obscurity of the night and the noise of the rain would conceal their approach, and that they would thus be able to effect a landing. It happened, however, that their progress was stopped by a violent wind from the north, and a horseman armed with a brilliant cuirass appeared on the surface of the waters, encouraging the Imperial troops to advance and repel the rebels. At the same moment, amid the darkness of the night, suddenly appeared an enormous shining lantern, inscribed with the words 'Great Happiness.'

"I now reflect that whereas, when the rebels were beaten before the town, our soldiers were all near the embrasures of the wall, the horseman who appeared to the rebels brandishing his sword amid a red light, could not be any other than the god Kwanti, who thus visibly came to our aid. When, again, our troops repulsed the rebels and destroyed their vessels, it could not have been one of them who galloped on the water as on *terra firma*. Indeed the words which appeared on the lantern in the air allow of no doubt that this was the spirit of the god of 'Great Happiness.'

"Under different dynasties, this god has granted favors, which the sovereigns recognized by new titles of honor. In the twentieth year of Tau-kwang (1841,) the image of the god was carried in procession on account of a terrible drought which afflicted the province, and by this pious act gentle and abundant rains were obtained. The Emperor, to whom the fact was related, wrote the following words with his own hand, and sent them to be hung up in the middle of the temple: 'The assistance we have received has been as vast as the goodness of the god.'—Now, therefore, that the rebels have been happily repelled, and hid themselves for shame, I dare to ask your Majesty whether it would not be right to testify our gratitude to the god Kwanti, 'King of Great Happiness,' by adding some new titles to those he bears already. By this expedient, fear and respect will be everywhere diffused, and the country will enjoy endless repose.

"I have consulted with the Imperialo Cmmissioner, the Prime Minister Sai-chang-ha, and also the Governor general Siu, who joined with me in this petition."

A late nnmber of the *North China Herald* contains, from the pen of Dr. D. J. McGowan, of Ningpo, an article which shows that this god has continued to exhibit an interest in the success of the Imperialist arms; and that he has performed a miracle at the city of Kai-fung on the Yellow River, which has elicited the warmest gratitude of the Emperor and his supporters. Kai-fung may be remembered by some of our readers as that where the famous Jewish colony is situated.

It appears from a memorial of Tsiang-yung, chancellor of Kai-fung, that "the siege of that city was suddenly abandoned by the rebels in consequence of the manifestation of extraordinary efficacy by Kwanti; there was a heavy rain and a sudden rise of above thirty feet in the level of the river, by which the rebels' powder was destroyed. Availing themselves of these advantages, the Imperialists rushed out of the city, and speedily scattered their panic-stricken adversaries, many of whom were drowned by the violent flood, and not a few were captured, owing to its sudden subsidance." In consequence of this miraculous interference, the Emperor, with the approbation of the Imperial Academy, the Board of Rites, and the Board of Revenue, has decreed that the god Kwanti shall receive new honors. He is henceforth to be worshipped with the same ceremonies as those paid to the sun and moon, the gods of wind and rain, the Imperial ancestors, and Confucius. In honor of this event a new honorary order has been established, entitled the "Order of Performers," of whom the number in each district is limited to forty, whose privilege it shall be to pay the worship to the idol at the "spring and autumn sacrifices."—They are to play on instruments, sing hymns, and offer certain forms, according to the prescription of the Board of Rites. Each is allowed to wear a brass button on their hats as an honorary distinction. The fee charged to gentlemen admitted to the Order will be fifty-four taels of silver each, or about seventy-four dollars. The titles of "the most Faithful and Upright of all the mortals who have passed into the Spiritual world," "the Efficacious Protector," "the Benevolent and Brave," "the Dignified and Exalted," "the Defender of the Country," and others have been previously given to this god. Some others not specified are to be added.

The painful conclusions to which the Christian is brought from these facts are, that the idolatry of China, in myriads of hearts, is re-inflamed by this great struggle; that to Kwanti and other gods are ascribed providences that belong only to Jehovah; that if finally, or if in any portion of the Empire, the cause of the Imperialists should succeed, the result must be a vast strengthening of the power of idolatry; and, further, how disastrous to Christianity, to missionary labors, to foreign intercourse, and to all the best interests of the Chinese Empire, is the course pursued by some Englishmen and Americans, who for the sake of temporary and sometimes wrongful gains, (as in the case of the opium trade,) favor and aid the cause of the barbarian and idolatrous Tartars who now hold the Imperial sceptre.

CORRESPONDENCE FROM SIAM.

The king — birthday dinner—palace — prayer-meeting—inquirers.

A letter from a missionary in Bangkok, dated Oct 29th, 1854, to a relative in this State, which we have been allowed to peruse, gives some interesting information in regard to the state of affairs in that country. It states that there is danger of some of those laboring in Bangkok being expelled from the kingdom on account of a letter in a Singapore paper, which the king supposed had been written by one of them and at which he took great offence. However he was deterred from such a procedure by the apprehension of a visit from the English and American Commissioners, and had gone so far towards restoring the missionaries to favor as to invite them to a grand dinner at the palace on the aniversary of his birthday. After the dinner the writer had an audience with the king. He says; "As we entered we had to pass through some thirty or forty nobles, all prostrate on their knees and elbows—just as you have seen representations of subjects prostrate before an Eastern king. The king sat squatting on his heels on a platform elevated some two feet perhaps above the pavement. We took our seats on the floor. He gave us each some specimens of his paper money, and chatted quite familiarly in Siamese with those he knew. In parting he shook hands with us all, and bade us 'good evening' in English. He saw I was a stranger and inquired particularly after me." The palace is described as "an immense inclosure, with a multitude of buildings," devoted to various uses. "In some of the buildings within the palace we saw much that is sparkling and gorgeous, combined with much that is mean and filthy. The royal wat (or temple,) is paved with brass, and covered with a brass carpet! The idols are, most of then, larger than a man and covered with gold leaf. There are many imitations of flowers which are of pure gold. The principal idol is a very small one said to be an emerald, but it was elevated so far above me that I could not tell what it was like."

"I have just returned from the usual Sunday prayer meeting at the house of the principal assistant. As many church members as can attend and take a part. It is cheering amidst so much idolatry, to meet a band of worshippers of the true God, and hear their voices in prayer. Some may say, 'what are they among so many?' But God can, and will, bless humble instrumentalities to the subversion of the hosts of Satan. The church members, like the apostles of old, are from an humble class, mostly fishermen; and among them are the aged, the halt, the lame and the blind. But in the upper world they will have none of these defects, but a perfect and glorious body clothed with pure garments. There are some half dozen also who may be regarded as hopeful inquirers, three of whom have applied for baptism. The work moves slowly. Oh that the time may hasten when scores and hundreds will cast their idols to the moles and the bats, and worship only their Creator. But God will accomplish it in His good time."

BURIAL OF FRENCH AT SHANGHAI.—The French officers and seamen killed in the recapture of Shanghai, were buried in great state on March 15. A procession of Chinese Imperialist mandarins, and Roman Catholic priests and pupils, was followed by the French from the ships in port. A handsome mausoleum, pyramidal in shape, had been erected by subscription.

PRESENT FROM JAPAN.—Among other articles landed at the Brooklyn Navy Yard, from the storeship Southampton, which arrived recently from the Pacific, is a Japanese barge, intended as a present to the President of the United States. It is from 40 to 45 feet long, and the hull which is built of cypress, or a wood very much resembling it, tapers forward to a sharp point presenting a remarkably fine run. Accompanying the boat is a full set of sails and rigging. Altogether the barge is quite a curiosity, and well worthy the inspection of the curious. The workmanship is executed in a very superior manner, and would do credit to the most skilful of our mechanics. Her seams require no caulking, the joints being so well fitted as to cause no danger of leekage.

SIZE OF OUR PACIFIC COAST.—Our whole territory east of the Mississippi is not quite equal to that west of the Rocky Mountains, the latter being 870,209 square miles, and the difference in its favor being 4,638. But the vast country between these two natural boundaries, the Mississippi river and the Rocky Mountains, is nearly one-half larger than either of the other divisions named and two-thirds of both together.

LATEST NEWS FROM CHINA.

By the clipper ships Stingray and Racehound we have a number of late and important items of news.

REBELS DRIVEN FROM CANTON.—We learn from private letters and the Hong Kong papers that by a series of efforts the Imperialists have succeded in driving their opponents from the districts immediately round Canton. Great numbers of persons supposed to have favored them have been beheaded, flayed alive, or put to death with the most cruel tortures; as many as an hundred and fifty at Canton in a day. A correspondent writes us that, however the storm has only lulled. "The end is not yet."

STATE OF THINGS IN THE NORTH.—Successes are reported on each side in the central and northern provinces. The spring campaign seemed to be vigorously commenced. The close of the year may enable us to decide *when* the war will terminate—what that termination will be is certain in one respect; the Manchus can never again govern China as they have done.

RUSSIAN TREATY WITH JAPAN.—A gentleman on the U. S. steamer *Powhattan* writes to Silas E. Burrows, of San Francisco, now in Hongkong, a letter, which is published in the *Friend of China* of March 15, in which he says that the Russians "have made a treaty with the Japanese, and have secured the ports of Nagasaki, Simoda, and Hokodadi." The latter are the two mentioned in the treaty with the United States, the former is that where the Dutch have previously held the monopoly of Japanese trade.

CHINESE HOSPITAL, SHANGHAI. — The Eighth Annual Report is given in the North China *Herald* of April 7. The surgeon having charge of this missionary institution, W. Lockhart, Esq., states that during the year 1854, there were admitted into it over twelve thousand cases. The work has been carried on notwithstanding the interruption from war; and many wounded people have been seen at other places than the hospital. Most of the special cases described in the report are those of gun-shot and other wounds. Three cases are detailed of women in whose feet diseases or accidents have been produced by the Chinese custom of binding that member. The only fatal one was that of an "elderly woman who was superintending the cutting of bamboo shoots in her field, when she fell over some bamboos, owing to her crippled feet slipping among the roots." A compound fracture of one leg was the consequence. Her friends refused to permit amputation, and she died from its mortification. "The religious services have been conducted as usual by the members of the London Mission, by means of preaching and public worship in the hall, as well as by private instruction afforded to the patients in the wards; and it is believed that many of the patients wlll, on their recovery, carry home at least a tolerable knowledge of the doctrines of Christianity."

HOSPITAL AT FUH-CHAU.—At this port the Rev. Dr. W. F. Welton has, during the last year and that preceding, administered medicines to 5,600 Chinese patients, many of them members of highly respectable families. It is said "a marked improvement has been observed of late in the bearing of Chinese generally towards foreigners. The foreign merchants are collecting a fund for the purpose of erecting a hospital building."

PROPOSED TREATY OF THE ENGLISH WITH SIAM. — H. E. Sir Jno. Bowring sailed on March 12, for Siam, for the purpose of endeavoring to effect a treaty with the king of that country. He was on board H. M. steamer *Rattler*, and was accompanied by H. M. brig *Grecian*. The China papers express little hope of any important benefit being gained. The *Mail* says: "foreigners have of late been losing favor with the king of Siam; who, since his accession to the throne, has modified his views of treaty-making with Western powers, by observing the use it has been turned to in China and other neighboring countries."

DEPARTURE OF THE ALLIED SQUADRON.—The *Friend of China*, under date of March 31st, says the arrival of the mail, hourly looked for, is to be the signal, we hear, for the departure of the French and English squadron for Japan, *en route* to the Amour and Kamschatka. The entrance of the Amour being Chinese territory, it is not unlikely that Sir James Sterling will take with him a joint plenipotentiary ship, such as was sent out for Admiral Elliot in the China war.

SURVEY OF THE ISLAND OF FORMOSA.—H. B. M. surveying schooner Saracen, returned from her survey of some thirty miles of the coast of Formosa on Sunday, and reports that from inquiries made, no vessel had been wrecked on the shores of Formosa for a long period back. Nothing more has been heard of the missing mate of the schooner Zephyr.—*Friend of China, April 4th.*

BLIND SYRIAN YOUTH.—A blind young Syrian, who is seeking means to educate himself in this country, arrived in Boston last month. He was received by the American Board, and conducted to the Asylum for the Blind; where provision has been made for his education and support.

FIGHT WITH CHINESE.—Two Chinamen attempted to murder Mr. R. K. Lowe, a merchant residing at Wood's Creek, near Montezuma, on the night of May 4th. One of the Chinamen stabbed him; the knife striking a rib, but not causing a dangerous wound. The origin of the difficulty is not mentioned.

ROMANIST PILGRIMS.—A caravan of pilgrims recently embarked at Marseilles for the Holy Land. Previously to their departure, they were all invited to the palace of the Bishop of Marseilles, when each of them received from that Prelate a small silver cross, bearing the date of their departure. Another caravan is to be organized, to leave at the end of August.

CHANGES IN THE FORMS OF THE EPISCOPAL CHURCH.—At the last general convention of the Protestant Episcopal Church in the East, a memorial was presented praying the allowance of certain alterations in the prayer book in certain cases, to relax the rigidity of the forms of service as now compulsory on all, and to allow ministers of other churches to receive Episcopal orders without requiring them to adopt the entire standards of the Episcopal church.

CHINESE CHAPEL AT SACRAMENTO.—The Chinese Chapel at the corner of H and Sixth streets, recently erected through the exertions and under the superintendence of the Rev. Mr. Shuck, will be fully completed and dedicated with appropriate services on the afternoon of Sunday, the 10th of June. The structure being in the Gothic style, stands in marked contrast with the uncouth Chinese buildings in that vicinity, and although not so large as other churches in the city, is as spacious as circumstances would allow. The baptistery connected with it being in area co-extensive with Sutter Lake, is probably unrivalled in dimensions by any other in the State! As the dedication of the chapel will take place on the day succeeding the annual meeting in this city of the Baptist Association of this State, it is presumed that the occasion will be rendered more than ordinarily interesting.—*Union.*

A CHINESE MACHINIST.—We were invited yesterday to call at a Chinese house on I street, near Fifth street, and examine a miniature steam engine that had been constructed by a Chinamen from observations made on the engine at the Water Works. On arriving there we found the delighted artizan in the act of getting up steam, and soon afterwards the engine got under way, performing admirably, although roughly constructed. It was provided with a single flue boiler 13 inches in length, made of sheet iron strongly riveted after the approved method, a wooden plug being driven in with the hand as a safety valve. The cylinder—made of a gun barrel—was 2¼ inches in length, 11-16 inches in diameter, and the stroke of piston ¾ inch. John said he had been at Benicia—probably in the foundry of the Steamship Co.—and that he intended making a larger and better engine right away. The construction of the one in question kept him busy twenty-four days.—*Sac. Union.*

COUNTRY ABOUT ALGIERS.—The country through which we passed was undulating, and covered with immense thickets of the dwarf palm tree, the monotony of the comparatively dark foliage occasionally relieved by wild olives trees, and here and there gigantic aloe and cactus plants.

MOHAMMEDANS PRAYING FOR CHRISTIANS.—In the list of the curious novelties of this epoch, we may signalize this—on the Prophet's birth-day, at Constantinople, the head of the Ulemas prayed for the success of the Christian arms.

ENGLAND'S ACCOUNT WITH THE CRIMEA.—

Dr.	0,000
Cr.	
Deaths.—Battle, wounds, thirst, &c.,	10,000
Dysentery	9,860
Diarrœa	9,180
Fever	4,760
Cold, rheumatism, cough, fatigue, exposure, half-rations, with hard work, &c.,	10,200
Total lives lost	44,000

CONGRESSIONAL PROFANATION OF THE SABBATH.—The profanation of the Sabbath by the late expiring Congress gave as much pain to some of the members as it has to the Christian public. Senator Clayton disavowed and reprobated the whole thing. He said: "As soon as I could get away from the Senate, I walked out into the open air homeward, and as I beheld the sun shining so brightly, this, said I, is the holy Sabbath-day, I will regard it not as political time but as sacred time. I will go to my lodgings." "And did you not return to the Senate," asked a friend. "No, Sir," was the reply: "I am against this violation of the law of God." In fact he admitted that legislation enacted on the Sabbath ought to be deemed null and void.—*N. Y. Observer.*

AMERICAN COLONIZATION SOCIETY.—Rev Mr. Mc Lain, Secretary of the American Colonization Society, has issued an urgent appeal for funds. In consequence of the "hard times," the receipts are $16,000 less than last year. He says $10,000 are needed at the present moment. It is said: "Failure to obtain special aid now would be attended with disastrous results to the interests of colonization both in this country and Liberia. The buildings so much needed for the emigrants, and now partly completed at Monrovia, must be left unfinished; and in that climate will soon go to destruction; whilst the hundreds of emigrants waiting for a passage from this country the coming spring, will be disappointed in their hopes.

SHIPWRECK, AND UPWARDS OF FIVE HUNDRED CHINESE LOST.—Letters from Sydney state that a vessel, name unknown, had been wrecked on Bampton Shoals, and 500 Chinese passengers and a portion of the crew were lost. The master and eight men only were saved. These made for Cape Dennis, in a boat, and on landing were attacked by the natives, and five of them killed.

CUMBERLAND PRESBYTERIAN CHURCH.—This body embraces 75 Presbyteries, 19 Synods, a General Assembly, over 1,000 ministers, and 100,000 communicants. It has a University of learning, and several Colleges, male and female, one Quarterly Review, one monthly periodical, five weekly papers, and a Board of Publication.

THE COLLEGE SCHOOL, OAKLAND.—This School, under the care of a most accomplished and able principal, the Rev. H. Durant, with two excellent assistants, Rev. A. F. White, and Mrs. L. G. Bucknam, commenced its summer term this week. The price of tuition is exceedingly cheap. No School in the country offers greater advantages to parents wishing to send their children out of the city.

THE SABBATH LAW.—This important act of the late Legislature goes into operation on the first Sabbath of June. We trust it will not be suffered to become a dead letter. We have made immense advances upon the prevailing vices during the past six months. This is needed to *clinch the work*. Efforts will be made to find flaws in the letter of the law. The best authorities say, however, that the wording of the act entire sustains the object in view.

A WORD.

BY W. ALLSTON.

How vast a world is figured by a word!
A little word, a very point of sound,
Breathed by a breath, and in an instant heard;
Yet leaving that may well the soul astound,—
To sense a shape, to thought without a bound.
For who shall hope the mystery to scan
Of that dark being symbolized in *man?*
His outward form seems but a speck in space:
But what far star shall check the eternal race
Of one small thought that rays from out his mind?
For evil, or for good, still, still must travel on
His every thought, though worlds are left behind,
Nor backward can the race be ever run.
How fearful, then, that the first evil ray,
Still red with Abel's blood, is on its way!

AN OPEN SEA IN THE ARCTIC ZONE.—The confidence of Dr. Kane and others in this theory must have awakened curiosity as to its grounds. In the late work of Lieut Maury, on "The physical geography of the sea," a chapter appears on this subject. Judging from a review in the National Intelligencer, the idea seems to be chiefly based on certain observations upon whales. First, the same species is found in both Behrings and Baffins Straits; now the nature and habits of the animal forbid that it should have passed through the tropical seas of the Atlantic and Pacific Oceans, or on the other hand that it could have traversed seas covered with ice, since it must come to the surface at short intervals to blow, or breathe. Second, whales have been taken on one side still bearing harpoons with which they had been struck on the other side of the continent, as was ascertained by the names of ships stamped on the instrument, and so soon afterwards that it is supposed they must have passed through *open* water that great distance. These facts are corroborated by the habits of other polar animals. It has been conjectured that game may abound in such a body of water.

THE CHINEZATION OF CUBA.—We hear much of the danger of the Africanization of Cuba, but a new course of things is commencing there which threatens to make its population at some remote day Chinese, and not African. During some ten years or more past there have been occasional importations of these people, chiefly of men from the province of Fuh-kien, speaking a dialect entirely different from those in California; and there are now it is said about ten thousand upon the Island. These have been sent by Spanish firms in Amoy, under contracts to remain from five to eight years, at about four dollars per month wages. A friend of ours went out to China a few years since with a company of those returning home.—Some had done very well in Cuba. One old gentleman, particularly, had set himself up in Havana as a Chinese doctor, and amassed quite a fortune out of his Spanish practice. The New York Journal of commerce states that arrangements are now being made for the importation of six thousand laborers from China by way of the Isthmus. It is undertaken by a company of English capitalists. The first vessel was to bring twelve hundred and fifty. The Journal says:—

"They will be landed at Panama, cross the Isthmus upon the railroad, and be reshipped at Aspinwall for Cuba. What the expense of the voyage will be we cannot state precisely; but as it cost the Railroad Company $100 per head for laborers from China to Panama, we estimate the expense of each emigrant to Cuba at $125 to $130. The French Government, or a company under the sanction of that Government, are negotiating also for a supply of labor from the same quarter for the French West Indies, so that a large number of the Celestials will have a fair chance for a home on this side of the Atlantic. A vessel which recently arrived at Rio also brought 300 Coolies, and we understand several owners of large coffee estates in Brazil are trying to make arrangements for a regular yearly supply of laborers from Chinese ports."

AFRICAN COLONIZATION.—On the first of May the next expedition, with emigrants for Liberia, will sail from Baltimore and Norfolk, but in consequence of the exhausted condition of the treasury of the Colonization Society, the passage will not be free. Each emigrant will be charged sixty dollars, for which he will be conveyed to Liberia and supported there for six months. The state of New Jersey has just appropriated six thousand dollars in aid of the cause, one-half of which is payable during the present year, and the rest in three annual instalments of one thousand dollars each. The New York Society has received a legacy of three thousand dollars bequeathed to it by the late Russel H. Nevins, a well known and highly esteemed citizen of New York. The Virginia Society has since its commencement sent to Liberia three thousand and ninety-three emigrants, of whom 273 went in the year 1854, and 241 in 1853. These were the largest numbers since the beginning, except that of the year 1831, which was 292. The coloured population of Philadelphia numbers at present 30,000 persons, possessing an aggregate of $2,688,693 in real and personal estate. During the last year they paid $9,766.42 for taxes, and $396,782 for house, water, and ground rents. Such a population in Liberia would just now be of immense service to that republic.—*North American.*

DISTRESS IN JAMAICA.—Resolutions had been introduced into the Jamaica Legislature, declaring that the depressed condition of industry in the island is aggravated by the increased duties levied in the British market on its chief article of export, and that, unless some comprehensive measures are at once proposed to alleviate the distress under which the agricultural interests are confessedly laboring, the Island must speedily cease to be an exporting country. The Chinese Coolies imported into Jamaica, to serve as cheap plantation laborers, in place of the freed negroes, are wandering about the Island begging alms of the inhabitants. Lately many of them have been arrested as vagrants, and sent to prison, or set to working in the streets.

MISSIONS AMONG THE SLAVES IN SOUTH CAROLINA.—In the S. C. Conference there is a Missionary Society, auxiliary to our General Missionary Society. The affairs of this Society are under the direction of a Board of Managers, who supervise the missionary operatrons of our Church in said Conference. Twenty-six years ago the attention of the Conference was turned toward the slave population, and two missions to slaves were established by the advice and under the supervision of this Board. In 1854 there were twenty-two missions to slaves in South Carolina, which reported more than ten thousand communicants among the people of color. Besides these, many whites hold their membership in these missions, and there are four missions expressly to the white population. There are, moreover, many circuits in which the number of colored members about equal or exceed that of the white members.

The adult slave and free colored population of South Carolina is about 175,000; of whom 45,000, or about one-fourth, are members of the Methodist Church. In Charleston there are about 15,000 adult colored persons; of whom more than 5,000, or one-third, are communicants in this Church. Thus it will be seen that the labors of this Church among the slaves have been blessed of God; and much more might have been accomplished, but for the fanaticism of the north, which provoked unwarranted suspicions against the operations of our preachers, among those who did not know them, or those who inherited prejudices against Methodism—of whom there are not a few.—*Southern Chr. Advocate.* (*Methodist*)

AFRICAN WOMEN.—The dress of the women is reduced to its simplest form; no Paris milliners or mantua-makers here, only a piece of cloth thrown around the neck, and reaching a little below the knee, fastened on the shoulders by brooches or pins of silver and gold, indicating the wealth of the wearer; sometimes a band around the waist; no stockings, and generally no shoes. Their arms were bare, a gay colored cotton handkerchief on the head, with occasionally bracelets of silver or beads, on the arms and ancles. Notwithstanding the simplicity of their attire, and the absence of *beaux* to admire their charms, I never saw more pains taken by *any* woman, to display their beauty and their ornaments. The principal occupation of these ladies (begging Ali's pardon,) seemed to me to be, to unfasten their bracelets and brooches; to examine them, and after handing them to their companions, for the handredth time, for their inspection and approbation, to replace them, repeating the same operation at the expiration of every five minutes.

These untutored children of nature, unrestrained by the conventionalities of civilized life, did not hesitate to examine every part of our dress which pleased their fancy, and expressed their admiration of it, in their unsopisticated and simple manner. One of them, more adventurous than the rest, on looking very closely at the ornamental riding habit of one of the ladies, felt something which excited her curiosity, and not being able to unravel the mystery, called her companions to assist in her investigations. The others not more fortunate than the first, with countenances which betrayed great astonishment and perplexity, confessed their inability to solve the difficulty. They consulted amongst themselves as to the reason of her *imprisonment*, as they termed it. At last one of them,—after looking with great compassion at our friend, turning to her companions, exclaimed poor unhappy lady! she has a wicked husband who has fettered her in that way, and she will not complain to us, of one who is so near, and *perhaps* dear to her. With a sympathetic shake of the head, they signified their conviction that she had divined the truth, and changed the conversation, as one too painful to dwell upon. The principal spokeswoman of the party then addressing a single lady 22 years of age, asked her "if she had been long married." When her reply "*je suis demoiselle*," was translated to them, they were again plunged into a maze of wonder and surmise. "What! pretty as you are, and belong to nobody?—this is another mystery we cannot penetrate," said one of them. But appearing to consider it too delicate a matter to discuss in the presence of the person concerned, they drew our interpretress on one side, and told her how much they pitied the poor young lady; for doubtless she had some dreadful malady or some defect of temper, which prevented her from being chosen by any of her countrymen.

Madame de —— intimated that European ladies generally selected their husbands, and sometimes it occured that several propositions of marriage were rejected before one was found which pleased the young lady; as was the case with her friend. They were still incredulous, and could not comprehend how it was possiple a woman should remain single from choice. Finding it extremly difficult to make them understand our customs, we questioned them with regard to theirs, and commenced by asking our youngest hostess if her husband had more than one wife? She replied that she reigned supreme and without a rival in the affections of her lord and master, and that the woman with her, (whom we supposed shared the conjugal yoke,) was her sister.—*N. Y. Observer.*

EXPEDITION TO CENTRAL AFRICA.—It affords us no small gratification to announce, that, after five years unceasing and determined efforts, the grand attempt for discovering and laying open Inner Africa, known as the "Expedition to Central Africa," has been crowned with a fresh success—more important than all previons ones—by the return of the exploring steamer, Pleaid, after a most successful voyage up the River Chadda.

The expedition has fully confirmed the importance of the discoveries made by Dr. Barth, in 1841.

The Pleaid left England in the latter end of May last, under the most favorable auspices, and reaching Fernando Po., on the 28th of June. She steamed up the Niger Delta, in the beginning of July—ascended the Chadda 550 miles above Allen and Oldfield's furthest point—and reached to within fifty miles of the confluence of the Benueh and Faro—the furthest ever reached by a European vessel on an African river. Thus it has been proved that the Chadda and Benueh are one and the same river, and that this river is navigable up to Yola, the capital of Adamana, visited by Dr. Barth. The longitude of the positions assigned by the latter to that region, is upward of one degree too far to the east, which corresponds with the difference found by Dr. Togel in the countries around Lake Tehad. The river was in high flood and plenty of water, and the good will and friendship of the natives were universally secured. On the 7th of November last, the Pleaid had returned to Fenando Po.

But the most important point, and which marks a new era in African geographical discoveries, is, that very little sickness was experienced; and, what has never occured before that not a single life was lost, white or black—thus proving the possibility of leading a party of Europeans into the interior, by these rivers, and bringing them back again in safety.—*N. O. Creole.*

THE POWER OF PRAYER.—The efficacy, of prayer to bring light and wisdom into the mind, peace in the conscience, submission into the will, and purity into the affections; to keep our garments clean, our armor bright, and our hearts joyful; to make us strong for the conflict, for service, or for suffering; to obtain sufficiency for our place and work, a blessing on our endeavors; to secure peace with our enemies, or protection against them; to carry every point that is truly good for us; to bring down blessings on our families, friends, and country; to procure peace and prosperity to the church, the conversion of sinners, and the spread of the gospel; and for all things which we can desire or conceive; must be allowed by every man who reverences the Scriptures, or knows what it is "to talk with God." Did men speculate and dispute less, and pray more, their souls would be "like a watered garden;" fruitful, joyful, beantiful, and fragrant.—Prayer is the first breath of divine life; it is the pulse of the believing soul, the best criterion of health or sickness, vigor and debility. By prayer we "draw water with joy from the wells of salvation; by prayer faith puts forth its energy, in apprehending the promised blessings, and receiving from the Redeemer's fullness; in leaning on his Almigty arm, and making "his name our strong tower;" and in overcoming the world, the flesh, and the devil. All other means of grace are made effectual by prayer; every doctrine and instruction produces its effect, in proportion as this is attended to; every grace revives or languishes according to the same rule. Our grand conflict with Satan and our own hearts is about prayer; the sinner feels less reluctance and meets with less resistance, in all other means of grace, than in retiring to "pour out his heart" secretly before God; and the believer will find his chief difficulty to consist in continuing instant and fervent in this spiritual exercise. If he succeed here, all else will eventually give place before him, and turn out to his benefit and comfort.—*Rev. T. Scott.*

ANTIQUITIES OF SIDON.—Quite a sensation has been awakened among this impassible people, by recent discoveries in the ancient city of Sidon. The monuments of disinterred Nineveh have justly aroused the world; others, of hardly less interest and importance, are coming to light in Sidon, not equal in dimensions nor as imposing to the eye, but perhaps of greater value in the history of letters and the disposal of certain questions of archæology.

Sidon is thirty miles south of Beirut, and contains, at present, a population of about 10,000 souls. It would seem that there have long been certain dreamy and superstitous notions among the natives, about buried treasures in the gardens, fields, and grave-yards. In the winter of 1853–4, three copper pots, each containing eight hundred pieces of gold, met the delighted eyes of the diggers. Each piece was of the value of about five dollars, and all bore the name and head of Philip or Alexander.

On the 19th of January last, some men were digging for more hid treasure in an ancient cemetery on the plain of Sidom, called Mughorat Tubloon. When at the depth of about twelve feet below the surface, and near the walls of an ancient edifice, they uncovered a sarcophagus, upon the lid of which there is a long Phœnician inscription. The lid is of a blue black marble, intensely hard, and taking a very fine polish. The lid is about eight feet long, by four feet wide. The upper end is wrought into the figure of a female head and shoulders, of almost a giant size. The features are Egyptian, with large, full, almond-shaped eyes, the nose flattened, and lips remarkably thick, and somewhat after the negro mould. The head-dress resembles that which appears in Egyptian figures, while on each shoulder there is the head of some bird,—a dove or pigeon—and the bosom is covered by what appears to be a sort of cape, with a deep fringe, as of lace. On the lid, below the figure-head, is the inscription, consisting of twenty-two long lines, closely written. The letters are in perfect preservation, and can be read with the utmost ease and accuracy, and the whole forms by far the longest and most perfect inscription yet discovered in this most ancient language and character. It appears to be mainly a genealogical history of the person buried in the sarcophagus, who, as it appears, was a King of Sidon. The names of Baal and Ashtoreth, the well-known gods of the Sidonians, occur repeatedly in these inscriptions. Some of the words are Hebrew, as *melek*, king; while the forms of some of the letters are so much like those of the ancient Greek, as at once to indicate the relationship.

Rev. Mr. Thompson, an intelligent American missionary at Sidon, and Rev. Dr. Smith of Beirut, who is engaged in translating the whole Bible into Arabic, have mainly mastered the inscription. Copies have also been sent to some of the literati of Europe, from whom, in connection with the labors of the American scholars I have named, a perfect translation may soon be expected.

In the process of the diggings, the men opened large and elegant rooms cut out of the solid rock, one of which he had entered and examined, and which could be hardly less than thirty feet square, by fifteen feet in height, the ornamental work of which was of the highest finish.—*Cor. of N. Y. Journal of Coumerce.*

WALDENSIAN MISSION TO TURKEY.—We gladly mark a new feature of interest in Constantinople, now crowded with people from many nations. M. Turin, a Waldensian, is there, as a missionary to the Italians. Amongst the Italians he has indeed an arduous work in hand, for they are, most of them, extremly bigotted; but the bigotry relents with many. An Italian school under his care flourishes; and whatever may become of the parents, the children are in a way of learning well the first elements of Christianity. An evangelical Italian school could not be collected in Rome-ridden Italy, and therefore it is impossible to estimate too highly the value of this teaching on the Bosphorus. The zeal of M. Turin is carrying him into a wide field of labour among the French in that city, both inhabitants and soldiers. The hospitals are open to his visits, in spite of all the fury of Romish emissaries of both sexes, and the only fear is lest he be overwhelmed with toil.

The Monthly Concert of Prayer for Missions will be held at the Chinese Chapel on Sabbath afternoon June 2d, at 3 o'clock, P.M., Lecture by Rev. Wm.Speer. Subject: The Greek Church as found in Russia and Turkey. Friends of missions generally invited to attend.

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未士啷嘟捘嘩併喱礼時三狀
師包办官司案件等5寫字
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一号名烏寫船主名西廖
每逢礼拜二四六日下午四
点鐘在化厄賀馬头開行
一只名嘆地笠船主名濱
八每逢礼拜一三五日四点鐘
開行順埋边尔时地方之客
如往咪利運者搭本埠
公司大船至吵架免度㨂
地结纸為憑过船便是
往士㖞顿火船順埋嗎䫐
尔士地方船名吁呢利也船
主名吁連迭每逢礼拜
一三五日開行又只名吠厄
打船主名格叻每逢礼拜
二四六日下午四点鐘開行
本公司火船在吵架免度
每逢礼拜二四六日十二点
鐘開行貨腳完交在後
起貨寫字樓在積喱街
坐振打厄並佛倫二横街
之中
本公局值理人未士千
拿厄正月初一日謹識

Six Queen City

又有一新火船名君薜地
船主名吧契礼在巴尸𢶀
馬头每逢礼拜二四六日
四点鐘開行往吵架免度
如搭往咪利運者至二埠
即过𠻘打拜㽞士火船便

是每擔貨腳銀三元坐
山係未士執文

Pacific Express Company

巴恩𢶀公司包寄帶來往
書信凡 貴客有書信、
物件多項交本公司寄帶
者定必妥當迅速並決無
悮本国併俱乃向東色𢶀
來往書礼故此篤𥡴此3
本公司館在孟甘麻厄併
和滕頓街西北角每日定
期包付信吵架免度並
各處埠

Brown & Co.

布啷係清糞廁之人向与
唐人清廁经已两載本仍
仰望各 貴客照顧工
銀務必平於别人因其不
干涉醫理街務之人所應
故免抽用於伊住唊打街都
本街下第三間便是

Samuel Adams

未士三咹亞康士開𠯋藥鋪
生意在契礼街併都本横
街之角印在同書舖之
左側常有各国鮮明丸
藥發賣如有唐人到此
光顧者定以礼貌相接
仰礼拜各礼拜日他取藥
施贈唐人他定然減價
甚平也

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一 第四十三號 唐乙卯四月廿四日

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年六月初七日錄

據香港番四月近邇貿公云及上海正月初一日夜三更時候城中紅兵集党慶賀元旦大擺筵席飲得酩酊大醉之時手下僕罷各自哄酒賭錢城上無人看守有南门百姓在大小南门約同防剿局兵勇隨即步梯登城賊帀措手不及在城隍廟園中放火乘西门無偹開门逃竄官軍四路追殺至虹橋將賊首偽大元帥劉麗川擒獲斬首斃從賊數百名生擒者五百餘名內有青浦周利川之女小金子之父與化会館主李仙雲于初二日俱皆斬首示帀官軍入城搜获餘五百餘名逐戶稽查在井中捉获小金子之兄潘松元有在箱櫃中水缸中夾墻中古柩中抄出種種不一尚未获偽副元帥陳阿林五虎將潘金子兩個要犯逃匿不知去向現令督兵吉出示安民發賣官米有各外国教士商人施給糧食從前上海所遭之民已漸漸

撫田城中云又初三日上海北门外陳家木橋製營內有一寔炮被勇悞開轟斃百姓四人太湖營兵一名擊伤者數人督軍官吉即令帶勇官胡責其失察之罪先行摘去頂帶將開炮之勇立即斬首示衆合營保奉但牲乃有功之員暫送頂帶罰往鎮江帶勇隨營立功贖罪云

又將上海報捷奏稿原文譯下

奏為節次大获勝仗殲斃逆首克復上海縣城恭摺由六百里加緊馳奏仰祈

聖鑒事切照上海逆匪自洋涇浜斷賊接濟移營進逼勢寔穹蹙被困難民之縋城而出者不一而足該匪亦不能禁止確探該逆米粮火葯均尚稍有積儲因思該逆所恃者鎗炮必先耗費其火葯奪其所恃方免困獸之鬥因于十二月十八日起虛張声勢連日進攻至二十日卯初水陸並進六门齊登竪梯上城該逆鎗砲火包密如雨下並在小

東门北南繼下數百人在郎家橋一帶放火焚燒民房竟欲冲我南營另有一股從大東门出城抄我南營兵勇之後經湖北粮道金安清金華府石景芬台丹協副將孫祺江蘇候補同知直隸州丁国恩會督江浙兵勇合力勦殺擊斃紅衣賊目四名餘賊不計其數迨行回巢二十五日午刻該逆又從西南繼下數百人直至斜橋而來竟欲冲我三官堂營盤經翰林院檢討張修府吳淞營守備景又春督率兵勇奮力迎擊虎禽林即派參將曾占鰲等帶領川廣貴州等營兵勇抄截其後鏖戰兩時之久斃敵數十人即行退回二十四日午刻該逆假扮難民作為前隊由大小東门分路而出約有二千餘人分撲南營荷花池小九華王家馬头王家宅四處炮台經丁国恩會同金安清等督率勇头黄載清李恒松把總翁廷奎迎头攔截生擒賊五名斬數百人

此奏稿尚未完錄下次再錄之可也

昨拜一日下午四点鐘阿品埠內在礼拜堂下第七八间之處有一唐人之居為因失火被燒不過十個晚呢之久鄰屋馬房一齊起火不一刻火勢甚大各屋鄰亦見火發均皆協力撲救意望留存半埠抑之难以免矣故埠所被燒之鋪屋共計七十五座約計銀二十五萬元止剩下左边埠之屋鋪併彼埠礼拜堂上边之屋鋪而已故知今各人仍將屋宇復建云

于十六日在咩利運有一佛喃西人之屋在佛倫街被失火燒去五相連之屋寬火起惟被水車救息故未有連累只燒燬一佛喃西人之屋而已約計值銀二千元云

昨禮拜日在呢咀有一人名金呢倫因在屋內失去什物各項疑是罵允仁併吧礼士窃去次日早該失主携同一友名喊時併差官一名齊查拿賊子之居及至他屋內並不見人惟覓所失之賍已在屋內三人在他屋附近之地方巡緝忽見有二人料是賊人該失主併差官即囬呢咀呼人助拿仍着喊時在彼處看守該二賊出其不意連放四鎗將喊時打落馬下斃命登即稟知衙门出差四處找尋至本礼拜一日二賊在對面海不知路途遠问着對面海之差役該差役已知其事且又見二人形跡可疑喚人將他捉获二人逃入林內各人將樹林圍住未幾闻林內鎗声罵允仁不知在林內自行打死吧礼士不知逃往何處後又闻業已捉获問吊矣惟未得其詳耳

據加咻噂新闻紙云在附近之处有二黑人于本月十一日買有掘金之具前往一處採金是日掘有三点鐘之久而回採得金計銀二百六十五元于十二日採出金約計銀五百元十四日採出金四磅十五日又採得金四磅現在該處之地方有數百地位被他所号云云

The Oriental.

Vol. I | Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. | No. 23.

REV. WILLIAM SPEER, EDITOR. | SAN FRANCISCO, SATURDAY, JUNE 9, 1855. | WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

SAN FRANCISCO:
SATURDAY MORNING, JUNE 9, 1855.

SHALL WE HAVE A HEATHEN OR A CHRISTIAN SABBATH?

The followers of Jehovah, as opposed nationally to idolatrous races, or spiritually to unbelievers and people of the world, are lovers of the Sabbath. The enemies of the Jews "mocked at their Sabbaths," and so do the enemies of christians. It is to such a peculiar, a burthensome, a despised institution. It is an amulet whose characters are cabalistic and inefficacious; a baton worth only so much wood; a charter only valued for its parchment. Of the Sabbath as a panacea, as a privilege, and as a pledge, they have neither knowledge or care.

But the Sabbath is the great conservative institution of Christianity. It is necessary to a national Protestantism; for without it the Bible would soon sink into disuse, and the whole edifice erected upon it gradually break, crumble, and fall. This republic would soon be a France or a Mexico without the Bible and a protestant Sabbath. And much more is it necessary to ecclesiastical freedom and spirituality. An intelligent politician, opposed to the truth, said to the writer, "I have been struck with the importance of the Sabbath to the church as a matter of policy. Give me one day in seven for mass meetings in behalf of the Democratic, or any party, and I will engage to soon put all the power in its hands." God's party must remember this. The enemies of God know it; hence their malignant, or their insidious and more dangerous efforts, to prevent the observation of the Sabbath as a day of Divine worship. They consent that on that day business may be arrested. It may be spent in sauntering in the open fields, or in mirthful and instructive conversation and reading, or in visiting acquaintances and private amusements. So be it. For private ungodliness, for personal neglect of the Creator, who blessed and sanctified it, and of the Saviour who rose upon it and has poured along it from the mouth of the unsealed sepulchre a stream of glory, the glitter of shining garments, and the sound of tongues that communicate fear and great joy, the Sabbath-breaker is accountable only to the Lord of the Sabbath. Here man can neither legislate nor judge. But there is a middle ground that is to be claimed and held.

The devil wants to introduce his worship. He does not wish the day to be only emptied of God's worship; he wishes also to have his own churches and congregations, and priests, and sermons, and music. So people's minds will be drawn from God; and the whole will be filled with, not the thoughts of holiness but of iniquity, not with longing for conformity to God but with the lusts and desires by which he misleads, not with anticipations of heaven but with preparation for eternal estrangement from it and ruin of the soul.

The theatre is the church of the devil. One who has witnessed the universal connection of plays with idol-worship in heathen lands, who has traced their origin down from heathen countries, who has probed their philosophy to the bottom, who marks their fruits in the lives of those connected with them, their priesthood and devotees, must come to the startling conclusion, that we have in Christian cities what we impute as something horrible to the Yezidis of Assyria, and the barbarous Mandingoes and Kwakwas of Guinea, namely, a refined, but regular, established, formal worship of the ambitious spirits that have set up a kingdom at enmity with the Almighty.

What is the *origin* of theatrical plays?—It was idolatrous. Milton says (Book I) of the spirits that fell; they

> "Got them new names—
> By falsity and lies the greatest part
> Of mankind they corrupted to forsake
> God their Creator, and th' invisible
> Glory of Him that made them to transform
> Oft to the image of a brute, adorned
> With gay religions full of pomp and gold,
> And devils to adore for deities:
> Then were they known to men by various names,
> And various idols through the heathen world."

This striking idea is corroborated by the traditions of the ancients. Plays were at first hymns and choruses recited and chanted in praise of various gods and their achievements. We have been very much impressed with this as *the true idea of theatrical performances* from observing those of the Chinese. Their common exhibitions generally continue all day, and we were informed by those in attendance that it is customary to commence them with something religious in its nature; in the course of the day tragedy and comedy succeed; and the afternoon is closed with feats of juggling. These exhibitions are generally held in the open stone-paved courts, or beneath the spreading banyans, in front of the temples. Beside these, there are on special occasions plays, chants, and music, performed at the festivals of various gods, as one may see on almost any day or night in the numerous temples of a Chinese city. The same was the origin of plays in the West. Sir John Davis says (History of China,) "It would be easy to point out a number of instances in which the management of the Chinese plays assimilates them very remarkably to that of the Greek drama." According to the Greek traditions, they were originally chanted in honor of the god of wine, Bacchus. The Roman historian Livy says, "plays among the Romans were first brought in to pacify the gods, and remove a mortality, but the remedy was worse that the disease." We read of plays among the ancient Hindus. Heeren says (Asiatic Nations, Vol. II.) "We cannot mistake the sources from which the Hindu drama is derived; these are no other than the popular religion and epic poetry. The histories of gods and h roes supplied it with materials. The fabulous histories of gods and heroes were represented upon solemn feasts in the vicinity of the temples, and are still occasionally to this day." He compares it in this respect with the Greek drama. Sir Wm. Jones makes a similar remark. The Peruvians were found to possess a kindred system; and it has been observed even among the savages inhabiting some of the Islands of the Pacific Ocean.

The conclusion to which a consideration of this subject must bring us is, that the primitive performances of the theatre were to idols what the kindred forms of patriarchal and judicial worship were to Jehovah. They were the perversion of forms sanctioned by the Creator in the infancy of our race. The first theatres were idol temples; the first plays were idolatrous chants, and responses; the first music was that of drums and cymbals and pipes, sometimes drowning the cries of infants burning in the brazen arms of Molock, or of young men and women bleeding on altars of stone before grim monsters; the first actors were heathen priests; and the whole was something horrible and accursed before Jehovah.

What is the theatre *now*? Let him answer who will compare it to-day with its manifestations thousands of years ago. There is a wonderful similarity between many of the performances now and those put on record in Greece, Rome, China, and India. It would be superfluous, had we the disposition, to note for the benefit of any intelligent reader the resemblances between the plays of our period and those of the age of Euripides. What we would impress is this, that the things and their principles are essentially the same. The edifice, the stage, the decorations, the performances, the music, the audience, the state of mind, the passions appealed to, the results upon the character, and the influence on public morals—all may be compared most wonderfully and correctly with the temple, the altar and vessels; the lights, tinsel, pictures, chants, and instrumental accompaniments; the richly arrayed worshippers; the principles involved and illustrated; and the tremendous corruption and licentiousness, that cluster around the idolatry of the East. The points of analogy are so protruding and numerous that we wonder never to have seen them drawn out by some one capable of doing it satisfactorily. *The theatre is the place of the world's worship to its gods.*

The idolatrous origin of theatrical plays, and their prevalence over the pagan world from the dawn of history till now as a part of idol worship, with which they have so many features in common, is calculated to awaken serious reflections in every mind. It is a dreadful thing to see a professing Christian go to a theatre, a temple of idols, as near as such a thing can be approached in the present age and state of society. We venture to say that the spirits of lust, contempt, hate, revenge, wrath, ambition, pride and all the other diabolical principles that tyrannize over our wretched race, are fully as much pleased with their present impersonal worship as when they were represented by the marble of Praxiteles or the pictures of Apelles. The theatre of this day is scarce less successful in implanting those depraved feelings in the hearts of beholders than the formal prostrations, sacrifices, hymns, and plays were in the temples of their several deities. A "Christian" in such a place! A play to be held tolerable in Christian eyes! Such worshippers of God may see their conduct and punishment in the destrnction by a plague of the fickle and ignorant multitude that attempted to represent Jehovah by a figure of the god Apis, (Exodus xxxii and I Cor. x.) and who "eat and drank and rose up to play," in the sacrifices, dances, plays, and festivities, which constituted the worship of the idolaters of Egypt.

But there is a class of objectors to be met who hold that the play-house was in ancient times, and is now, a school of virtue. We will not point to the long array of Christian testimonies against it; to the vigorous opposition of even infidels, as J. J. Rousseau, to its maintenance; or to the lives of its priesthood, priestesses, and devotees. What have the heathen themselves thought of it?

The Chinese look with great contempt upon the stage, as a low, vile occupation. Players are ranked with beggars, and are not allowed competition for honors at their literary examinations. One of their best books rebukes and ridicules religious plays at funerals. It says, "Wherefore invite guests, prepare feasts, act plays, with drums and instruments of music, making a noise that reaches to the very heavens—juggling, jumping, dancing, and shamfighting; just as if the death of parents was a most lucky event?" Could there be a better description of our theatre, or proof of its true origin?

The wiser and better of the ancient Greeks and Romans incessantly inveighed against these plays. An English prelate, Collier, quotes several such testimonials—

"Plato says: 'That plays raise the passions, and pervert the use of them, and by consequence are dangerous to morality. For this reason he banishes these diversions his commonwealth.'"

"Aristotle says: 'That the law ought to forbid young people the seeing of comedies,' 'that where the representation is foul, the thoughts of the company must suffer.'"

"Cicero says; 'That the licentious plays and poems are the bane of sobriety and wise thinking.'"

"Valerius Maximus, speaking of certain bloody riots at the theatre says: 'The state first blushed, then bled for the entertainment.'"

"Seneca: 'That scarce any one would apply themselves to the study of nature and morality, unless when the play house was shut, or the weather foul.' 'That is nothing more destructive to good manners, than to go idling to see sights; for there vice makes an insensible approach, and steals upon us in the guise of pleasure.'"

"The Athenians, though fond of the stage, 'thought a comedy so disreputable a performance, that they made a law that no judge of the Areopagus should make one.'"

"The Lacedemonians, a more sober people, never tolerated the theatre under any form."

"The Romans degraded play-actors, and deprived them of the rights of citizenship."

"In the code of Theodosius, 'players were called "personæ inhonestæ," or blemished persons, and had a mark of infamy set on them.'"

This was a charge made by the heathen against the Christians. Minutius Felix says:

"The Romans govern and enjoy the world, while you in the mean time are careful and mopish, abstaining even from lawful pleasures; yon visit not the shows, nor are present at the *pomps*, nor frequent the public feasts; you abhor the holy games, the sacrificial meats and drinks, crown not your heads with garlands, nor perfume your bodies with sweet odors—a ghastly, fearful and miserable people."

The Councils of the Primitive Church condemned all actors or actresses, and forbade the encouragement of them, or intermarriage with them, or their admission to the communion while thus engaged. The third Council of Carthage, of which Augustine was a member, "ordains, that the sons of bishops, or other clergy, should not be permitted to furnish out shows, or plays, or be present at them—such sort of pagan entertainments being forbidden to all the Laity. It being always unlawful to Christians to come amongst blasphemers."

Clemens Alexandrinus says: "What parts of impudence, either in words or practice, are omitted on the stage? Don't the buffoons take almost all manner of liberties, and plunge through thick and thin to make a jest? If," he says, "it be said that these diversions are only taken to unbend the mind, and refresh nature a little. To this I answer, that the spaces between business should not be filled up with such rubbish. A wise man has a guard upon his recreations, and always prefers the profitable to the pleasant."

But the chief reason for taking this occasion to examine the true nature of theatrical plays is because of the conflict of these performances with the observation of the Sabbath. This is a matter of exceeding importance. Our law is now endeavoring to enforce it. There are some people in onr community who desire to see the play-house and concert-room allowed as a popular amusement, on the Sabbath. We earnestly hope every such place may be closed on that day.

The train of our remarks has been designed to show that there is no greater foe to society, to general morality, and to religion, than that idolatry of human and diabolical passions and iniquity, maintained in that pantheon all evils known as "the theatre."

CONDITION OF THE CHINESE IN CUBA.—A New Orleans correspondent of the San Francisco Herald, writing May 5th, quotes a letter from Havana which says:—"On the 23rd ultimo we had another importation of Asiatic colonists, under the voluntary labor system, *provided for Cuba by England and France*, by the British ship Roxburg Castle, consigned by Messrs. Pereda, Machado & Co., in number 576. The number introduced under this enterprise amounts to 971, and I understand that several other vessels were expected.

I believe your readers are aware that this voluntary emigration is brought about by the same duplicity, fraud, and violence, as that for years practiced upon the coast of Africa, and that the condition of the emigrant here is that of a sold servant, who can be retained in bonds as long as the buyers care to retain him, or he can be made profitable to his master."

The writer adds however that, "*The object* of the two powers (England and France) is not concealed, to make more easy *manumission of the slaves*, which is determined notwithstanding the language of the government at Madrid, in its recent order to the Captain-General upon the revolutionary disturbances in Cuba." We may be allowed to infer that the Chinezation of Cuba has been determined upon as a means of getting rid of negro slavery, and that the powers concerned in affecting it will see to it that there is not a mere substitution of one race of slaves for another. They may be subjected to great cruelties by Spanish masters, accustomed to govern slaves; but it is not possible to place and to keep Chinese in the position the negro has occupied. Let them attain a numerical majority, such as the blacks now possess, and they will soon be masters of both the Spanish and Africans. The experience of the colonies of the Indian Archipelago shows that the Chinese are possessed of a pride that is indomitable, and a patient determination that bides its time, but is sure of success. The Dutch in Java were once compelled to massacre sixty thousand Chinese in order to retain their possession of that fine Island. Let the wholesale importation of Chinese be begun, and we shall be confident that, without European or American interference, the time would come when the clanging nasals of Kwang-tung and Chih-kiang will resound in the streets where the degenerate countrymen of Columbus now whisper to women the soft Castilian. It forms quite a subject for speculation, as to whether chops for Yankee brigs will some day be written, in Havana, in characters like a wasp's nest, and stamped, on bamboo paper, with a square seal in red ink; or as to the possibility of a Chinese republic, self governing and let alone amidst "the balance of power;" or of treaties with some Chinese Hayti and Faustin the 1st; or of even a new colony added to the long list of those that sent triennial tribute to the "Son of heaven" from the surrounding Asiatic continent and seas. Things more improbable are happening. We appear to be at a turn point in the worlds history. But look at it in any light, and this Chinezation of Cuba promises to be one of the most remarkable features of our time, in its results both upon the Cubans and the Chinese, and on its relations to our own land. China is threatening to pour her population upon our country on its East, as it has done upon its West. Isaiah said, "behold! these shall come from the land of Sinim!"—and behold! they are coming.

APPEAL FROM THE SOUTH FOR THE INTRODUCTION OF CHINESE LABORERS.—A correspondent of the *National Intelligencer*, referring to the formation of an English company at New York, for the purpose of importing Chinese to Cuba, says that this "revives an impression which many have cherished, that Chinese laborers may at no distant day occupy the place of less productive laborers now employed in our Southern States."

He continues:—"No man of candor can fail to acknowledge the incalculable blessing which servitude in this country has conferred on the African race. No careful student of human nature, of man's history, and of the Christian Scriptures, can avoid the conclusion that there are races of men who, in juxtaposition with more intelligent nations, are *children* inferior, and needing guardianship; and it always has been, and always will be, a blessing to such inferior races to be received into *pupilage* for protection and education. This has been the fact with every people enslaved since the records of human history began; and it has been true of the African race in America.

But African slavery has become more and more unproductive, and has gradually been running out in every section of Northern and Southern America. An agitation, most unjustifiable, it is true, yet none the less affective for evil, has been prevailing for years at home and abroad, which is making the system of African slave labor more and more unpleasant and unproductive in our Southern States.

It may be that, in the orderings of that Providence which is so much more benign and gentle and beneficent than man to his fellows, a gradual introduction of Asiatic laborers is to take the place of the African in our sunny South. Their habits, and the climate and productions of their country, specially fit the Chinese to be hardy and efficient tillers of the soil for Southern planters and active and intelligent porters for New Orleans and Charleston merchants.

Is there any New York shipping merchant that has thought of bringing a cargo to other markets than those of Cuba?"

ASSAULTS ON CHINESE.—One more of the fraternity who seem desirous of attaining notoriety by unprovoked attacks on the Chinese, was arraigned before the Recorder yesterday, in the person of Charles Thompson, for the commission of an assault and battery on the person of a Celestial, whose name was unknown. He was convicted and very properly sent below for five days, and his ransom fixed at twenty-five dollars and costs. But little sympathy can be justly entertained for defendants in cases involving so little of manliness. In view, however, of the singular ingredients in our population, it cannot cause surprise that such cases will occassionally occur.—*Sac. Union.*

A BOTANICAL GARDEN.—The most promising attempt yet made in the United States towards the establishment of a botanical garden is now in progress in Brooklyn. Messrs. Hunt, Langly, and Kent have made a donation, in fee, of sufficient land for the purpose, the value of which is stated at $25,000, and various citizens of Brooklyn and New York have subscribed munificent sums towards the great object. Thus, William Hunt is set down at $50,000, William C. Langley $14,000, Henry A. Kent $10,000 and others for smaller sums.

THE FAMINE IN ZANTE.—The Boston Advertiser contains an appeal in behalf of the sufferers from the failure of the currant crop in the island of Zante, who are said to still continue in a most deplorable condition. A letter, signed by a large number of ladies of rank in that island, has been addressed to the ladies of this country, imploring their aid in saving some of the victims of famine.

METHODISM IN GERMANY.—The Methodists have spread over Germany, within the five years of their mission, 575,175 copies (not pages) of large tracts, 20,045 copies of large books, 28,333 pamphlets, 13,525 children's books, 9,410 Bibles, 13,166 Testaments, 762 Psalters. Besides these, the Evangelist is regularly and widely circulated in Germany, and also the Kinderfreund, a Sunday-school paper. From these papers some of the German papers make large and frequent extracts.

A MISSIONARY NUGGET.—At the annual missionary meeting at Rose, (in England,) we received a gold nugget, value $20. One of our friends, now in Australia, promised, before he left, to send home to his little boy the first piece of gold he obtained, that he might put it into the family missionary box. According to his word, he thus consecrated the first-fruits of his gain in a foreign land to the cause of God.

Let those who have gone, and those who are still going, to the land of gold, "go and do likewise."—*Juv. Offering*

MADAGASCAR.—In the chief city of Madagascar and its vicinity a thousand persons are known openly as disciples of Christ; and they are regular in their attendauce on divine worship on the Sabbath, and during the week. Considerable numbers in other places also are professed and practical believers, Many of them are judicious men, holding official stations. Though circumstances are unfavorable, converts continue to increase; and persons of high rank and of noble birth are among the gospel laborers.

HERVEY ISLANDS.—In three villages on Mangaia, Hervey Islands, there are four hundred and ninety Church members. In the same villages are eight hundred and thirty-five adults and eight hundred children attending school, and one hundred and eleven teachers.

FEEJEE ISLANDS.—At Aitutaki, a station of the London Missionary Society on this group, the means of grace are well attended, and the chapel on the Sabbath crowded to excess. The Church increases, and the members are evidently ripening in the graces of the Spirit. They have strong faith, especially in the cardinal doctrine of atonement. When the entire volume of the Holy Scriptures arrived, the highest excitement prevailed among the people. Their exclamations of joy were quite overpowering.

ARMENIAN NEWSPAPER AT CONSTANTINOPLE.—We have now before us a new sign of progress in Turkey;—a newspaper in the Armenian language, published by the mission of the American Board at Constantinople, giving general, scientific, and religious news, and articles of practical interest. This newspaper is published without the previous inspection of the censorship; yet it discourses openly of the benefits of Christianity, and of the Bible as the true teacher. Step by step the work moves on. At every step of this progress despotism relaxes, and Mahommedanism loosens its grasp upon the prejudices of the people. The day is not distant when both must fall.—*Independent.*

DR. BARTH.—The report of the death of this African traveller is untrue. It was originated by a chief in Bornou for the sake of possessing himself of the Doctor's depot of supplies at Zejhan.

SOMETHING NEW.—A wealthy native of Calcutta is circulating a newspaper in Bengalee intended especially for females, which inculcates the duties of social life, and advocates the cause of female education.

THE ORIENTAL.

THE FIRST PSALM.

BY ROBERT BURNS.

The man, in life wherever placed,
Hath happiness in store,
Who walks not in the wicked's way,
Nor learns their guilty lore!

Nor from the seat of scornful pride
Casts forth his eyes abroad,
But with humility and awe
Still walks before his God.

That man shall flourish like the trees
Which by the streamlets grow;
The fruitful top is spread on high,
And firm the root below.

But he whose blossom buds in guilt
Shall to the ground be cast,
And, like the rootless stubble, tost
Before the sweeping blast.

For why? That God the good adore
Hath given them peace and rest,
But hath decreed that wicked men
Shall ne'er be truly blest.

HENRY MARTYN, DESCRIBED BY MRS. SHERWOOD.

Two weeks ago we gave some extracts from the biography of the authoress, Mrs. Sherwood, lately published in England; in which she relates some of the circumstances of her intercourse with the Rev. Henry Martyn. All who read them, or who know anything of the character and labors of this eminent missionary in India, will welcome the following passages, chiefly descriptive of his missionary toils and last days.

MR. MARTYN'S QUARTERS.

"Mr. Martyn's house was a bungalow, situated between the Sepoy Parade and the Artillery Barracks, but behind that range of principal bungalows which face the Parade. The approach to the dwelling was called the compound, along an avenue of palm trees and aloes. A more stiff funeral avenue can hardly be imagined, unless it might be that one of noted Sphynxes which I have read of, but where, I forgot, as the approach to a ruined Egyptian temple. At the end of this avenue were two bungalows, connected by a long passage. These bungalows, were low, and the rooms small. The garden was prettily laid out with flowering shrubs and tall trees; in the centre was a wide space, which at some seasons was green, and a cherbuter, or raised platform of chunam, of great extent, was placed in the middle of this space. A vast number and variety of huts and sheds formed one boundary of the compound; these were concealed by the shrubs. But who would venture to give any account of the heterogeneous population which occupied these buildings? For, besides the usual complement of servants found in and about the houses of persons of a certain rank in India, we must add to Mr. Martyn's household a multitude of Pundits, Moonshees, Schoolmasters, and poor nominal Christians, who hung about him because there was no other to give them a handful of rice for their daily maintenance; and most strange was the murmur which proceeded at times from this ill-assorted and discordant multitude. Mr. Martyn occupied the largest of the two bungalows. He had given up the least to the wife of Sabat, that wild man of the desert, whose extraordinary history has made so much noise in the Christian world.

ENGLISH PREACHING.

From the earliest period of Martyn's arrival at Cawnpore, he had collected all the pious soldiers, as had been stated before, and he was trying to get a place for them for public worship. It was very remarkable that the building fixed upon for this purpose was a large, empty bungalow, in the very next compound to his own house. This bungalow was in preparation when we returned. They commenced placing pews and benches, and erecting a pulpit and reading desk, and thus eventually a very respectable and convenient place of worship was prepared, although Mr. Martyn remained only to see it opened, however, a part of the building afforded a convenient place for the meetings of the pious soldiers and a few persons of the higher ranks who longed for something like public worship. In the church compound there was a small puckah house, the former use of which we knew not; but I cast my eyes upon it, and asked Mr. Martyn if he would permit me to have it for the orphan children of the regiment then in the barracks, the girls, especially, who were without mothers.

NATIVE SCHOOL AND PREACHING.

Mr. Martyn's school of native boys had proceeded prosperously during the cold season, and he had brought it nearer to himself, whilst he filled his domain with Moonshees, Pundits, and native Christians, and all sorts of odd people; some of whom, when he left Cawnpore, he added to his brother Corrie's establishment, and a few he bequeathed to us. During this time he had formed a frienship with some Europeans, and this blessed minister of the truth had been very useful, also, to several young men, especially to a fine young man of our corps, Lieutenant Harrington, who, about this period of which I am now writing, mixed himself up in all our parties and many of our employments. Another of Mr. Martyn's works at Cawnpore during the late cold season, was collecting together and preaching to the Yogees and Fakeers, a sort of persons who abound in every part of India; persons who, under a thin veil of superstition, are thieves, rogues, and murderers, the very vilest of the vile. It was whilst we were absent that he commenced this strange and apparently unpromising labour. Every Sunday evening the gates of his compound were opened, and every one admitted who chose to come, and then placing himself on his cherbuter, he from thence addressed these people.— These Fakeers and Yogees (Mussulman and Hindoo saints) are organized bodies, having their king or supreme in every district. They amount to hundreds in every large station, and, it has lately been better understood, act in concert to gull the people. Even we English, in all our pretended wisdom, have often been diceived by them, as well as the poor ignorant natives. I remember once seeing a man standing by the river side, who was said to have stood there in one attitude for many years, until his beard and his nails had grown to an enormous length, and the very birds had built their nests in his hair. We, of course, marvelled not a little at this prodigy; but we did not suspect, what has since been discovered, that this appearance is always kept up by three or four persons, who combine together to relieve guard, watching their opportunities to make the exchange when no eye is upon them. But, horrid as these standing and sitting objects make themselves by wigs and beards of matted hair, and a thick plaster of cow-dung, they are not worse, if so bad, as many that move about the country demanding alms from the superstitious or ignorant people. The various contrivances with which they create wonder and excite compassion can hardly be believed in a Christian country. Sometimes Mr. Martyn's garden has contained as many as five hundred of these people on a Sunday evening, and, as I dare not let my imagination loose to describe them, I will copy from my Indian journals what I have written of them. 'No dreams nor visions excited in the delirium of a raging fever can surpass these realities. These devotees vary in age and appearance; they are young and old, male and female, bloated and wizened, tall and short, athletic and feeble; some clothed with abominable rags; some nearly without clothes; some plastered with mud and cow-dung; others with matted, uncombed locks, streaming down to their heels; others with heads bald or scabby, every countenance being hard and fixed, as it were, by the continual indulgence of bad passions, the features having become exaggerated, and the lips blackened with tobacco, or blood-red with the juice of the henna. But these and such as these form only the general mass of the people; there are among them still more distinguished monsters. One, a little man, generally comes in a small cart, drawn by a bullock; his body and limbs are so shrivelled as to give, with his black skin and large head, the appearance of a gigantic frog.— Another has his arm fixed above his head, the nail of the thumb piercing through the palm of the hand; another, and a very large man, has his ribs and the bones of his face externally traced with white chalk, which, striking the eye in relief above the dark skin, makes him appear as he approaches, like a moving skeleton. The most horrible, however, of these poor creatures, are such as have contrived to throw all the nourishment of the body into one limb, so as to make that limb of immense size, whilst all the rest of the frame is shrivelled.'

Since I wrote this account I have been inclined to believe that this last case must be one of disease, commonly called elephantiasis, and not an artificial work. When Mr. Martyn collected these people, he gave each a pice; but he was most carefully watched by the British authorities, and had he attempted at anything which could have been represented to be an attack upon the religion of these poor people, he certainly would have incurred a command to collect them no more. Had he excited them to make any noise or tumult, he would undoubtedly have incurred the same reproof. He, therefore, was compelled to be very careful of what he said to them; and on this account he kept much to discussions upon the moral law. He went over the ten commandments with them. Though he used the greatest caution, he was often interrupted with groans, hissings, cursings, blasphemies, and threatenings; the scene altogether was a fearful one. Nor was Mr. Martyn aware that these addresses to the beggars had produced any fruit, until the very last Sunday of his residence in Cawnpore. Mr. Martyn's bungalow was next to one in which some wealthy natives resided, and on the wall of one of these gardens was a summer-house, which overlooked his domain. One Sunday a party of the young Mussulmans were regaling themselves in this kiosk, or summer-house, with their hookahs and their sherbet, at the very time when Mr. Martyn was haranguing the medicants below. This was a fine amusement for the idle youths, and they no doubt made their comments upon the 'foolishness' of the Feringhee Padre; 'foolishness' being the term commonly applied, even by the English at Cawnpore, to many of the actions of this child of God. But after a little while these young men felt disposed to hear and see more of what was going forward; so down they came from their kiosk, and entered the garden, and made their way through the crowd, and placed themselves in a row before the front of the bungalow, with their arms folded, their turbans placed jauntily on one side, and their countenances and their manner betraying the deepest scorn

We often went on the Sunday evenings, to hear the addresses of Mr. Martyn to the assembly of medicants, and we generally stood behind him on the cherbuter. On these occasions we had to make our way through a dense crowd, with a temperature often rising above 92, whilst the sun poured its burning rays upon us through a lurid haze of dust. Frightful were the objects which usually met our eyes in this crowd; so many monstrous and diseased limbs and hideous faces, were displayed before us, and pushed forward for our inspection, that I have often made my way to the cherbuter with my eyes shut, whilst Mr. Sherwood led me. On reaching the platform I was surrounded by our own people, and yet even there I scarcely dared to look about me. I still imagine I hear the calm, distinct and musical tones of Henry Martyn, as he stood raised above the people, endeavouring, by showing the purity of the Divine law, to convince the unbelievers that by their works they were all condemned; and that this was the case of every man of the off-spring of Adam; and they therefore needed a Saviour who was both willing and able to redeem them. From time to time low murmurs and curses would arise in the distance, and then roll forward, till they became so loud as to drown the vioce of this pious one, generally concluding with hissings and fierce cries. But when the storm passed away, again might he be heard going on where he had left off, in the same calm, stedfast tone, as if he were incapable of irritation from the interruption.

Mr. Martyn himself assisted in giving each person his pice after the address was concluded; and when he withdrew to his bungalow, I have seen him drop, almost fainting, on a sofa, for he had, as he often said, even at that time, a slow inflamation burning in his chest, and one which he knew must eventually terminate his existence. In consequence of this he was usually in much pain after any exertion of speaking.

MR. MARTYN'S ILL HEALTH, LAST JOURNEY AND DEATH.

Mr. Martyn, was indeed, as we apprehended, changing rapidly for another state of being. In the autumn of the year before, he suffered from an attack of inflammation of the chest, of a very serious nature, and so feeble was he in the spring, that Mr. Corrie, when he arrived at Cawnpore, on his way to Agra, made an application to the authorities to be permitted to remain there, in order to assist his friend. As it afterwards happened, Mr. Corrie was prepared to take Mr. Martyn's place, as soon as he was obliged to leave the station.

On the Sunday before Mr. Martyn left, the church was opened, and the bell sounded for the first time over this land of darkness. The church was crowded, and there was the band of our regiment to lead the singing and the chanting.

Mr. Martyn, was known to be, even then, in a most dangerous state of health, either burnt within by slow inflammation, which gave a flush to his cheek, or pale as death from weakness or lassitude.

On this occasion the bright glow prevailed —a brilliant light shone from his eyes: he was filled with hope and joy; he saw the dawn of better things, he thought at Cawnpore, and most eloquent, earnest, and affectionate was his address to the congregation. Our usual party accompanied him back to his bungalow, where being arrived, he sank, as was often his way, nearly fainting, on a sofa, in the hall. Soon, however, be revived a little, and called us all about him to sing. It was then that we sang to him that sweet hymn, which thus begins:

'O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.'

We all dined early together, and then returned with our little ones to enjoy some rest and quiet; but when the sun began to descend to the horrizon, we again went over to Mr. Martyn's bungalow, to hear his last address to the fakeers. It was one of those sickly, hazy, burning evenings, which I have before described, and the scene was precisely such a one as I have recounted above. Mr. Martyn nearly fainted again after this effort, and when he got to his house, with his friends about him, he told us that he was afraid he had not been the means of doing the smallest good to any of the strange people whom he had thus so often addressed. He did not, even then, know of the impression he had been enabled to make, on one of these occasions, on Sheik Saleh. On the Monday our beloved friend went to his boats, which lay at Ghaut, nearest to the bungalow; but in the cool of the evening, however, whilst Miss Corrie and myself were taking the air in our tonjons, he came after us on horseback. There was a gentle sadness in his aspect, as he accompanied me home; Miss Corrie came also. Once again, we all supped together, and united in one last hymn. We were all low, very, very low; we could never expect to behold again that face which we then saw—to hear again that voice, or to be again elevated and instructed by that conversation. It was impossible to hope that he would survive the fatigue such a journey as he meditated. Often and often, when thinking of him, have these verses, so frequently sung by him, come into my mind:

'E'er since, by faith, I saw the stream
Thy flowing wounds supply
Redeeming love has been my theme,
And shall be till I die.

Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue.
Is silent in the grave."

Mr. Martyn's object for going to Persia was to complete his Persian Testament; but he had no unpleasant ideas nor expectations of the country; on the contrary, all his imaginations of Persia were taken from those beautiful descriptions given by the poets. He often spoke of that land as a land of roses and nightingales, of fresh flowing streams, of sparkling fountains, and of breezes laden with perfumes. Though these imaginations were far from the truth, yet they pleased and soothed him, and cheated him of some fears. Man lives by hope, and to hope and anticipate good of every kind must be a part of the renewed nature. The parting moment, when that holy man arose to leave us, blessing our little children, and blessing us, was deeply sad; we never expected to see him more, and we never did."

Religious Interest in Sweden.—American Christians, of various denominations, have been making great efforts withing a few years to give new vitality to the slumbering Protestant churches of Northwestern Europe. The Methodists and Baptists have been most active in this work; though others have also lent a hand. Some of the reports are very interesting. A letter from the Rev. C. O. Rosenius in Sweden, to Rev. Dr. Baird, Sec. of the Amer. and For. Christian Union, shows that some of these efforts are not without fruit. He describes his labors in various places, among others at Pitea, in about latitude 65. He says:—

"Here I had meetings every day. The churches were not open for me, but a large school-room. I preached thrice on Sunday; in the morning at the house of a citizen, in the afternoon at the school-house belonging to that part of the parish which was outside the town. It held about three hundred people; but when I approached a messenger came to meet me, saying, "What are we to do?— There are so many people that the room cannot hold one-fourth, and the clergymen refuses to open the church." "The weather is fine," I answered; "let the people assemble in the large yard in front of the house, and I will stand on the steps." We did so, and there were more than twelve hundred persons assembled, as far as we could count. I spoke on the words John iii, 14—19, and saw much emotion.

When the congregation had dispersed, I thought my work was finished that day, reposed a little in the house of the schoolmaster, together with some friends, and intended to return immediately to town. On coming out I found some peasants still desirous to talk with me a few words, and they proposed entering the school-room to sing a hymn.— We did so, and the rumour instantly spread among the people who lingered in the neighbouring houses, and shortly the room was filled, and I was obliged to hold another lecture, on the fifth chapter of Romans, which afforded us even more joy than the former one. Many were, however, so grieved because of their sins that they could not be easily consoled; but the godly sorrow which worketh repentance unto salvation is not to be repented of."

The Persian Camel.—As the stock of camels to be introduced into the United States by government is of Persian origin, it will be interesting to publish the remarks made upon the kinds found there by the English traveler Fraser. In his "Account of Persia," p. 341 he says: "There are three sorts of camels used in Persia; those having one hump, those with two, and a third produced by the union of these two varieties; which last are esteemed stronger, more docile and patient than either of the parents, and for that reason greatly preferred. These animals are low in proportion to their bulk, have short stout bony legs, are of remarkable breadth, and carry a great quantity of shaggy hair upon their necks, shoulders, haunches, and on the crown of the head. They are not permitted to breed; as the progeny, instead of inheriting the gentle qualities of their parents, are said to be extremely vicious. These animals carry from 700 to 1100 lbs. English, and have a wonderful faculty of enduring fatigue, hunger, and thirst; their selling price varies from £10 to £15 apiece."

Sympathy with Russia Misplaced.—The Rev. Dr. Hague is quoted by the *Independant* as saying, and very truly:—

"That nominal Christianity which is established by law, which is the creature of politics and the tool of kings, which is taught by a State-paid priesthood and maintained by the sword of persecution, is a more deadly antagonist to the moral progress of a nation than the religion of 'the false prophet,' or even some forms of Paganism. Many Christian writers of England and America have been conciliated to the prospect of Russian domination over Turkey by the thought that the cross would then supplant the crescent; but unless the crescent can be supplanted by the peaceful teachings of the New Testament it had as well retain its place. A Russian Christianity with all its oppressions would deserve and receive the contempt of infidels, and would verify the saying of the apostle, 'The name of God is blasphemed among the Gentiles through you.'"

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The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一第四十四號 唐乙卯五月初二日

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年六月十四日錄

上海報捷奏稿前次未经完録今再録之云把總翁廷魁迎剿擒截生擒賊五百名斬数百人該賊又在龍王廟郎家橋放火焚燒居屋布政司経歴史翼久等帶領後隊兵勇向前進逼該賊復于城上縋下数百人直竄浦灘意欲牽制我軍丁国恩親督署守備馬清發等抄出賊後兩路夾擊浙江釣船連環開放大炮傷斃賊匪无算奴才吉會同總兵虎嵩林調派揀撥道書遊擊余允祥分起兵勇先後馳往接应相持竟夕至二十五日該逆又分頭放火直沖浙營我兵沖烟冒火分头剿殺該逆即旋拒旋退又越一晝夜至二十六日寅刻始行回巢是役也逆匪之被我軍傷斃者約数不計奪获器械無数二十七日聞有該逆沖扑陳家木橋营盤抢奪洋涇浜洋行之信當飭廣為防備二十八日天色微明该逆有数千人由邑西西北兩路縋城而下循城直至北竄至陳家木橋直撲新築墻垣江寧知府劉存厚主事鄭濟美鹽大使許寶書淮安营叅將和順署提標右营叅將富安不動声色俟其扑近墻垣即放鎗砲遣值奴才吉帶兵馳至目擊其將死抛回仍向前扑者数次该逆知不可犯即復折而西直扑守備向奎营盤始欲抄襲陳家木橋营盤之後也虎嵩林飭調叅將魯占鰲遊擊吴世斌馳往接应都司汪壩出城迎擊向奎開放大炮逆匪前隊打開出路各死傷若其該逆仍抵死前扑把總李鳳林額上頭外顴骨均受鎗子重傷各弁勇不顧身一齊冲殺該逆奔回西门我兵勇等追至城壕其已刻始行收隊是日擊斃賊匪不下千計擒获者名兇悪之偽將軍林阿朋二十九日刈仁厚督勇所挖小南门地穴告成奴才吉郎傳令水陸各营齊门齊攻至三十寅刻地雷齊發轟塌城垣二丈有餘蘇州城營守備翁廷魁布政理门李恒松帶領奮勇首先登城勇頭黄載清夏寶慶分投佈梯上城殺斃賊匪数十名燒燬城上帳篷砍開城上木栅奪获砲位器械邑左得手之際該逆由民房突出数百人蜂擁上城用噴筒火箭拚命抵拒翁廷魁李恒松黄載清夏寶慶生擒著名賊目偽稱二大王之陳阿沐等四名翁廷魁胸前為鳥鎗擊傷子彼背出仍然奮不顧身向前沖殺斃賊数百名無如賊党愈聚愈多城上窄狭我兵難以施展各兵陣亡者三十餘名受傷一百餘名祇得暫為收隊仍对準城鉠施放鎗炮連環攻擊使之不能填塞奴才吉因該匪平時見有我兵隊伍经過必在城上施放鎗砲即于正月初一日排齊隊伍周歷各营繞城查看該逆僅止開放鳥鎗並無大炮知其火藥已將罄尽即密傳号令于初一日戌刻各营衔枚疾走奮勇扒城猶料該逆抵敵不住必將突圍而走而兵勇積習每以不入城為耻若不嚴派明幹大员管帶精銳兵勇扼要堵剿恐致首逆竄逃另生枝節此奏稿又不能尽錄下次再錄之可也

前在加林啤有一錄聞者云他見有一圓銀約重七錢此銀原乃一探金之人寻出伊云是他覓出一新銀礦此礦是甚富又云他只覓出一鉛銅礦云云

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The Oriental.

Vol. I — Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. — No. 24.

REV. WILLIAM SPEER, EDITOR. — SAN FRANCISCO, SATURDAY, JUNE 16, 1855. — WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

SAN FRANCISCO:
SATURDAY MORNING, JUNE 16, 1855.

THE THEATRE AND THE CHURCH.

Our last number contained an article on the origin, and true nature and influence of theatrical plays. It was shown from an abundance of testimony, and that but a tithe of what could be readily produced, that plays were originally an institution connected with idol-worship, and that they yet form a part of it in every idolatrous country in the world. It is probable they were a perversion of primitive forms used in the celebration of the True God; and it is certain that the character, the influence, the upholders, and the results of these performances are hostile to morality and religion. Pagans and infidels have reprobated them in language the most severe. The idolatrous features of the theatre must be suggested on every man who visits a heathen country; its pernicious influence may be witnessed in Christian as well as anti-Christian countries.

As this is in relation to which Christians feel the deepest solicitude, a subject which summons the bitterest contempt and opposition of the enemies of religion, and which ought at the present time to be pressed on the attention of many who have never given it a serious consideration, we propose now to show further, historically, that the theatre always has been, as indeed it always must be, the opponent of religion.

Upon the Israelites, fresh from the shadows of the temple of Osiris, Mnevis and Apis, who attempted to set up the image of a calf, as symbolical of the attributes of the Holy One of Israel, and to worship it with a "play," as were those deities, in the land they had just quitted, God poured out His vengeance. Three thousand were destroyed. And when Israel, during its medieval history, fell into national idolatry, the captivity of seventy years in Babylon was the penalty. In the Chaldean capital Jehovah set at nought their gods. The low voices of the Hebrew youths, praying with open window toward Jerusalem, was mightier than the noise of "cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music;" (Dan. 3,) than all the dances and prostrations of all the people and nations that fell down and worshipped the golden image that Nebuchadnezzar set up. The prophecies of the God they worshipped were fulfilled, and Babylon is now "utterly desolate," "as a carcase trodden under foot."

THE THEATRE IN JUDEA.

The history of plays in connection with the Christian Church, is one of great interest. Christianity and the theatre came in conflict at once. It was Herod against Christ. When Herod assumed the throne Judaism was expiring; Christ was born. Having been undeservedly placed by the Roman Senate in power, he aimed to conform the Jews to the institutions of Rome. Josephus says, "He built a theatre at Jerusalem, and a great amphitheatre in the plain. He imitated everything, though ever so costly or magnificent, in other nations, out of an ambition that he might give most public demonstration of his grandeur. Inscriptions also of the great actions of Cæsar, and trophies of those nations which he had conquered in his wars, and all made of the purest gold and silver, encompassed the theatre itself." Herod made every effort to heathenize his subjects. He erected "buildings, theatres, and temples," in imitation of those of Rome. Casarea he made in its appearance, and the manners and customs of its people, a Roman city. He built temples and theatres at Berytus, Tyre, Sidon, and Damascus. When the temple of Apollo at Rhodes was burnt down he rebuilt it, at his own expense, more handsomely than before. This idolatrous spirit so infuriated the Jewish nation that incessant conspiracies were made to assassinate him, notwithstanding the fearful cruelty with which he tortured and murdered all who were suspected. It was the dread of universal and successful rebellion which at length led him to pacify the people by the repairs to the temple at Jerusalem.

The theatre as introduced by Herod was as much a place of amusement as of idolatry. Sad inauguration! This famous patron of such entertainments was the most abandoned wretch that ever breathed. His life was one continued scene of bloodshed, cruelty, treachery, licentiousness, and every inferior crime. The slaughter of the babes of Bethlehem, in the attempt to destroy Him who was "born King of the Jews," was but one example. No one character in all the records of all nations is more disgusting and horrible. And none can be compared with it, unless it be that of pope Alexander VI.

PLAYS IN THE MIDDDE AGES.

A thousand years pass away. The Church has forgotten the shudder and convulsion amidst which she was born, she remembers not her baptism of blood, and "the love of her espousals." The tempter approaches again. The kingdoms of the world all lie at her feet. She becomes wholly idolatrous. Now we may expect to see the shows of paganism revived. And so they are.

One of the most curious features of the church history of the middle ages, is that of the "Miracles," or "Moral plays," as then styled, by which the low and cunning priesthood deceived, amused, and terrified, the ignorant herd. Gieseler says, "The time is well characterized by the revival of the Heathen Saturnalia, which were annexed by the clergy to the festivals of the church, and a mockery of every thing holy allowed under this screen." The blasphemy and folly mingled in these performances need scarce be described to any common reader of the history of the time preceeding the reformation. The *Festum fatuorum* (the festival of fools,) the *Festum innocentum* (the festival of the children,) the *Festum hypocondriconorum*, and the *Festum asinorum*, are familiar to all. The last was in honor of the ass which bore the infant Saviour back from Egypt. The rubric directed that "the priest, turning to the people, shall neigh thrice, and the people shall thrice answer *hi-haw! hi-haw! hi-haw!*" They joined in a ridiculous chant, half Latin and half French, in honor of the ass.

(*Latin.*) "From the East came the ass,
Fair and sturdy,
Fitted for burdens.
(*French.*) Ha, sir ass, open your fine mouth to sing,
You shall have hay enough,
And plenty of oats.
(*Latin.*) Lo, with his great ears, the son of the yoke,
The excellant ass,
The lord of asses.
(*French.*) Ha, sir ass, &c., &c., &c.,"

Michelet says, "So little did the church feel at these popular dramas, that she borrowed their boldest features for the decoration of her walls. In Rouen cathedral we see a pig playing a fiddle; in that of Chartres, an ass holds a sort of harp; at Essome, a bishop holds a fool's bauble. Elsewhere, we see the images of vices and of sins sculptured with all the liberty of pious cynicism. The courageous artist does not shrink from representing the incest of Lot, or the infamies of Sodom."

So the pagan theatre has become a Christian institution. It has not lost its character of religion; it but engrafts heathenism upon Christianity. Just as the temples and statues of the gods at Rome were baptized and made churches and saints; so the old idol-worship of these plays is now sprinkled with holy water and called Christian worship. Nor have these things yet been wholly abandoned. Remnants of them have been witnessed by us amongst Roman Catholic populations.

But it will be asked when did the theatre lose its religious character? The statement of Mr. Chambers (Encyc. of Eng. Literature) will be most satisfactorily:—

"It was only about that time [of Henry the VIII, A.D. 1509,] that acting first became a distinct profession; both Miracles and Moral plays had previously been represented by clergymen, schoolboys, or the members of trading incorporations, and were only brought forward occasionally, as a part of some public or private festival. As the introduction of allegorical characters had been an improvement upon those plays which consisted of scriptural persons only, so was the introduction of historical and actual characters an improvement upon those which employed only a set of impersonated ideas. The substitution of these for the smybolical characters gradually took place during the sixteenth century; and thus, with some aid from Greek and dramatic literature, which now began to be studied, and from the improved theatres of Italy and Spain, the genuine English drama took its rise."

Will any one, then, uphold the theatre as a school of either wisdom, taste, virtue, or piety? Its touch has always been pollution, its breath a sulphurous blasting flame, to all that is lovely or holy.

THE THEATRE OF THE PRESENT DAY.

But this institution now witnesses a *third* transformation. It is no longer pagan, and no longer Romanist in some of its features; it has banished the names and the images of the gods and saints from the stage. How shall the church receive it now? Alas! Its instincts, its friendships, and its fruits, are still the same.

For the *idea* of the theatre Protestantism has no sympathy whatsoever. Romanism, the religion of the imagination, of taste, of the senses, of the natural heart, readily embraces it. Protestantism, the religion of the individual, the conviction of the judgment, the confession of personal and immediate responsibility to the unseen God, the teaching of the Holy spirit, this has with the theatre no concord. They are as opposite as matter and mind.

The result is the abandonment of plays, as an agency in favor of religion, in all countries where the light of the Bible has exerted any influence. The stage is now only the pulpit of Voltaire and of Dumas, of the blasphemer and the sensualist. Its votaries seek in it nothing higher than amusement. And the universal testimony of true Protestants, and of those who have apprehended the religion of the Bible, has been, *quod ubique, quod semper, quod ab omnibus*, that the hidden life with Christ is utterly incompatible with amusements that must be pronounced vain, sensual, and guilty.

Our space will not allow us in this article to go into the questions of Christian propriety connected with personal duty. We prefer therefore to direct attention to the examination of them from a more experienced pen which will be found on the second page of this day's paper.

We conclude this article with quotations of but two authorities, which will be sufficient to justify to a "Christian" our view of the wrong of attending the theatre. The Rev. John Newton says, "I am well satisfied that if there is any practice in the land sinful, attendance on the play house is properly and eminently so. Theatres are fountains and means of vice, I had almost said, in the same manner and degree as the ordinances of the gospel are means of grace: and I can hardly think there is a Christian upon earth who would dare to be seen there, if the nature and effects of the theatre were properly set before them." Jeremy Collier, a distinguished English bishop, thus treats the question:—

"These men would make us believe their design is virtue and reformation. In good time! They are likely to combat vice with success who destroy the principles of good and evil. The correction is much worse than the fault. They laugh at pedantry and teach atheism; cure a pimple and give the plague. To exchange virtue for behavior, is a bad bargain. Is not plain honesty much better than hypocricy well-dressed? What is a well-bred libertine but a well-bred knave? The stage cherishes those passions, and rewards those vices, which it is the business of reason to discountenance. It strikes at the root of principle, draws off the inclinations from virtue, and spoils good education. It is the most effectual means to emasculate people's minds, and debauch their manners."

To politicians, and the friends of public morality, we commend a Resolution passed by the Congress of the United States, in 1778 when that body was filled with men who, for ability, for patriotism, and for purity of character, have seen no equals. Feeling the need of the Divine blessing on our struggle for liberty, they adopted the following:—

"Whereas, true religion and good morals are the only foundation of public liberty and happiness,

Resolved, that it be, and hereby is earnestly recommended to the several states, to take the most affectual measures for the encouragement thereof, and for the suppression of *theatrical entertainments*, horse-racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravpravity of principles and manners."

INFLUENCE OF FEMALES UPON CHRISTIANITY.—Dr. Neander, in his "life of Chrysostom" (pp. 2–5,) pays the following noble tribute to the women of the ancient church. Women mould the moral element of all communities, Christian and heathen, far more than men. The latter toss the waves of society, but the former direct its currents. In the day *when*, and in the place *where* the church shall shine with primitive loveliness, the reasons will be implied in new exclamations, "what wives the Christians have!" Then men will esteem the appellations of sect less than the name "Christian," and the world behold the angelic virtues of "Christian wives."

"In these great capitals, Rome, Constantinople, Antioch and Alexandria, the female part of the community, although not entirely free from a love of amusement and show, often formed a sanctuary for Christianity; and there were among the higher classes, not such persons only as were given up to the pursuits of vanity, but women whose hearts were deeply penetrated by the truths of the gospel. The heathen were well aware, that by means of these women Christianity was maintained in families, and they inveighed against the influence which they exercised over the minds of their husbands."

"Many of the holy men who illumined the church during that age would not have acquired their high distinction if pious mothers had not implanted in their opening minds the first seeds of that religion which influenced the whole of their subsequent lives. We allude to the influence which such women as the mother of Thedoret; Monica, the mother of Augustine; and Norma, the mother of Gregory Nazianzen; exercised upon the religious education of their sons. This last observation applies to Chrysostom; for to his mother, Anthusa, he owed the first Christian impulse which his mind received. Induced by a tender recollection of her husband, whom she lost soon after the birth of Chrysostom, and by anxiety for the education of of her son, to which sole object she devoted her life, she remained a widow from her twentieth year. Affectionate fidelity to a departed husband was a quality held in much esteem among the Christians: even Libanius, the celebrated teacher of literature and eloquence at Antioch, who would not willingly have paid a tribute of praise to Christian virtue, exclaimed, when speaking of Anthusa, 'what wives the Christians have!'"

"Women, who after a long period of anxious hope, were at length blessed with a son, were frequently wont to basten with the child to the altar, and placing in its hands the book of the gospels, to dedicate his life to the service of the church. Without doubt this early consecration made a profound impression upon susceptible dispositions, and influenced all their future existence, as indeed it did upon Gregory Nazianzen, who who was consecrated in his childhood by Nonna, and before whose vision the form of Samuel continually floated."

ITEMS OF MISSIONARY NEWS FROM CHINA.—By private letters we learn that at Shanghai, after the retreat of the rebel party and the re-occupation of the city by the Imperialists, all things were settling down into a more orderly condition. The missionaries of various denominations, who generally reside outside the walls, but some of whom have chapels within them, found on entering that none of the buildings had been injured except one. The church erected under the care of the Rev. J. L. Shuck (now of Sacramento,) had a large and high tower of brick connected with it, which was found much shattered by the balls of the French and Chinese besigers. This would have to be taken down, the rest of the building was unharmed. The houses of some of the missionaries in dangerous places have been re-occupied. The Rev. M. S. Culbertson writes that the Chinese authorities had previously allowed $2700 for a building belonging to the Presbyterian Board, but after the re-capture generously bestowed it upon them again. Though considerably damaged by cannon-shot, $500 or $600 would put it in good repair. The houses of other missions in the same vicinity were wholly ruined; they had been paid for by the Chinese. Mr. Culbertson had recently returned from a visit to Hongkong, in improved health. The Rev. Dr. Bridgman and wife, who will be remembered from their visit here two years ago, have received from the American and other merchants at Shanghai a handsome donation of a house and lot.

At Canton things were becoming more quiet since the rebels had been driven from the neighborhood of the city. However it was regarded as only a temporary cessation of difficulties. The Rev. Mr. Happer and family had left on the ship Comet, for a visit home, on account chiefly of Mrs. Happer's health. Mr. Happer had been in Canton over ten years. Rev. Mr. Preston, also of the Presbyterian Board, had taken charge of the school, and Dr. Kerr that of the dispensary. The Rev. Mr. Ball and family are in the United States. The Rev. Wm. A. Macy, teacher of the Morrison Education School in 1846–9, was expected out in the ship Eureka, as a missionary in the employment of the American Board.

METHODISTS AND BAPTISTS IN NEW MEXICO.—Missions have been established among the Roman Catholic population of this new territory by the Methodist and Baptist churches. At first they were much opposed by the priesthood, but one of the former writes in the *Missionary Advocate* that this has nearly ceased. He says—"We do not experience now that Satanic opposition that has its origin and maintenance in the bishops and priests, who would have deprived me of house and food; and there are now no consultations to effect my expatriation, or compass my death. Anti-Christian persecution, the fruit of Romish immoratity, with its flaming *trident* of superstition, fraud and fanaticism, has ceased."

ROMAN CATHOLIC COUNCIL.—The Great Provincial Council of the Roman Catholic Church will commence in Baltimore on the 6th of May, and continue until the 13th. The Archbishop of Baltimore will preside. There will be an attendance of Bishops from Richmond, Wheeling, Pittsburgh, Erie, and Philadelphia—the Sees of Savannah and Charleston being vacant by death. This is the first Provincial Council since the division of the United States into several Archbishoprics.—*Ex. paper.*

REV. OTIS GIBSON and wife sailed in the ship R. B. Forbes, for China, in the latter part of the month of March. They are under the care of the Methodist Epis. Church.

GERMAN EMIGRANTS.—The New-York Board of Emigration estimate that $20,000,000 in money has been brought into the country in the last year by German emigrants.

GOLD MEDALS TO LIEUT. MAURY.—Baron Humbolt has presented, in behalf of the King of Prussia, two gold medals to Lieut. W. S. Maury, Superintendant of the National Observatory at Washington. He compliments in the highest terms his "immense labors on currents and soundings, and the direction of winds at different seasons and in different latitudes, which have exercised the most beneficent influence on the commerce of nations by shortening, in a surprising manner, the passages by sea, and augmenting the security of navigation both in the Atlantic and the South Sea."

SUICIDE OF ALEXANDER MCCLUNG.—It is said this act, which was recently committed at Jackson in Mississippi, was caused by the recollections of duels in which he had been engaged. "He was a man of extraordinary talent, but the blood upon his hands made his life too miserable to be endured."

THE MAY ANNIVERSARIES AT NEW YORK.

American Seaman's Friend Society, Has chaplains and missionaries in Sandwich Islands, New Grenada, Chili, West Indies, France, Denmark, Sweden, New Brunswick, and Bay of Mobile. Boarders at Sailors Home, 3,800; total during 13 years, 43,856. Colored Sailors Home Boarders, during 3 1-2 years, 1,573. Considerable donations to the shipwrecked and destitute. Receipts of Society, without auxilliaries, $22,815; Expenditures $22,816.

American and Foreign Christian Union, Has supported 108 missionaries during the year; 62 in the home field, and 46 in the foreign, the latter in Papal Europe, Hayti and S. America. Receipts, $62,857; Expenditures, $66,361.

American and Foreign Bible Society, (Baptist,) Receipts, $40,034; Expenditures $39,980. Received toward building a Bible-House $19,000.

American Home Missionary Soc., Missionaries 1,032; 10 being to colored people, and 60 to foreigners. Congregations supplied, 2,124. Additions to churches, 5,634. Churches organized 66. Children in Sabbath Schools, 61,890. Candidates for ministry in churches, 85. Receipts, $180,136; Expenditures, $177,717.

American Baptist Home Mis. Soc., Specifications not seen by us, except, Receipts, $64,346; Expenditures $64,205.

Five Points House of Industry, Inmates, April 1. 1854, till March 1, 1855, men, 155; women, 658; children, 426; total, 1229. In the Institution, 242. From Nov. till Feb., 30, 267 meals were furnished to persons not inmates. Work done of various kinds, valued at $5,931; of which in 4 months above, 1,014 pair shoes, which were given to poor. A farm has been purchased at $18,000, and half paid for. Total receipts, $28,976: Expenditures, $25,774; bal., $3,201.

New. York Sunday School Union, Schools, 192. Teachers, male, 1,443; female, 1,507; in all 2,950. Pupils, male, 10,806; female, 12,038; in all, 22,844. Library books, 52,221. Contributions, $19,375. Estimated number of children in N. Y. without instruction, 80,0 0.

American Female Guardian Society, Children admitted, 294; now in Institution, 90. Adults admitted, 586; dismissed to servile places, 422. Receipts May to Dec. 1854, $10,869; Expenditures, same time, $10,637; bal. $232.

HOUSE OF REFUGE.—Since the opening of the Philadelphia House of Refuge in December, 1828, more than four thousand children have been the subjects of its discipline, and of this aggregate there are good reasons for believing that fully three-fourths have become useful members of society.

DE TOCQUEVILLE ON WASHINGTON.—M. De Tocqueville, replying a few weeks ago to an invitation to attend a banquet given by Americans in Paris, to the memory of Washington, wrote: "There is no grander name in history, and if it was permitted me to choose a place among the great men who have left eternal memorials, I would choose, without hesitation, the place of Washington, and I believe that all who can appreciate moral beauty and are capable of being enamoured of it, would compete for his place. May it please God to preserve both the spirit and works of this great man."

SHIPPING OF THE NATION.—Our country is becoming more and more a commercial nation, and the annual increase in the amount and value of the tonnage of her shipping far exceds the increase of her population. According to the Baltimore *American*, our total registered tonnage in the year 1830 was 576,675; in 1840 it was 899,764; in 1845 it was 1,095,172; in 1850 it was 1,585,711, and in 1854 it ranged as high as 2,333,819. The *American* says:

"The investment in vessels is a very large one, and the amount will perhaps astonish some of our readers. If we estimate the first cost of these vessels, steam and sailing, at fifty dollars per ton, (a very low estimate,) it will amount to $240,645,000, the annual interest on which at the legal rate is *fourteen millions four hundred thousand dollars!* The total annual earnings of our commercial marine is estimated at *thirty-four millions of dollars!*"

THE POPULATION OF TURKEY.—In Asia it is 13,700,000; in Europe, 15,500,000, making a total of nearly 30,000,000, almost equal to the population of France, although the country is not thickly settled. The population of Russia is about double that of Turkey.

DISORDERED FANCY.

BY J. BEATTIE.

Fancy enervates, while it soothes, the heart,
And, while it dazzles, wounds the mental sight:
To joy each heightening charm it can impart,
But wraps the hour of woe in tenfold night.
And often, where no real ills affright,
Its visionary fiends, an endless train,
Assail with equal or superior might,
And through the throbbing heart and dizzy brain,
And shivering nerves, shoot stings of more than mortal
pain.

And yet, alas! the real ills of life
Claim the full vigor of a mind prepar'd,
Prepar'd for patient, long, laborious strife,
Its guide experience, and truth its guard.
We fare on Earth as other men have far'd.
Were they successful? Let not us despair.
Was disappointment oft their sole reward?
Yet shall their tale instruct, if it declare
How they have borne the load ourselves are doom'd to
bear.

* * * * * * * * * * * *

Then waken from long lethargy to life
The seeds of happiness, and powers of thought;
Then jarring appetites forego their strife,
A strife by ignorance to madness wrought.
Pleasure by savage man is dearly bought
With fell revenge, lust that defies control,
With glutto..y and death. The mind untaught
Is a dark waste, where fiends and tempests howl;
As Phœbus to the world, such Truth is to the soul.

SHALL I GO TO THE THEATRE?

The theatre is an amusement which occupies much of the time and attention of multitudes in our large cities and populous towns; and, unhappily, attendance on this place of resort is not by any means confined to such as are commonly called the dissipated and licentious. Many sober citizens think themselves justified in appearing within its walls; and even some *professed Christians* are seen in that school of vice and debauchery; and a few of them openly and systematically attempt to vindicate the practice.

I. To attend the theatre is *a criminal waste of time.* You will not dare to deny, that every moment of your time is given you by the great Author of life; and that you must render an account to Him for the manner in which you spend it. Neither will you deny that life is short; that there is much important work to be done; and that no one can be sure that he has another day or hour to live. To creatures situated as we are, every hour that passes over us must be incalculably, nay, infinitely momentous; because we know not but there may be suspended upon it the destiny of our immortal souls, and all the never-dying interests of eternity. Placed in circumstances so solemn as these, can any rational, conscientious man consent to sit for a number of hours in a play-house, attending to amusements which, to say the least of them, are as perfectly vain and frivolous as they can be? Men are not accountable for the manner in which they spend their time, and are not bound to devote it to the glory of God and the promotion of their own moral and spiritual benefit, or it is a grievous sin to squander precious hours in an amusement, of which the lightest censure that can possibly be passed upon it is, that it is wholly unprofitable.

II. But we may go further. Theatrical entertainments are not merely unprofitably,—not merely a criminal waste of time—but they also directly tend to *dissipate the mind, and destroy all taste for serious and spiritual employments.* Let me appeal to the experience of those who have been in the habit of attending the theatre, whether this amusement is not strongly unfavorable to every thing like a religious frame of mind! When you return from the playhouse, after witnessing the most *decent* play that was ever exhibited, have you any taste for prayer, for reading the Scriptures, or holding communion with God in any sacred exercise? Is there not something in the sentiments uttered in the theatre, in the scenery displayed, in the dress, attitudes, and deportment of the performers, and in the licentious appearance and libertine conduct of many of the spectators, which is calculated, to say the least, to expel all seriousness from the mind; to drive away all thoughts of God, of eternity, and of a judgment to come; and to extinguish all taste for spiritual employments? Need we wait for an answer?

III. But what has been said is not the worst. The theatre *is now,* and ever *has been, a school of vice and profligacy.* By far the greater part of the most popular plays, though they may, and, doubtless, often do contain many good sentiments, yet also contain much that is profane, obscene, and calculated to pollute the imagination, to inflame the passions, and to recommend principles the most corrupt, and practices the most pernicious. How common is it to find in the language of the theatre the most unqualified *profaneness* and even *blasphemy!* How often are *mock-prayers* and *irreverent appeals* to the Majesty of heaven exhibited on the most trivial occasions! How often is the dialogue interspersed with such unchaste expressions or allusions as cannot but grievously pain the ear of modesty; and these pronounced and set forth in a way calculated to give additional force to the evil! Can such exhibitions be innocent? Are they such as a disciple of Christ can witness with safety, or encourage with a good conscience? If they are, then it is difficult to what is criminal, or what may not be justified.

How shall we account for it, then, that *decent females,* who would be shocked at the least approach to obscene language in their presence in private, and who, if it were uttered, would think their reputation sullied, if not ruined, by being found in such company a second time, can yet go every week to the theatre, and there listen to such language, and sometimes in very gross forms, without, perhaps a blush, and without the smallest apparent consciousness of doing wrong?—However painful the alternative, we must necessarily conclude that *such females* have less real delicacy, less truly virtuous principle, than they would wish us to believe.

IV. Those who go to the theatre, not only contribute to the support of an amusement such as has been represented, but also *contribute to the encouragement and support of a set of licentious play-actors.*

That we ought not to countenance any class of wicked persons in their sinful course, or, by any means, to encourage them to continue in it, will be acknowledged by all who believe that there is a difference between right and wrong—that there is any such thing as sin. But what are the prevailing character and lives of *players!* Can any one who values truth, say that they are commonly, or, indeed, are ever, excepting in very rare cases, persons of decent, sober character? He certainly cannot. They are generally a licentious, immoral people. And, indeed, from the nature of their occupation, it is hardly to be expected that they should be otherwise. They are constantly engaged in *personating* different characters, and, perhaps more frequently than otherwise, very bad characters; and in other words, a large portion of the time of *all of them* is employed in personating, displaying, and recommending vice, which itself, can scarcely fail to corrupt their principles and habiis. Add to this, that the nature of the intercourse which takes place, and must take place, between performers on the same stage, more particularly between those of different sexes, can scarcely fail of corrupting their morals. Were general purity, both of principle and of practice, to be maintained under circumstances such as these, it would be almost a miracle. Accordingly, in all ages and countries, play-actors have been generally found triflers, buffoons, sensualists, unfit for sober employment, and loose in their morals. It is not pretented that there have been no exceptions to this character. But the exceptions have been so few, and their circumstances so extraordinary, as to confirm rather than invalidate the general argument. And it is even true that there ever has been a complete exception? Was there ever a player who exhibited a life of steady, exemplary, Christian purity and piety? I never heard of such a character; and until I do, I shall venture to say there never was one. Yet this is the profession which all who frequent the theatre contribute their share to encourage and support. They give their presence, their influence, and their money, for the maintenance of a class of persons whose *business* it is, directly or indirectly to recommend error and crime, to corrupt our children, and to counteract whatever the friends of religion and good morals are striving to accomplish for the benefit of society.

Can a disciple of Jesus Christ, who professes to be governed by the spirit, and to imitate the example of his Divine Master; who is commanded to "live soberly, righteously, and godly in this present evil world;" who is warned to have "no fellowship with the unfruitful works of darkness, but rather to reprove them;" who is required to "crucify the flesh, with the affections and lusts;" and "whether he eats or drinks, or whatsoever he does, to do all to the glory of God:" can a disciple of Christ, I say, who is commanded to "shun the company of the profane," to "avoid the" very appearance of evil," and to pray, "Lead us not into temptation"—can HE be found in such a place without sin; without polluting his conscience, tarnishing his profession, and offending his God? I would fain hope that no one could hesitate a moment as to the answer which ought to be given to this question.

Perhaps some will consider this as taking an unnecessarily strict, and even *puritanical* view of the theatre, as an amusement. This is so far from being the case, that the sentiments which have been expressed, are those in which the wise and the virtuous, in all ages, have been entirely unanimous, even from the origin of the practice. As was intimated by many writers, all the sober *Pagans* pronounced the theatre a school of vice. *Plato* tells us, that "plays raise the passions and pervert the use of them; and, of consequence, are dangerous to morality." *Aristotle* lays it down as a rule, "that the seeing of comedies ought to be forbidden to young people; such indulgencies not being *safe* until age and discipline have confirmed them in sobriety, fortified their virtue, and made them proof against debauchery." And even *Ovid,* in his most licentious poems, speaks of the theatre as favorable to dissoluteness of principle and manners; and afterwards, in a graver work, addressed to *Augustus,* advises the suppression of this amusement, as being a grand source of corruption.

And almost all the reformed churches have at different times, spoken the same language, and enacted regulations of a similar kind. They have declared it to be "unlawful to go to comedies, tragedies, interludes, farces, or other stage-plays, acted in public or private; because, in all ages, these have been forbidden among Christians, as bringing in a corruption of good manners." Surely, this concurrence of opinion, in different ages and countries, ought to command the most serious attention of those who wish to know what is their duty.

To these authorities it may be of use to add the judgment of a few conspicuous individuals, of different characters and situations, all of whom were well qualified to decide on the subject: individuals, not of austere or illiberal minds, and who have never been charged with the desire of contracting, to an unreasonable degree, the limits of public or private amusement.

Lord Chief Justice *Hale* informs us, that when he was a youth at college, the players visited Oxford, he was so much corrupted by frequenting the theatre, that, for some months, he almost wholly forsook his studies. By this habit he not only lost much time, but also found his mind filled with so many 'vain images" and "false sentiments" that he began to be alarmed for himself, and determined to abandon a course which he saw was leading him to ruin. On going to London, he resolved never to see a play again; and rigidly adhered to his resolution.

Every time you go to that scene of temptation and vice, you sin against your family, if you have any, against the purity and order of civil society, and against God, as well as against your own soul. Can you think of this, and still go on with a quiet conscience? How will this subject, think you, appear in a dying hour? It is related of the late Rev. Mr. *Hervey,* a well-known and eminently pious divine of England, that being once on a journey in a stage coach, the theatre became the topic of conversation. A lady in company, who was much attached to this amusement, expatiated largely on the pleasures attending it. She observed, that she found much pleasure in anticipating the performance, much in witnessing it, and much in recollecting and conversing upon it afterwards. Mr. Hervey listened with respectful attention, and, when she had done, said, "Madam, there is one pleasure growing out of the theatre which you have omitted to mention." Delighted to think of her opinion being confirmed by a person of his respectable appearance, she asked him with eagerness to what he referred. "Madam," said he gravely, "I refer to the pleasure which the remembrance of having attended on the theatre will give you on a dying bed!" This seasonable remark proved better than a thousand arguments. It made a deep and permanent impression. The lady never again went to the theatre, and became eminently pious. Every lover and frequenter of the theatre will soon lie upon a sick and dying bed. How will the amusement then appear? How will the remembrance of having yielded to its allurements then lie on the conscience? Think of that hour, and be wise in time!

FIRE ON JACKSON ST.—A conflagration swept off, on the night of Tuesday the 12th ult, the heart, and northern and eastern sides of the block bounded in that direction by Jackson and Kearny Sts. The total loss is estimated at about $40,000. The Chinese grocery store of Hang-lung, whose contents were valued by the owner at about $7,500, the drug store of Yan-wo, valued at about $1,500, and a restaurant containing articles worth 300 or $400, were destroyed. Some twelve or fifteen small houses, or boxes of shingles and muslin, in narrow alleys, occupied by Chinese and other men and women, of a low character, were in a little while laid in ashes. The rapidity of their conbustion prevented the rescue of the contents. There is a rumor prevalent among the Chinese that two American firemen were buried in the flames of a falling house, but we see no notice of it in our own papers and presume it to be incorrect.

ANNIVERSARY OF THE SABBATH SCHOOL ASSOCIATION.—This was held on Sabbath last. Very interesting addresses were made by Rev. Dr. Scott, and Rev. M. C. Briggs.—The whole occasion was profitable and pleasant to the crowded audience. The average attendance of children in sixteen Sabbath Schools is about twelve hundred: number of teachers in all about two hundred.

PENNSYLVANIA COLONIZATION SOCIETY.—Thirteen hundred and thirty-six persons embarked for Liberia under the auspices and at the expense of this society, during the past two years.

THE CAMEL SHIP.—The store-ship Supply, which is soon to sail for the Mediterranean after a cargo of camels, had been taken from the dry-dock, and would probably leave New York on or about the 20th of May. The *Journal of Commerce* says:

"As prepared for the reception of these 'ships of the desert' she presents a singular appearance. The planking of the main deck has been removed, and a 'trunk' or kind of low house has been constructed longitudinally along the deck, to afford light and ventilation and space for the 'humps' of the animals. Instead of cutting away the beams, the latter serve to divide the space into stalls. Each animal is thus afforded a small window, and every necessary comfort for his passage to the New World.

DEDICATION OF THE CHINESE CHAPEL.—The Chinese Chapel recently erected under the auspices of the Rev. Mr. Shuck, at the corner of H and Sixth streets, was dedicated at 3 o'clock (Sabbath June 10th.) One half of the house was allotted to American ladies and gentleman and the other to the Chinese. A large number of the latter were present, crowding the aisles and standing on the outside. Mr. Shuck made a statement to the Americans present in regard to the affairs of the Chapel. The 3d chapter of Matthew was then read by him in Chinese, followed by a prayer in the same language—the Chinese all respectfully standing during its delivery, and a discourse from Matthew 3, 10: which was listened to with deep attention. After this, the Chinese Assistant, Ah Mooey, addressed his countryman on the excellencies of Christianity. A collection was then taken up, the doxology sung in Chinese. The services were closed by Mr. Shuck, with a short prayer and benediction, in Chinese, upon the conclusion of which the audience quietly dispersed. The Chapel will comfortably seat about two hundred persons. It appears from the statement made by Mr. Shuck, that the sum of $550 is still due on its erection, to raise which an appeal is made to the liberality of the community.—*Sac. Union.*

LUCKY CHINAMEN.—We learn, says the *San Joaquin Republican,* by telegraph, that a party of eight Chinamen yesterday found a pile of gold worth over $20,000 at Campbell's Flat, near Columbia. This may be considered a fair day's work.

ABOLITION OF NEWSPAPER TAX IN ENGLAND.—The newspaper stamp duty has been abolished by an act of the British Parliament. The importance of this step is too well known to require explanation; its great results will make it an epoch in English history. Many cheap newspapers are being established, and the movement is hailed with rejoicing by the people.

EXECUTION OF JAPANESE FOR ATTEMPT TO LEAVE THEIR COUNTRY.—Two Japanese went on board the flag ship of Commodore Perry, while at the port of Simoda, Japan, and requested that they might be carried to the United States, which request was refused.

Some days after, an officer, in passing through one of the streets, saw two men caged, one of whom called the attention of the officer to their condition, and thrust through the bars a board, upon which was the following, as translated by the interpreter to the expedition. It was supposed that they were the same individuals who were afterwards, it is said, executed at the capitol.

"When a hero fails in his purpose, his acts are then regarded as those of a villian and robber. In public have we been seized and pinioned, and darkly imprisoned for many days; the village elders and head-men treat us disdainfully, their oppressions being grievous indeed; therefore looking up while yet we have nothing wherewith to reproach ourselves, it must now be seen whether a hero will prove himself to be one indeed.

"Regarding the liberty of going through the sixty States (of Japan) as not enough for our desires, we wished to make the circuit of the five great continents; this was our hearts' wish for a long time. Suddenly our plans are defeated, and we find ourselves in a half-sized house, where eating, resting, sitting and sleeping are difficult, nor can we find our exit from this place. Weeping we seem as fools, laughing as rogues—alas! for us, silent we can only be. (Signed,)

"I-SA-GE KOO-DER KWA-NOU MAN-GE."

COLLEGE AT OAHU.—The annual exhibition of Oahu College was held on the 8th of May. A large number of patrons and friends of the institution were present. In the report of the examining committee, consisting of E. H. Allen Minister of Finance in the Kingdom, and Rev. J. D. Strong, we find the following gratifying paragraphs:

"While the examination of all the classes receives our unqualified approbation, we feel that several of them desevre our special praise—among which may be mentioned the classes in Algebra and English Literature, the class in Greek, the first and second classes in Latin, and the classes in Geometry and Singing.

"On the whole, after a critical examination of the school, and a careful comparison of it with many of the best schools in New England, based on a long and intimate acquaintance with them, we can say, we think, without exaggeration, that in institutions of this grade, and composed of pupils of the same age, we have never seen the excellency of this examination surpassed and seldom equalled."

The Oriental.

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English School, each evening, except Monday and Thursday
Dispensary for the Sick, Wednesdays and Saturdays, at 1 P. M. Medical attendants, Drs. H. P. Coon and W. O. Ayres.
Chinese Tracts and Scriptures distributed gratis.

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THE ROOMS OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION, over the Post Office, are open every day and evening. Strangers and others are invited to visit our Library and Reading Rooms, which are Free. Ladies will be especially welcome on Thursdays. H. L. LEFFINGWELL, Librarian.

WANTED,---A place in a Dry Goods or other Store, by a young Chinaman, well acquainted with the English language, and who can give the best recommendations as to character.
Inquire of Lee Kan, No. 191 Sacramento street,

TEMPERANCE.---Dr. HUME will lecture in the Hall of the Sons of Temperance, at 3 o'clock P. M. on "Bible Teetotalism," clearly demonstrating that the Bible affords no support to the arguments used by apologists for the liquor-drinking customs.

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R. H. VANCE

朱士灣時精于照相本埠前日陳列玩器景徵各人将所照之相彼此較量惟朱士灣時所照之相為第一照相房在吵架免度街並孟甘麻乜街角楼上從孟甘麻乜街柯士頓鋪側边梯上便是 貴客光顧可也

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加利科尔亞火船公局本年六月内行船日期規條列左本公局火船往吵架免度一号名鮮坭打船主名捕炉每逢礼拜二四六日下午四点鐘在化乜賀馬头開行一号名嘜地笠船主名灣八每逢礼拜一三五日四点鐘開順埋边尔時地方各客如往咪利運者搭本埠公司火船至吵架免度執地结絨為埗過船便是往士嘚頓火船順埋嗎顛

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STR. "QUEEN CITY."

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有一新堅固火船名嗎啞灣泊加利科尔亞馬頭每礼拜二四六日四点鐘開行往吵架免度每位搭客收水脚銀二元每墩貨收水脚銀四元如有唐人搭客或付貨搭此船者務宜照顧妥當不悮便是

HIMROD & JONES

朱士謙咩併嘍士常有唐山花旗呂宋加拉巴米發客鋪在佛倫街第八十一号 貴客光顧可也

CHINESE MISSION HOUSE.

礼拜堂每逢礼拜日一点鐘又晚上六点半鐘在此講解耶穌聖書敢請 諸君移玉至此同心敬拜上帝致獲無窮之益是所厚望每逢礼拜二三五晚六点半鐘在楼下書館教習番書学習番語如欲学習者祈至此雅敘又礼拜三六日一点鐘有花旗醫生至此看症施药倘有患者不拘內外症至此取药調治分文不取也

C. V. GREY

朱士継礼狀師包办理官司案件极之精通寫字楼在契礼街葛博渠行第一号房即書信館下第二间便是

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The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷二 第四十五號 唐曆乙卯五月初十日

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年六月廿二日錄

上海報抄之奏稿前二次未經完錄今再錄之若不嫌派明幹大員管帶精銳兵勇扼要堵剿恐該首逆竄逃另生枝節因商派虎嵩林酌帶川貴廣西兵勇刘存厚鄭濟美許寶書向奎帶接勇作為游兵視賊所向即行抄襲追擊總兵泊承陞統帶拖罟船截住由江入海之路嘉定縣吳煦督同沚九品蔣全酌帶兵勇堵截小東门登舟之路奴才吉親督其餘各路兵勇以一半出隊登城三成埋伏渡边策應二成堅守營盤至亥刻金安清石景芬豫拱丁国恩督飭李恒松翁廷魁六品軍功黃載清華天祿在東南二门裁布雲梯或由未堵城缺處一擁而入代办蘇松太道藍蔚文富安先自登梯督飭兵勇由西门之北扒城而上吳淞營守備景文春帶勇由西门扒城而入同時吶喊開鎗殺退守城逆匪一面將賊砲挪轉望下轟擊該逆猝不及防情形擾乱我兵乘勢直冲而下鎗炮齊發該逆分路走潰填街塞

巷我兵各刀剿殺血流成渠並生擒計誘已革知府黃繼超進城戕害之謝安邦偽副元帥陳芝及首先起衅滋事之李雲仙偽籌防局主夏祖望偽將軍吳達偽女將軍周立春之女周秀成偽軍師吳燮堂偽先鋒譚伏生林阿鳴包涵勝偽師帥余漢順偽太醫院蕭奎帶兵計三百餘名克復城池搜获鎗炮鉄彈偽印等項不計其數釋放被賊因禁之千總顧濬泰顧外李雲龍惟逆首刘麗川帶領百餘人乘乱放火由西南门城缺继城而逃経虎嵩林親督兵勇追至虹橋地方督同上海縣孫豐將其圍住生擒三十餘人刘逆抵死抗拒經黃西城守營兵丁賀大勝首先上前廣西後營兵丁韋友孫繼進同力生擒賀大勝遂將刘逆斬首其餘官兵一擁上前將餘逆一並擊斃並获招討大元帥及受命貴天印二顆四营飭令被困在城乘间逃出之監生徐渭仁及曾被脅從旋即投

順立功之李紹熙認明実係劉逆之首級並無錯誤各具切結傳示各營及生擒各犯一見即知為刘逆允偽軍民無不同聲稱快其有一股賊匪約三百餘人亦由西南竄出逆継松江一路經虎嵩林調派都司余允祥守備王萬壽千總蔡其標会同劉存厚鄭濟美許寶書向奎等㝡先後擊殺一百三十餘名松江府知府薛煥於滸信後四營管帶会勇督飭團練各局協力堵禦逢刘存厚等追剿餘匪五眾分投搜捕又擒斬數十名此股竄匪亦已捜捕盡淨此奏稿又未完餘下次仍再錄之可也

本月初一日起至初九日止共入口大小船隻三十二號內火船二号共出口船隻一十五号內有火船三号云

昨初二日之新闻紙云左唛布佛律有一党唐人採出金约值銀二萬員之事惟其時尚未確核其实定今查得此党人内有八名是伶汀黃姓人氏伊之巡口確是

甚更之好金今料已取出金消無餘員之多云

今合衆国共有人三十二省另九省總地通省共有民庶二二千五百萬内白人二千一百萬數計海岸之遥一萬二千咪路計国内有大河十条長有二萬咪之路内有五大湖面闊有九萬咪之路共有泤棲河長五千咪国有一火爐車路乃天下之至長者有七百三十四咪農夫每年耕種田土所產之物共計銀二萬萬元又一千八百五十三年共計入口貨銀二萬萬六千七百九十七萬八千九百四十七元出口貨銀共二萬萬二千零九十七萬六千一百六十七元本国内每年中貿易之銀六萬萬元年中工藝所出該銀五萬萬元年中百姓之人入息計銀一十萬萬元共農夫家業並牲畜值銀五千百萬元国中之金銅鉛鉄乃天下之至富金礦所出者一千百萬元出煤炭地之廣有一百四十八咪至四百三十一咪之路於一千八百五十二年関餉並地税各項共計銀五千一百四十七萬二千二百七十四元本国内共書館八萬间大書館七千间書院二百三十四间礼拜堂有三千八百间

俄羅斯国有一座城名斯吧力布被敵連攻十三日内彈落砲子七十萬九每砲約重四十五磅每約計落下砲二百七十萬磅其斤重二千五百一十萬下照英国價運費並工錢計值銀三十一萬三千五百八十元計用四百六十八萬斤火藥方可放出此砲火藥每砲計銀一十五個先士共計該銀七十萬零二千元惟城内之生靈不知若何耳

初六晚在咇架免度有一賊入進酒店内盜竊一馬口鉄長箱仔被店主婆看見登即呼喊適遇衛上差役將該賊捉獲至官衙云

St. Gem & Pearl

在咇架免度有二火船一隻名嗶囉船主名嘅ㄈ士人一隻船主名咧地頓船名占弗礼拜二四六早十点鐘由二埠往咧卜磷地方便是

St. Gov. Dana

又在二埠有一火船名低呢船主名喻𨃹每日早晨七点鐘開行往咪厘運如有唐人搭客或付貨者額外照顧妥當定然無悞也

The Oriental.

Vol I | Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. | No. 25.

REV. WILLIAM SPEER, EDITOR. | SAN FRANCISCO, SATURDAY, JUNE 23, 1855. | WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

SAN FRANCISCO:
SATURDAY MORNING, JUNE 23, 1855.

THE SPRING ANNIVERSARIES.

Just as the farmers, with the setting in of the spring, commence anew the duties of the year, sweep away the rubbish of the winter, repair the fences, trim the orchards, and put in the various crops for the year; so the religious and benevolent associations of the Protestant world, in the same season, refresh and repair their spiritual husbandry.

It is a pleasant thing for the churches to celebrate a vernal equinox; for Christians to wake, with the birds and the blooming earth, to a new and more vigorous life. Associations and individuals hybernate sometimes; and many are stirred into activity by hearing the sounds, inhaling the odors, and being revived by the warmth of the atmosphere, in this spring-time of religious life. Many that have been "in the clefts in the rocks and in the secret places of the stairs," come forth.

By the last arrivals from the East, we are informed of the operations of our Bible, Tract, Missionary, and other benevolent associations and boards, for the year. The names of honored men are seen once more, striving, and striving together, too, though of different portions of the host, to advance the great interests of religion. The summaries of what has been done to hew away forests, to open up fountains of sweet waters, to uncover the chill and waste soil to the sun, to cut roads, to sow the seed, and to prepare for the great harvest, are heard with joy. The first thought is one of gratitude. We thank God that so much has been done. In the city of New York alone, by all these associations, probably not far from two millions of dollars is reported as having been poured into their treasuries and again thrown forth far and near, where the fields most needed it And at the same time in London they are celebrating the anniversaries of a hundred British societies, which furnish between six and seven millions of dollars for the same great ends. In France and Switzerland others are telling about this time of the gigantic efforts a few devoted men are making there. We have reason to thank our God that thus the currents of life from heaven are gradually stealing over many lands.

It should afford us pleasure to see Christians united in heart and hand, and assure us that the day is approaching when they shall see "eye to eye." It should teach us to prize more highly, and defend more vigorously, the great principles we hold in common. It should animate us to far greater efforts to put down and destroy error and vice. And it should stir us up to more prayer, thanksgiving, study of God's word, use of the means of grace, private efforts for good all around us "as we have opportunity," and the increase, by whatsoever means, of personal piety and influence in behalf of Christ.

But, when we read these general statements, we should be humbled to think so little has been done, compared with the claims upon us. We have given in a year, through these societies, two millions of dollars. Yes, but Secretary Corwin, we believe, estimated the entire contributions to the Mexican War, through the public treasury and otherwise, at not less than three hundred millions; which was scarcely felt by the public purse. Compared with the expenditures for the gratification of passions and appetites, those for science, or those to support the machinery of government or of warfare, how insignificant the sum set apart for God, for the best benefit of man, and for the diffusion of the Gospel over the world. How petty will what we have done seem in the coming day, when "the gold and the silver shall be the Lord's." Let us try to do far more for God. Let us try to lay up far more where banks will not break, thieves steal, property depreciate, moths corrupt, fires burn, rivers overflow, precious metals waste and wear, and where riches are *not* the root of every evil, a canker to the soul, a perilous and fearful trust, a weight to sink many to perdition.

General Assembly of the (O. S.) Presbyterian Church.—It was reported by telegraph to the *Presbyterian*, just before the sailing of the steamer that this body had met at Nashville, on Thursday, 17th of May; been opened by a sermon from the last Moderator, Rev. H. A. Boardman, of Philadelphia, from 1 Tim. 3; 1, ("This is a true saying; if a man desire the office of a bishop, he desireth a good work"); and that the Rev. N. L. Rice, D. D. of St. Louis, was elected Moderator, and Rev. Benj. T. Phillips, Temporary Clerk. About 200 ministers and elders had arrived, and been enrolled as Commissioners. We learn that the Rev. Alb. Williams of San Francisco expected to be present during the sessions.

THE NEW YORK ANNIVERSARIES.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

The Annual Meeting at New York was held at the Tabernacle. The President, the Hon. Theodere Frelinghuysen, first made some touching remarks on the death of Dr. Scudder and others, and appealed to young men to go and fill their places.

Rev. Dr. Pomeroy submitted a few general statements in regard to the Board. He remarked that since the annual meeting of the Board in September last, four missionaries have been removed from the scene of their earthly labors: Mr. Benjamin, of Constantinople, Mr. Hume of Bombay, Dr. Poor of Ceylon, and Dr. Scudder of Madras; all of them faithful, laborious, self-denying men, who loved their work, and died with their armor on. The Great Master said to them, "come up higher," and they are gone. Six ordained missionaries, and six assistant missionaries have been sent out since October last. One returned missionary and his wife have gone back to their field of labor.

Thirteen missionaries, one physician, and six assistant missionaries, are now under appointment in this country; and three or four others have offered their services and will probably be appointed within a few weeks. And the prospect for missionaries in our colleges and theological seminaries, was never more encouraging.

The receipts of the Board for the month of April were $32,426, and the total receipts for the first nine months of the financial year —*i. e.* from the first of August to the first of May—were $213,683, which is nearly $500 in advance of the corresponding months of the previous year.

One fact of special interest in connection with our missions in Western Asia, is every day becoming more apparent. It is this:—The Mahommedan mind of the Turkish Empire is gradually but surely being reached and affected by the Gospel. The word of God is sought for and read to an extent unknown before. An increasing number of the followers of the false Prophet listen to the proclamation of mercy, and are ready to converse on the claims of Christianity, and here and there, at different stations, individuals are found who give evidence of having become true converts to the cross. Whether the death penalty for renouncing Mohammedanism will be put in execution, remains to be seen. That events of great moment and surpassing interest are gathering about these ancient lands where the Gospel acheived its early triumphs, is too apparent to admit of doubt. The Deputation to India, Dr. Anderson and Mr. Thompson, when last heard from, were in the vicinity of Madura, in their usual health, prosecuting their work with great interest.

Addresses were made by the Rev. E. Burgess, of the Satara Mission, India, the Rev. C. F. Mills, of the Ceylon Mission, and by Rev. Messrs. Lord and Parker. That of Mr. Mills gives some very interesting facts in relation to the progress of the Gospel in India. He represented the popular mind as at length generally aroused in relation to Christianity. A crowd follows the missionary wherever he preaches. He said:

"The Lord has excited the spirit of inquiry among them—not always for religious instruction, but secular knowledge; any appeal for the education of the minds of that people is full of promise. He traced briefly the progress of the missionary work from 1830 to the present. The whole Bible is now in thirteen languages of India; the New Testament in twenty; the Pentateuch and Gospels in twenty-four. More than two millions of copies of the Word of God have been circulated there. Two thousand schools, in which 80,000 of India's youth are taught, not only the rudiments of worldly wisdom, but the knowledge of God, are this day open in India. In numerous boarding schools that have been established, many conversions to God have taken place. There is an extensive native agency, 2000 strong, who preach the gospel to their fellows. Who can think of this result without gratitude to God! The number of missionaries has been increased from 147 to 460. There are now 315 stations and 330 Christian churches, with a membership of 20,000, while thousands of India's sons and daughters have already gone up as ransomed spirits to heaven.—Does it not afford occasion for devout thankfulness to God?"

AMERICAN BIBLE SOCIETY.

The 39th Anniversary of this great and most catholic of our benevolent societies was held at the Tabernacle. The principal addresses were delivered by Rev. Dr. Murray, of N J., (Kirwan,) Prof. Haven, of Mich., Rev. Dr. Black, of Pittsburgh, Pa., and Rev Dr. J. P. Thompson, of N. Y. The recent visit of the latter to the East enabled him to throw out many facts of great interest in relation to that part of the world toward which all eyes are now pointed. The Society, during the year, sent an agent, the Rev. C. N. Righter, to Turkey and Syria. He has been in the Crimea, and distributed Bibles in various languages among the conflicting armies. He has been by the English received and aided with right good will; but not by the French, who are almost wholly under the influence of Roman Priests and Sisters of Charity, &c. Two agents, Rev. Messrs. Montsalvage and Fletcher, have been sent to South America; one to Venezuela, the other to Brazil.

The Secretaries report that sixty-eight new Auxiliaries have been recognized. Ninety-two Life Directors and and 1,478 Life Members have been added. The receipts of the year amount to $349,811 57,—something less than those of the previous year. The number of Bibles printed during the year amount 275,400, and of Testaments 626,000; making a total of 901,400. The number of volumes issued is 749,896. The number issued since the organization of the Society is 10,653,647. Grants of Bibles and Testaments have been made, as in former years, to Auxiliary Societies, to other institutions, and to individuals for gratuitous distribution.

The number of agents at present employed in the domestic field is thirty-five, including two on the Pacific coast.

We may add that the two agents upon the Pacific coast are the Rev. Mr. Phillips, of Oregon, and the Rev. Fred. Buel of this city, whose labors throughout California are well known to our citizens.

The following we take from the *Presbyterian*:

AMERICAN TRACT SOCIETY.

New publications in six different languages, 36; total publications, 1948; total approved for circulation abroad, in 122 languages and dialects, 2972. Monthly circulation of the American Messenger about 200,000; German Messenger 27,000; Child's Paper nearly 300,000. Circulated during the year 961,363 volumes, 10,091,214 publications, 292,361,233 pages. Total since the formation of the Society, 158,319,412 publications, including 10,424, 737 volumes. Gratuitous distribution for the year in more than six thousand five hundred distinct grants by the Committee, 66,564,036 pages, besides 11,041,470 to Life Members and Directors; value $51,737. Receipts, in donations, including $13,302 42 in legacies, $147,298 13; for sales including periodicals, $265,875 73; total, $412,173 86. Expenditures for publishing books and periodicals, $225,030 12; for colporteurs, $105,113 31; cash remitted to foreign and pagan lands, $16,000; total expenditures, $419,227 34. *Colportage* Number of colporteurs laboring the whole or part of the year, 659, of whom 126 labored among Germans and emigrants, and 104 were students from colleges and theological seminaries.

NEW YORK STATE COLONIZATION SOCIETY.

The receipts during the year were $17,371 52, and the expenditures $16,938 44; about the same as they were last year. In 1851 the Legislature of Liberia passed an act to incorporate a Liberia College. It also granted 100 acres of land on the north-west bank of the St. Paul's river twelve miles from its mouth and fifteen from Monrovia. Since the annual meeting in May 1854, five expeditions have sailed for Liberia, with 553 emigrants. The Liberian Republic continues to advance in all that constitutes her real prosperity. Peace prevails with the natives. President Roberts has returned from a visit to Europe, on public business, and endeavoring to obtain the transfer of Sierra Leone to the Republic of Liberia. In this highly eventful mission it is said that he received information promising a successful result.

NEW YORK INSTITUTION FOR THE BLIND.

The twenty-fourth anniversary of the incorporation of this Institution was celebrated by an exhibition of the pupils in the Broadway Tabernacle. It was of a very interesting character consisting of music by the pupils, examinations and exercises, in all of which great proficiency was displayed. Highly creditable specimens of willow and paper box work, door mats, mattrasses, fancy knitting, and bead work, executed by the pupils, were also exhibited. The house was crowded to its utmost capacity.

AMERICAN TEMPERANCE UNION.

The Rev. Dr. Marsh read the following abstract of the annual report:—It traces the progress of temperance laws through the legislatures of different States; says that thirteen States have adopted them, and two others are about to do so; alludes to some of the results of this new system of legislation; the obstacles it has had and still will have to encounter, and the prospects of its further spread and continuance. Four years have not elapsed since the State of Maine commenced a revolution which should banish drunkenness, idleness, waste, domestic contention, want, crime, and make all things new. It was a reform equally demanded in every State; ths movement reached the public heart, and now twelve States, Massachusetts, Rhode Island, Vermont, Connecticut, New York, Pennsylvania, Delaware, Ohio, Indiana, Illinois, Michigan, Iowa, embracing millions of freemen, have followed in her wake, bursting the chains in which they were bound, in a day.

AMERICAN ANTI-SLAVERY SOCIETY.

This Society celebrated its anniversary in the Metropolitan Theatre, New York. The attendance was good, the weather being taken into the account. Mr. Garrison presided. The following financial report and resolutions were presented: "Receipts for the year, from May 1, 1854, to May 1, 1855, of the American Anti-Slavery Society and its auxiliaries in the several States, $35,466 69; expenditures, $29,683 60; balance to new account, $5,793 09.

For the Oriental.

The Present Character of the Theatre.—We commend the following extract to the editors of the Chronicle. It will perhaps not have the less weight in their estimation from the fact that it is taken from their own columns. X

"But these [that is the better class of plays such as were often performed a few years since] seem unsuited to the perverted tastes of the present age, and have given place to the most filthy trash that ever emanated from corrupt minds, and the principal features of which are obscenity, vulgarity and profanity. Language is placed in the mouths of players, even females, that most men would be ashamed to use in the lowest groggeries, and allusions are freely indulged that would meet with rebuke in the veriest haunts of vice. Of the pernicious effects there can be no reasonable doubt, especially when it is considered that the sole aim of the author, beside that of putting money in his purse, is to pander to the grossest passions of our nature. Perhaps the most popular play of modern times, is *Camille*, from the French novel entitled the *Fate of a Courtezan*. It has had a greater "run," and what is more remarkable, has attracted more females than any other play, doubtless to the no small delight of the libertine and procuress. "Jack Shepperd" has also been performed a number of nights in succession to large houses, and has excited in many a youthful mind an ardent desire to desire to become a "Gallant Captain Jack." The fare entitled "Ladies at Home," all the characters of which are women, and the only tendency of which is to licentiousness, has been frequently repeated. But the last and worst of all, is "Apollo in New York," now being nightly performed. This peace is without plot or meaning, and is only calculated to gratify the most vicious taste. The author appears to have contrived it for the purpose of ascertaining what degree of license would be permitted by the public on the stage. The object seems to show to the best possible advantage the figures of the female performers, and to enable them to employ the most vulgar language and make the most indecent allusions possible. This piece has caused many a man to bow his head with shame in the pit, though it seems to please the ladies in the boxes. It is quite doubtful, however, whether the latter are as pure in heart after as before they witness its representation. Our Legislatures are generally sufficiently active in creating statutes for the punishment of crimes. Would it not be as well to direct their attention to some of its procuring causes? "An ounce of prevention is worth a pound of cure." If it is an offence to society to sell strong drinks or immoral books and prints, so should it be to place before the people, through the alluring medium of the theatre, plays whose direct and only tendency is to undermine the virtuous sentiments and corrupt and vitiate the unsuspecting minds of youths.

OLDEST CHURCH WEST OF THE ALLEGHANY MOUNTAINS.

The First Presbyterian Church at Pittsburgh, Penna., has just finished the erection of a new and handsome edifice, at a cost of $50,000. The style is Gothic, with two massive towers. The material a pearl-colored stone. The present pastor is the Rev. M. W. Paxton, who is the successor of the Rev. Dr. Francis Herron, who yet lives, after having, until some four years since, been the herald of the truth in the same spot for forty years. With what interest and gratitude does the writer look back to his labors, since the period of his earliest recollection! Few men have been more efficient in advancing the interests of religion, the missionary work, and general morality, than this venerable man. Soon he may pass beyond the reach of tributes such as this. May it be to leave enduring monuments of his long labors, and to inherit a crown of reward from the Savior's hands.

A correspondent of the Philadelphia *Presbyterian* notices the dedication of the new edifice. If correct, the "first sermon," referred to, was preached just before the Revolutionary war. The Rev. Dr. Power preached we know, in that vicinity in 1774.

"A portion of the ground on which it stands was originally given by Wm. Penn; and the first house of worship built by the congregation, was *the first church edifice of any denomination ever erected west of the Alleghany mountains.* The first sermon ever preached west of the Alleghanies was delivered on the bank ofthe river, just below this. Between this point and where the Pacific laves our now western frontier, how many churches have been built, and how many sermons have been preached in the comparatively brief period which has elapsed!—Facts of this sort convey a vivid idea of what "progress" means on this Continent."

Punishment of Chinese Keepers of Houses of Ill-fame.—Twenty-three Chinese women were arrested at Sacramento on Thursday last week for a violation of the statue relative to houses of ill-fame, passed at the recent session of the Legislature. When arraigned before the Recorder nine of the twenty-three Chinese were convicted, and fined $10 each or five days imprisonment. The balance were discharged. Of the latter, four or five were proven to be married women. The *Union* remarks, "it is to be hoped, however, that the statute will be effectually enforced until the city shall have been rid of the disgraceful exhibitions that have, for so long a period, rendered certain streets almost impassable to ladies. If this is secured, at least one glaring evil will be eradicated."

Lecture on the Opium War.—The Sacramento *Union* of Saturday last says:—The lecture of the Rev. Mr. Shuck upon the causes and character of the war between England and China, delivered last night in the Baptist Church, was replete with interesting and instructive incidents. Its delivery was intented for the benefit of the Chinese Chapel in the city. Mr. Shuck takes a different view of the causes of the Chinese war with England, to those which have been generally advanced as having governed the course of Great Britain. He was in China during its existence, and appears particularly acquaint with its details. He says it was not an opium war, though the seizure and destruction of some $10,000,000 worth of opium was the immediate cause of the outbreak. But the real causes of the war were the accumulated insults of two centuries.

Another Madiai Case.—In Florence, Italy, another man has been arrested for no other crime than reading the Bible. He was dragged away from his children to the prison of Bargello, condemned by the council to a year's confinement in the Penitentiary near Monte Lupo, and conveyed there in chains on the following day. No crime is laid to his charge except having one Bible and two Testaments, and declaring that he considered Jesus Christ the sole head of the church.

Mr. Chandler's Views not recognized.—An English paper says:—"An American Roman Catholic member of Congress having repudiated the power of Pope to depose temporal sovereigns, the *Tablet* (a Roman Catholic paper) reminds its readers, that 'two popes, celebrated, among other other acts noble and heroic, for deposing sovereigns, are numbered with the saints—Gregory VII. and Pius V. These Popes did not think, that they had exceeded their powers, or had diverted their spiritual authority into unlawful channels.' The American Legislator having also denied the right of the Pope to intefere in the relation between subjects and their sovereigns, the writer in the Tablet says:—"The Godless Colleges in Ireland the Hierarchy in England, and the troubles of Piedmont, all witness together against the *unchristian* opinion."

A Foreign Miner's Tax Collector.—Rascality among officers of the law does not appear to be confined entirely to the cities. As a case in point we cite that of one of the Deputy Sheriffs of Trinity, who has lately been into Humboldt county collecting the foreign miner's tax. The *Times* is informed that he traversed the South Fork of the Trinity river, on both sides, and compelled the Chinese to pay him three months in advance. He, and every other official in that county, knows that both sides of the South Fork, from the junction with the main stream to the mouth of Grouse Creek, is in Humboldt county, and that he was acting in violation of his oath. The Grand Jury should find a true bill against him.—*Sac. Union.*

P. S.—A later No. of the *Union* says, another version of the story justifies the collector on the ground that the tax was for three months *previous.*

Tired of Romanism.—Even poor Spain, the hardest-ridden and tightest-saddled of all the Romanist countries of Europe, is beginning to get restive. She may follow in the steps of Sardinia. The *Espana* of Madrid says—"We also, if we were disposed to dispatch an expedition of 15,000 or 20,000 volnnteers to the armies of the East, would be sure of obtaining from the two allied Powers, first: a guarantee for the integrity of our Colonies, but more especially of Cuba; secondly, the assurance on the part of England of a loan of ten or fifteen millions hard cash; and, thirdly, the certainty that France would compel the Court of Rome to sanction the sale of the estates of the Church."

Cholera.—A number of severe cases of cholera have occurred in St. Louis; others are reported at Jefferson Barracks, attended in some cases with fatal results. The *Intelligencer* says: "They are to be attributed, no doubt, to the changes in general health attending the approach of the summer season, and to the fact that the cholera is completely domiciled in the United States."

Sunday Amusements.—On yesterday the law providing for the better observance of the Sabbath was nullified in this city in almost every provision. How is this? Is the law not to be enforced by the officers? If it is binding, and we believe it is, then it should be enforced Such laws are in force in other parts of the country, and we can see no reason why it should not be in California. It is said that it is unconstitutional. This we do not believe. Should not the proper officers test the validity of the law? If it is to be considered void and of no effect then let us know it.—*Evening Journal.*

Newspapers in Atlantic Cities.—Boston issues 113 papers, with an annual circulation of 54,000,000; New York, 104 papers, circulation 78,000,000; and Philadelphia 51 papers, circulation 48,000,000.

Persia.—Very important news has been received from Tabreez. There has been a disturbance of a very serious character at Tabreez, directed against the Christian population, by the Musselmans. A general massacre would have ensued had it not been for the intervention of several influential parties. The Russians are at the bottom of this inhumad intrigue, and if it had taken place they would have come forward to protect the Christians.

Roman Catholics in China.—The Pope once claimed the Empire of China as almost his own.—The number of those remaining since the nominal expulsion of the European priests, is uncertain.—One of their best authorities, Marchini, estimated it during the present century at 215,000. A century before, Careri made it 200,000. We know not on what grounds, but there is now a disposition to enlarge this, and we see that a late official estimate states their strength to be as follows: 326 churches, under 81 European, and 135 native priests, and 315,000 native Christians.

THE MILLENIUM.

Those who beheld the charming picture, painted in oil by the artist Nahl, which was exhibited by the Rev. M. C. Briggs at the anniversary of the Sabbath School Association of this city, two Sabbaths since, will enjoy a reading, or a re-reading, or a tenth reading, of the unrivalled picture in words of the same scene by that purest and sweetest of English poets, Cowper. It accords well with the news of our national religious anniversaries of which we publish some to-day. Brief notices of others, by the previous steamer were given in our last number:—

The groans of Nature in this nether world,
Which Heav'n has heard for ages, have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophets' lamp,
The time of rest, the promis'd sabbath, comes,
Six thousand years of sorrow have well-nigh
Fulfill'd their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of a sea
Before a calm, that rocks itself to rest;
For He, whose car the winds are, and the clouds
The dust, that waits upon his sultry march,
When sin hath mov'd him, and his wrath is hot,
Shall visit Earth in mercy; shall descend
Propitious in his chariot pav'd with love;
And what his storms have blasted and defac'd
For man's revolt shall with a smile repair.
O scenes surpassing fable, and yet true,
Scenes of accomplish'd bliss! which who can see
Though but in distant prospect, and not feel
His soul refresh'd with foretaste of the joy?
Rivers of gladness water all the Earth,
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance; and the land, once lean
Or fertile only in its own disgrace,
Exults to see its thistly curse repeal'd.
The various seasons woven into one,
And that one season an eternal spring,
The garden fears no blight, and needs no fence,
For there is none to covet, all are full.
The lion, and the l bbard, and the bear,
Graze with the fearless flocks; all bask at noon,
Together, or all gambol in the shade
Of the same grove, and drink one common stream.
Antipathies are none. No foe to man
Lurks in the serpent now; the mother sees,
And smiles to see, her infant's playful hand
Stretch'd forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue.
All creatures worship man, and all mankind
One Lord, one Father. Error has no place:
That creeping pestilence is driv'n away:
The breath of Heav'n has chas'd it. In the heart
No passion touches a discordant string,
But all is harmony and love. Disease
Is not: the pure and uncontaminate blood
Holds its due course, nor fears the frost of age.
One song employs all nations; and all cry,
"Worthy the Lamb, for he was slain for us!"
The dwellers in the vales and on the rocks
Shout to each other, and the mountain-tops
From distant mountains catch the flying joy;
Till nation after nation taught the strain,
Earth rolls the rapturous Hosanna round.
Behold the measure of the promise fill'd;
See Salem built, the labor of a God!
Bright as a sun the sacred city shines;
All kingdoms and all princes of the Earth
Flock to that light; the glory of all lands
Flows into her; unbounded is her joy,
And endless her increase. Thy rams are there,
Nebaioth, and the flocks of Kedar there:*
The looms of Ormus, and the mines of Ind,
And Saba's spicy groves, pay tribute there.
Praise is in all her gates: upon her walls,
And in her streets, and in her spacious courts,
Is heard salvation. Eastern Java there
Kneels with the native of the farthest west;
And Æthiopia spreads abroad the hand,
And worships. Her report has t avel'd forth
Into all lands. From ev'ry clime they come
To see thy beauty, and to share thy joy,
O Sion! an assembly such as Earth
Saw never, snch as Heav'n stoops down to see.

PBESBYTERIAN BOARD OF FOREIGN MISSIONS.

The Annual Meeting of the Presbyterian Board of Foreign Missions at New York, took place at the Rev. Dr. Phillips' Church, on Saturday, May 6th. As this is the organization with which the mission to the Chinese in California, represented by the editor of this paper, is connected, it will be interesting to our readers to peruse a synopsis of the proceedings, which were listened to with great interest by a crowded audience.

A sermon was preached by rhe Rev. Stuart Robinson, of Baltimore, after prayer had been offered by the venerable Rev. Dr. Gardiner Spring. The text was Mat. 13: 31, 32; the parable of the grain of mustard seed. The topics elicited by the text were

"The expansive nature of the Church, and the duty of every Christian to labor for the extension of the Church throughout the world. He exhibited with great power the history of the sacrifices which the early Christians made, and showed how in all ages the people of God had been willing to pour out their treasures and their blood in the service of Christ."

The following abstract of the Annual Report to be presented to the General Assembly was read by Rev. Dr. J. Leighton Wilson, one of the Secretaries of the Board:

The Board acknowledge with gratitude to God their obligations for the distinguished favors that have been conferred upon every department of their work during the past year.

The Receipts from all sources, including a balance from last year of $1,257-52,	$184,074 17
Expenditures,	175,705 10
Leaving a general balance of	$8,369 07
Of which, unexpended amount of moneys received for sale of the Omaha Reservation, and appropriated to Indian Missions in Kansas and Nebraska,	8,282 00
Leaving a Balance in the Treasury for the general purposes of the Board, of	$87 07

The advance in the Receipts of the Treasury, though small, is nevertheless an encouraging token of increasing interest in the Missionary cause, and especially in connection with the pecuniary difficulties which have existed in the country during the greater part of the year, and also in connection with the fact that the Board has not had a single collecting agent employed among the churches during the year. A large number of our ministers have themselves presented this cause to their respective churches, and in most cases with the most happy results.

PUBLICATIONS.

The Board has continued to occupy the usual number of pages in the Home and Foreign Record, which has a circulation of more than 16,000 copies.

Of the Foreign Missionary, 20,000 copies of the newspaper, and 3,250 of the pamphlet edition of thirty-two pages, have been printed and circulated. Various circular letters have been printed and circulated among the churches, and upon these and the Misssonary Journals the Committee have relied mainly to do their agency work.

MISSIONARIES AND ASSISTANT MISSIONARIES SENT OUT.

Six Missionaries (one of whom had been in this country on a visit) and twenty-two male and female Assistant Missionaries, making twenty-eight in all, have been sent out during the year.

MISSIONS AMONG THE INDIAN TRIBES.

The Board has seven Missions among the Indian Tribes, viz: among the Chippewas and Ottawas of the State of Michigan, among the Omahas of Nebraska, among the Iowas and Sacs of Kansas Territory, and among the Creeks, Seminoles, Chickasaws, and Choctaws of the South-Western Indian Territory. Measures have been adopted for the commencement of a new Mission among the Otoes of Kansas.

Connected with these Missions there are eleven stations and out-stations, and nearly as many more preaching places; eight Missionaries, sixty-three male and female Assistant Missionaries, and five Native Helpers; seven churches and two hundred and ten church members; eight boarding and two day schools, embracing five hundred and fifty pupils, in various stages of their education.

The number of communicants in connection with these churches, has been more than doubled during the past year. The schools have had a larger number of pupils, and better attendance than in former yeats; whilst most of the tribes, but especially those in the State of Michigan, and in the South-Western Territory, are making most encouraging progress in every department of civilization.

MISSIONS IN AFRICA.

The Board has two Missions in Africa; one in Liberia, which operates upon the colored American emigrants and the natives of the country; and the other at the Island of Corisco, twelve or fifteen hundred miles to the south and east of Liberia, and nearly under the equator, which operates exclusively upon the aboriginal population of that Island and the neighboring continent.

In connection with these Missions, there are six stations, six ordained Missionaries, three Licentiate Preachers, nine male and female Assistant Missionaries, of whom eight are white persons, and the remainder colored emigrants from this country; seven schools, one of which is a classical school, with about one hundred and fifty pupils; five churches, and about one hundred and fifty church members, being an increase of about thirty over the number reported last year. One small volume has just been printed in the language spoken by the Corisco people, and most of the Missionary brethren there are engaged in the study of the language, and will soon be able to explain the unsearchable riches of Christ to thousands of the people around them, in their own tongue.

MISSIONS IN INDIA.

In India the Board has four Missions, viz: Lodiana, Furrukhabad, Agra, and Allabahad; thirteen stations and out-stations; twenty-six ordained Missionaries, two of whom are natives of India; twenty three female-Assistant Missionaries from this country; thirty-four native helpers eleven churches, with two hundred and ninety native communicants; four printing presses, from which have been issued over 8,000,000 pages; thirty-six schools, several of which are high schools, with upwards of 3,800 pupils. These statistics show an increase of two churches, thirty native converts, abont 900 pupils, and 5,000,000 of printed pages over the last Annual Report.

Some of the church members have finished their course and have been enabled to triumph over the l st enemy There is still a loud call for more laborers in this field.

MISSION IN SIAM.

In Siam there is one Mission, connected with which there are two ordained missionaries, one licentiate preacher and physician, two assistant female missionaries, and one native helper; one boarding-school, with twenty-six pupils.

The Missionaries have sustained the usual religious services, and have devoted more time than usual to Missionary tours in different parts of the country, and in some regions where the gospel has never before been heard. One of the Missionaries is still engaged in the work of translating the Scriptures into Siamese. The Report contains brief notices of large unevangelized communities, other than the Siamese, but who are accessible at Bangkok, and to whom the Gospel ought to be preached. Who will be the first to go and carry them the glad tidings of salvation?

CHINA.

The Board has three Missions in China, viz: at Canton, Ningpo, and Shanghai, and a Mission, also, to the Chinese in California. Connected with these Missions there are fourteen ordained Missionaries, two physicians, fifteen female Missionary Assistants; three native helpers; eight schools, with one hundred and seventy pupils; two printing presses, from which have issued upwards of 4,000,000 pages. The Missionaries have been actively employed in the various duties of preaching, translating, teaching, distributing religious books and tracts; and those of the medical profession in the duties of the dispensaries, in addition to their other labors.

China is still suffering from the dreadful evils of civil war. How long this strife is to continue is known only to God. It should be the earnest prayer of the friends of the Redeemer, that may be overruled for the advancement of nis kingdom among this unhappy people.

MISSION IN SOUTH AMERICA.

The only Mission that has yet been established in South America is at Buenos Ayres; and this, though of only one year's continuance, has already received very encouraging tokens of the Divine favor. Measures have been adopted for the commencement of another Mission at Bogota, the capital of the Republic of New Granada; and it is confidently hoped that both of these Missions may be re-inforced at an early period, and prove a great blessing to the inhabitants of that country.

MISSIONS TO PAPAL EUROPE.

The Board has no Missionaries in Europe under their immediate direction. Their appropriations have been made to Evangelical societies, which are known to be prosecuting the work of evangelization with zeal, energy and wisdom; and the results of their labors, especially in France and Italy, are most encouraging. The appropriations made by the Committee to these societies, including $5,827 88 contributed for the endowment of the theological seminary at La Tour, during the year has amounted to $12,613 98.

MISSION TO THE JEWS.

The Board has three Missionaries among the Jews of this country, viz: in New York, Philadelphia and Baltimore,—two ordained ministers and one licentiate preacher. These Missionaries have free access to their brethren in all these places, and in many cases, it is believed, with happy results.

SUMMARY.

The Board has under it direction, besides what is done for Papal Europe, twenty separate Missions; 59 ordained Missionaries; 5 Licentiate Preachers; 114 male and female Assistant Missionaries; 43 native Helpers; 24 churches, and about 650 native communicants; 26 schools, and 6,596 pupils; 6 printing presses, from which have been issued more than 12,000,000 pages during the year.

The Board conclude this statement with the earnest and heartfelt prayer that this great work of spreading the Gospel among the nations of the earth, may be continued and enlarged until all shall have heard of the salvation of Christ.

MODES OF TRAVELING IN SOUTHERN ASIA.

In India, Europeans sometimes ride on horseback, but the favorite mode of conveyance, for all who can afford it, is the palanquin; which is well suited to the languid frames that have been enervated by the tropical sun and burning winds of that country. This vehicle is minutely described by Buckingham as follows:

"The palanquin is an oblong chest or box, about six feet long, two feet broad, and two feet high. It has four short legs for resting it on the ground, three or four inches above the soil. Its bottom and sides are flat, and its top gently convex, to carry off the rain. By a pole projecting from the centre of each end the bearers carry it on their shoulders, and the occupant lies stretched upon a thin mattress, on an open cane bottom, like a couch or bed, with a pillow beneath his head. The mode of entering and leaving the palanquin is through a square opening on each side, which when the sun or rain requires it, may be closed by a sliding door; this is usually composed of Venetian blinds, to allow light and air, in a wooden frame, and may be fastened, if needed, by a small brass hook and eye. Everything about the palanquin, however, is made is light as possible, to lessen the labor of the bearers; and there is no part of the panelling or sides more than half an inch thick, if so much."

But this is at best a lazy means of locomotion, and would not be tolerated in any country where the blood does not creep so slowly as almost to stagnate in th: veins. These "no-tail horses" and recumbent chariots could never be popularized in the New World.—There is a comfortable Chinese conveyance, however, which we have often thought well adapted to California, where we have many mountain routes hitherto only assessible by the horse or mule; where there are many Chinese out of employment, and where the needful vehicle could easily be imported.—We refer to the Chinese *kiu*, the "sedan" or "chair," common in all parts of China, and which is almost the only mode of land carriage in the south. The sedan is a square, box-like seat, with three supporters at either corner to a canopy above, which is plain or handsomely ornamented, according to the wealth or wish of the owner. These support also slight Venetian or gauze blinds, that protect one from the sun and from observation. A pair of slender poles, ten or twelve feet in length, drawn together by a yoke at the two extremities, support the two sides of the sedan. The bearers raise the ends of these on their shoulders—the foot of the chair suspended a foot above the ground—and trot off at the rate of four or even five miles an hour. They can travel several miles without a relay. The rider steps in by a door that may be closed or covered with a blind, and sits looking forward. The motion is so easy that no unusual fatigue is experienced, and a book may be enjoyed by the way.

The neatest use of the sedan would be for ladies visiting or shopping. It would soon become a fashionable conveyance if encouragement were given to Chinese *Koon-tim* or bearers, to introduce it and occupy convenient stands. It might be made a cheap, pleasant, convenient and elegant means of traversing our uneven and dusty streets. The sedan is worth a trial in California.

ORIGIN OF THE PRESENT WAR IN EUROPE.—The following is the statement of the Paris *Moniteur* as to the immediate causes of the war now carried on between Russia and the Turks, assisted by England and France:

"It is known how this great contest first opened, with a petty process got up against Turkey about some concessions which had been accorded in favor of the Latins of the Holy City. Russia sought only a pretext.—For her the tomb of Christ was only the stepping stone of her domination. But it was not on this sacred stone that the peace of the world ought to be disturbed. The Government of the Emperor of the French, in regulating this question in the most equitable manner, forced the Cabinet of St. Petersburgh to unmask its real intent. All the world then discovered that Russia had rasied this debate only to open the entrance of the Bosphorus to its sovereignty. The interpretation abusively drawn from the treaty of Kainardji amounted to nothing else, in effect, than the deposition morally of the Sultan.—From that moment the question ceased to be religious, and became political. All Europe found herself engaged in it. It was necessary to bring her to comprehend her interest, to defend her rights, to show her force. It was towards this result that all the efforts of the French Government were directed. England, at first deceived by the pretended religious character of the question, very soon apprehended, with her sense so clear and straightforward, its true bearing. She felt, like ourselves, the menace and the arrogance of this domination, and her hand was already extended towards our side, as that of France was advanced to hers, to seal the alliance of the two great countries which represent the civilization of the West. For France, as for England, the question of the East presented an interest superior to that of their own ambition.

Russia desired to rule at Constantinople. It was necessrry to prevent her. Russia, sovereign of the Black Sea, having only to hold out her hand to touch the Bosphorus, brought the Mediterrean under the menace of the fleets of Sebastopol. In advancing towards the Dardanelles, she pushed forward her frontiers to the littoral of the Mediterranean. Wherever her ships could reach, her preponderance was assured. From the extremities of her inaccessible ports she touched upon all empires and kingdoms. Not only had France and England a rival, not only did Germany sink under the weight of the colossus bearing on her, but Greece, Italy, Spain, Egypt, and all the secondary States were assailed by the same stroke in their security and independence.

GROUNDS ABOUT A CHINESE TEMPLE.—The following description of a Chinese garden scene is from the pen of Capt. Granville Loch. The temple is at Wu-sung, near Shanghai:—

"In the centre of a serpentine sheet of water, there is a rocky island, and on it a large temple of two stories, fitted up for the accomodation of the wealthy public. Pillars of carved wood support the roof; fretted groups of uncouth figures fill up the narrow spaces; while movable latticed blinds screen the occupants from the warmth of the noonday sun. Nothing can surpass the beanty and truth to nature of the most minutely carved flowers and insects prodigally scattered over every screen and cornice. This is the central and largest temple. A number of other light ærial-looking structures of the same form are perched upon the corners of artificial rocky precipices, and upon odd little islands. Light and fanciful wooden bridges connect most of these islands, and are thrown across the arms of the serpentine waters, so that each sequestered spot can be visited in turn. At a certain passage of the sun, the main temple is shaded in front by a rocky eminence, the large masses of which are connected with great art and propriety of taste, but in shape and adjustment most studiously grotesque. Trees and flowers, and tufts of grass, are sown and planted, where art must have been taxed to the utmost to procure them lodgment.

"In another part of the gardens there is a miniature wood of dwarf trees, with a dell and waterfall; the leaves, fruit and blossoms of the trees are in proportion to their size.—This ingenious science (if science it can be called), requires the most assiduous care and patient watching. A small branch of a forest tree is deprived of a ring of bark, and the bare place covered round with prepared unctuous earth; this is kept moist, and when the radicals have pushed into the loam, the branch is separated from the tree, and planted in a trough or porcelain flower pot. The pot is then filled with bog-earth, manure and clay, and water is applied according to the necessity of the plant. The branches are repressed by cutting and burning, and bent into shapes resembling an old forest tree; and even to the roughness of the bark and hollow knots of pruned and decayed branches, they are complete in resemblance The roughness is produced by ants, attracted by smearing the bark with sweet substances.

"Tortuous pathways lead to the top of the artificial mountain, each turning formed with studied art to surprise and charm, by offering at every point fresh views and objects. Flowers and creepers sprout out from crevices; trees hang over the jutting crags; small pavilions crested with the white stork, their emblem of purity, are seen from almost every vista, while grottoes and rocky recesses, shady bowers and labyrinths, are placed to entrap the unwary, each with an appropriate motto, one inviting the wanderer to repose, another offering quiet and seclusion to the contemplative philosopher."

ARMENIAN NEWSPA ER AT CONSTANTINOPLE. We have now before us a new sign of progress in Turkey;—a newspaper in the Armenian language, published by the mission of the American Board at Constantinople, giving general, scientific, and religious news, and articles of practical interest. This newspaper is published without the previous inspection of the censorship; yet it discourses openly of the benefits of Christianity, and of the Bible as the true teacher. Step by step the work moves on. At every step of this progress despotism relaxes, and Mahommedanism loosens its grasp upon the prejudices of the people. The day is not distant when both must fall.—*Independent.*

DR. BARTH.—The report of the death of this African traveller is untrue. It was originated by a chief in Bornou for the sake of possessing himself of the Doctor's depot of supplies at Zejhan.

A SPHYNX IN WASHINGTON.—A sphynx has been received at the State Department, sent over to the Government by Mr. De Leon, U. S. Consul General in Egypt. It is an antiquity, of course, and has the body of a lion and face of a young woman. It is capitally cut in sandstone, and stands about two feet high. It is covered with hieroglyphics, and has carved on it representations of a beetle, a bull, a scorpion, dogs, a crocodile, faces and other figures.

The Oriental.

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Monthly Concert for Prayer and Missionary Address, on the first Monday of each month, at 3 o'clock P. M., which all friends of the Missionary cause are invited to attend.

THE ROOMS OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION, over the Post Office, are open every day and evening. Strangers and others are invited to visit our Library and Reading Rooms, which are Free. Ladies will be especially welcome on Thursdays. H. L LEFFINGWELL. Librarian.

WANTED,—A place in a Dry Goods or other Store, by a young Chinaman, well acquainted with the English language, and who can give the best recommendations as to character. Inquire of Lee Kan, No. 191 Sacramento street,

TEMPERANCE.—Dr. HUME will lecture in the Hall of the Sons of Temperance, at 3 o'clock P. M. on "Bible Teetotalism," clearly demonstrating that the Bible affords no support to the arguments used by apologists for the liquor-drinking customs.

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末士記連包办官司案件甚是妥當寫字楼在契礼街第六百零七号由梯上左便是也

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末士喙時頂有磚屋貯栈一间能避火烛之患名孖啫士跌列喊也口素如有白糖茶葉米及各項雜貨到貯者栈租甚平本栈在孖啫街啡冚吖街角便是　貴客光顧可也

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㕭時並㗎打承办唐人上税事務極之精通忠厚寫字楼在吵架免度街轉角拔打冚街第七十六号是也

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末士噂時号夜冷館每逢礼拜一三五日常有衣服伙食各樣俱全開投本館亦代為買賣经纪包投徃冷如貴客有貨出投者請為光顧可也夜冷館在拔打冚街第九十一号在批治北边銀行右邊便是

SAMUEL ADAMS.

末士三吠亞泵士開張药舖生意在契礼街併都本横街之角即在同裕舖之左側常有各国鮮明热药發賣如有唐人到此光顧者定以礼貌相接即礼拜堂每礼拜与他取药施贈唐人他定然減價甚平也

F. KUHL.

末士姑炉包接印標唐番字式鋪在咲打街坐都本加尔二横街之中或向李根便知　貴客如有字式到印者工價甚相宜也

BROWN & CO.

布喇係清糞厠之人向点唐人清厠经已兩載令仍仰望久　唐貴客照顧工銀務必平于別人因其不干涉督理街務之人所藉故免摇用于伊住咲打街都本街下第三間便是

R. H. VANCE

末士湾時精于照相本埠前日陳列玩畫景徵各人将所照之相彼此較量惟末士湾時所照之相為第一照相房在吵架免度街並孟甘麻冚街角楼上濫孟甘麻冚街柯士嗹鋪側邊梯上便是　貴客光顧可也

CAL. STEAM NAVIGATION COMPANY

加利科尔亞火船公局本年六月內行船日期規條列左本公局火船往吵架免度一号名鮮埏打船主名捕炉每逢礼拜二四六日下午四点鐘在化冚賀碼头開行一号名嘍地笠船主名湾八每逢礼拜一三五日四点鐘開順埋边尔時地方各客如往咪利運者搭本埠公司火船在吵架免度執地结絨為泥過船便是往士嗬嗹火船順埋嗎頓

CALIFORNIA STEAM NAVIGATION CO.

尔士地方船名吁呢利也船主吁遮連每逢礼拜一三五日開行人一号名呋冚打船主名格叻每逢礼拜二四六日下午四点鐘開行本公司火船在吵架免度每逢礼拜二四六日十二点鐘開行貨脚完交熊後起貨寫字楼在積咟街坐拔打冚並佛倫二横街之中本公局值理首人末士軒士厘謹識

STR. "QUEEN CITY."

又有一新火船名君薛地船主名吧契礼在巴尸拂馬头每逢礼拜二四六日四点鐘開行往吵架免度如搭往咪利運者至二埠即通嗰扛拜孫士火船便是每墩貨脚銀三元坐山末士執文

PACIFIC LOAN & SECURITY BANK

巴思拂生揭銀行在孖毡街第九十八号倘有銀両到貯者每百元每月計回息銀一元半如五元以上方可收貯給回契紙或本省本府本城紅契或合衆国總局执照為按本行亦有銀両出放但欲光顧者按質可也司事嗎吼活喊鏄二人

STR. MARTIN WHITE.

有一新堅固火船名嗎喱湾泊加利科尔亞馬頭每礼拜二四六日四点鐘開行往吵架免度每位搭客收水脚銀二元每墪貨收水脚銀四元如有唐人搭客或付貨搭此船者務宜照顧妥當不悞便是

HIMROD & JONES

末士譙嗶併噂士常有唐山花旗呂宋加拉巴米發客鋪在佛倫街第八十一号　貴客光顧可也

CHINESE MISSION HOUSE.

礼拜堂每逢礼拜日一点鐘又晚上六点半鐘在此講解耶穌聖書敢請　諸君移玉至此同心敬拜　上帝致獲無窮之益是所厚望每逢礼拜二三五晚六点半鐘在楼下書館教習番書学習番語如欲学習者於至此雅敘又礼拜三六日一点鐘有花旗醫生至此看症施药倘有恙者不拘內外症至此取药調治分文不取也

C. V. GREY

末士继礼狀師包办理官司案件極之精通寫字楼在契礼街葛博渠行第一号房即書信館下第二間便是

PRINTED BY F. KUHL. SUTTER ST. ABOVE KEARNY. S.F.

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷一 第四十六號 唐乙卯年五月十[illegible]日

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年六月廿八日錄

上海報捷之奏稿[illegible]不能完錄今仍再錄之又有僞常勝將軍徐耀者本係嘉定土匪經縣拿獲爲周立春刦回隨同周立春連陷嘉定寶山青浦南匯川沙等處迨嘉定克復後逃入上海管領本地土匪守城拒敵于官兵進城後同其各党一百六十餘名由小東竄出經吳煦蔣銓全數擒獲並無一名漏網又有廣東東莞縣滋事首逆朱玉山擊敗潛逃來至上海僞稱客師由大東门逃出用木紮筏同其党三人順流東渡爲已革刑部郎中盧應翔督飭勇目余火等擒獲又有小船一隻裝載逆匪意欲逃赴浦東爲已革太湖營副將刘長清署川沙守備盧新恩帶赴兵勇追拿該匪情急投江淹斃并獲船只鎗砲鉛子等件并據各營及監生郭文志并附近團練紳民拿獲著名頭目蔡三冬周龍林馬阿泳等三百餘名經蘇州府遺缺知府袁芳瑛等督飭委員逐一訊明凌遲斬

梟奴才吉郎進城督飭道廳知縣撫恤災黎搜拿餘孽以安民心而清伏莽奴才等伏查劉逆竊踞上海因所有洋涇浜接濟負嵎年餘實爲覆載不容幸賴升任浙江巡撫黃不分畛域籌餉派勇并訪薦翰林院庶吉士張廷彥捐納花翎候選道楊坊會同吳煦等籌办斷絕接濟佛蘭西提督辣呃尔首先助順英吉利領事阿利国经奴才吉郎理開導亦允暫讓馬路地方听憑官兵築墻紮營而咪利堅有房屋七處坐落墻外恐被賊毀又有阻撓奴才吉郎將其房屋用價買回始行議定將盤踞陳家木橋逆匪擊退晝夜趕築墻垣于十二月初八日移營駐扎至洋房七處皆被賊燒燬而火藥米糧亦從接濟奴才等遂得仰仗天威督飭在事文武官不避艱險轉戍年月以蕆厥功此皆聖德汪洋比及外邦所致奴才吉欣幸之餘益深欽報所有首先登城擒斬逆首之員弁兵丁人等可否仰邀 皇上天恩先爲從優鼓勵其餘在事文武容奴才確核年餘以來功績擇其尤爲出力者再爲具奏謹會同向由六百里馳奏尚有著名惡逆陳阿林潘小鏡子二犯訊據現獲之犯僉供業已臨陣殲斃惟無首級辨認未敢深信容細行緝訪查獲再爲陳明謹奏

本月初九日起至十五日止共入口大小船隻廿二号火船二号共出口船十五号內火船一号

本埠有牛牯一頭生得甚是高大重有四千磅前礼拜該牲主設其在廿孖沙街屋內另人看視惟昨礼拜六日竟將該畜投得銀五百元云

前初八日在罵利波沙府有一雜港收吼咀紙者往收唐人吼咀紙銀惟有三名唐人不与該收吼咀者竟將他三人放鎗打斃云

又查得士𠹌頓新文紙云該收吼咀者亦被唐人斃命並他之友一名亦被毆傷甚重

共有唐人四十名均被拿獲此由何原之故至有此事現今未得審詳云

前会律官業設新例禁止礼拜日演戲及各項劇弄之事爲昨礼拜晚有戲塲三间甚是輝煌喧嘩舞弄即于礼拜一日官衙出票着差將該班主七名共拘赴衙聽候堂審訊惟現時未有定讞且按下至今日再行訊審判断云

在暗比府地方有奸惡差役領收吼咀紙者屢次將唐人欺凌難爲在修縛虜他一日至唐人採金之所亦收吼咀紙連領三個月上期如此行爲寔屬刻酷亦且於例有不符焉

昨十四日下午有一船由本埠載運貨物前往对洲遣遇狂風一陣吹壓帆𢃇水手避之不及竟將此船沉溺連人帶貨俱落海中幸得花旗師船一号在附近一見即速開船前往護救併左右馬頭各船板亦至是以他船內水手得免沉溺之患云

前設律官設立規條禁止娼寮之事不料前數日在吵架免度衙門出差獲得唐人娼婦二十三名審訊之後內有九名每人判罰銀十元如无銀罰者監禁五日另四五名有証視是人之妻併其餘釋放矣亦于前在本埠官衙欲行新例竟在把尸沸街拘得一寮內娼婦七八名次日本審准取保結候至今日赴衙審訊倘若新例果行各寮務宜改邪归正事業可也

貨物時價

唐山上白米 每磅	[illegible]
花旗上白米	[illegible]
糖山上白糖	[illegible]
波士頓白糖	[illegible]
烏龍茶	[illegible]
包種茶	[illegible]
小種茶	[illegible]
唐山豬油	[illegible]
洋烛	[illegible]
生油 每加倫	[illegible]
孖姑烟 每萬	[illegible]

Str. Gem of Pearl

在吵架免度有二火船一隻名啤囉船主名嘰冗文又一隻船主名咧地頓船名占每礼拜二六早十点鐘由二埠往咧卜碌地方便是

St. Gov. Dana

又在二埠有一火船名低呢船主名吟鑮每日早晨七点鐘開往咪厘運[illegible]唐人搭客或付貨者須照顧安當定然無悮也

The Oriental.

Vol I — Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. — No. 26.

REV. WILLIAM SPEER, EDITOR. — SAN FRANCISCO, SATURDAY, JUNE 30, 1855. — WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

SAN FRANCISCO:
SATURDAY MORNING, JUNE 30, 1855.

CHANGE OF ISSUE.

After the present number the Oriental will be issued weekly in Chinese only. The English side will be printed once a month. The first reason for this is the amount of labor which desolves upon the editor. The publication of the Oriental must be but an auxiliary to his missionary work among the Chinese. Preaching, healing the sick, instructing them, and visiting from house to house, are his primary labors. When to these are added a considerable amount of labor that must be expended among our own people, and in our own language, it will be seen that the strength of one man is not sufficient for also editing a weekly newspaper in both Chinese and English. A monthly issue of the English will enable him to make the paper more interesting, and more efficient in the great missionary work.

Another reason is the desire to give the paper a much wider circulation. The Chinese weekly, in which we are assisted as yet by Mr. Lee-Kan, will be sent where requested at five dollars a year. The subscription price of the English, which will come out at the beginning of each month, will hereafter be half a dollar a quarter, or less, as our advertisement shows, for a number of copies directed to the same address. Those who have paid money to the publishers will receive the full number of copies due them. The friends who have aided us in various ways during our hebdomadel career have our thanks; some deserve a more explicit acknowledgment for their efforts and generosity.

The Oriental has been thus far rather an experiment, to ascertain how an Anglo-Chinese paper could be best supported. That described is the form we hope it henceforth to maintain permanently. It has been enabled to do some good, in both its departments. It is now humbly committed to the service of God and His Church. We will try to make it a vehicle of interesting and valuable information in regard to the Chinese and the Eastern world. But what we feel to be much more needful is to aid in awakening the spirit of genuine piety, and of missionary zeal, among Christians on this coast. And in this we look and ask for the prayers, sympathy, and aid, of those who long to see the church of God honored, pure, and blessed of of Him, and who pray for the conversion of our fellow countrymen and the heathen in this most important missionary field.

THE PRIVATE LIFE OF VOLTAIRE.

Every one feels a curiosity to ascertain something of the private life of conspicuous characters. The noise of drums and trumpets, the hurrahs, and the parade, which accompany their public march, cannot satisfy us. We wish to visit them at home, to sit at their table, to observe their eye, to hear their fireside talk. Thus we penetrate the real character, and learn the secret springs of conduct. We feel strengthened by the evidence that honor is based upon sound principles; or we feel like Asaph, the rising doubts and fears suggested by "the prosperity of the wicked."

This is particularly the case with regard to individuals prominent in the intellectual world; for after all these are the subterranean forces that set the hill-tops of society shaking, and its waves roaring.

We feel less curiosty with regard to that class that are specially designated "Christians," or "pietists;" since they base their actions professedly upon the particular revelation of the will of God as to belief and conduct which the Bible comprehends. They profess to know and to follow nothing else. They may be looked on with contempt by those who range and gaze over human nature, the bowels of the earth, and the starry depths of the universe, in search of the thread which guides through this labyrinth of error and doubt to the hidden portals of the paradise of God .Still the source of their peculiarity is manifest. With averted eyes and creeping steps they follow it, now tracing it through a heap of rocks, now where soiled by miry feet, till they disappear from sight. Such, happily, is the humble aim of the mass of mankind in the lands where the Truth is made known. They follow, or they wish, or they try to follow what the voice of Him who made the heavens and the earth has said, as to the safe avenue from the one place to the other.

The kind concerning whom we feel the highest curiosity we have often spoken of is, not the dull moralists, or the sinuous rationalists, or the common speculators and scribblers of the day; but those who declare themselves independent of the ordinary religious sentiments, and reformers of the settled opinions of mankind. The one man in relation we would wish to know the most, on account of his vast influence upon French, German, Russian, English, and all European opinions, at the close of the last century, is Voltaire. His sentiments, more than those of any other man, blossomed and bore fruit in the revolutions, political and religious, which mark that period. Voltaire was the Moses of unbelief. His wisdom was next to an inspiration; not of God. He led a host from the darkness, frogs and blood of an Egypt, whether or not to perish in a ter ible sea, is another question. Voltaire boasted that one man (himself) would destroy what twelve men had built up. His watch-word with regard to Christ was, "Crush the wretch." Awful as was the thought; as awful was the approach—according to the testimony of his own disciples—of him who uttered it to the mysterious gate which introduced him to the resistless, unseen lictors that were to bear him before his Judge. But it is not our object to dwell upon the penalty. What was the man?

The morals of Voltaire are known to have been the most abandoned. His life of adultery need not be related. The names of the Marchioness du Chatelet, of whom a French writer says that "she was the sovereign, he the slave," and others not be mentioned. When in England, the impression he made upon its sober society may be guessed from the impromptu comparison of him by one of its poets to two allegorical figures of Milton:

"Thou seem'st a Milton, with his death and sin,
Thou art so witty, profligate, and thin."

But how was he estimated by the more corrupt society amidst which he moved. A brilliant contemporary describes his fascinating power in conversation, and praises the subtlety and liveliness of his intellect; but seems to find no image so complete as a representation of him as that of the being who "brought death into the world and all our wo." The following is the vivid picture drawn by Geofroy, in his work on French Dramatic Literature.

"He is lively, easy, sparkling, playful, or silly: a prophet, who takes every different appearance, a coquette, who changes the expression of her face every moment. He turns a hundred ways to flatter and to please. The serpent who seduced Eve, was not more beautiful or more spiteful. His sallies, caprices, oddities and contradictions combine in forms which are always natural, always vain, always amusing. His passionate temper, his coarseness and his fanaticism are his only disagreeable traits."

But what we most desire to get at is the sincerity and the true nature of his so-called "philosophical sentiments." These are spread through dictionaries, encyclopedias, essays, letters, poems. No vehicle was too cumbrous, or too ricketty, for the jaunt of the offspring of Lucifer. But the chosen means by which the French people were most easily and successfully to be reached and conquered, was the drama. Every sense is here appealed to; and every door to the "natural" heart is thrown open. It was THE THEATRE which did more to corrupt France and pollute all its society, than any other mere instrument which the fiend of evil employed. The play-houses of Paris increased during the Revolution, from six to twenty-five. We wish our space allowed us to quote from the descriptions of the infidel, and sensual productions that then were the only sermons the mad populace enjoyed. But the wire-working of the whole will be illustrated sufficiently by the following criticism from a masterly hand of the manner in which Voltaire composed his plays. Geoffroy says:

"Voltaire was not born for serious effort. In tragedy he seemed out of his element, a charlatan declaimer, because he himself was the very first to ridic le his own pathos. He only sought to dazzle and mislead the vulgar by mournful faces. We know how he made a business of this. He succeeded, because with talent, one can do anything tolerably well, and because he had no rivals in this career but poor devils who were not so cunning as he was. But in all his graceful or his playful writings, in his fugitive pieces, in his little pamphlets, in his little romances, in his jokes, his puns, and above all in his letters, he is a divine man; it is Voltaire in his natural and true temper, who is found there; there he is original, there he has a physiognomy, a character and speaks from the heart. Everywhere else his bearing is strained and false. He is a hypocrite who arranges his appearance because he is observed.

I owe him this little eulogy for the pleasure and even for the profit which I have gained from his letters. I discoved in them the secret of his writings; I see how he worked upon his tragedies and what he thought of them himself. In spite of his vanity he has some moments of justice when he appreciates himself at his true value. His letters are like the wings of the stage and the green room. They show to me the petty intrigues, of which the crowd does not know, because they are only permitted to see the scenes in front, and that at a sufficient distance.

As soon as Voltaire had chosen a subject for a tragedy, incapable of maturing it, he rapidly minuted the scenes on paper as they suggested themselves to his heated imagination: the work was hastened and the tragedy was usually finished in three weeks or six months. He then sent this sketch to his *angels*, that is to the Comte d' Argental, and more often to the Countess, whom he called Madam Scaliger, on account of the long comments which she furnished on the impromptus and the tragic *prestos* which he offered to her criticism: if their remarks seemed just, he altered, retouched or reformed; generally wi ling enough to put, as he said, one folly in the place of another; sometimes he was obstinate, he was wise enough not to try to do better than he could.

Often of his own accord he altered his original design; he changed whole acts, or made new speeches; this labor was much longer tha that of the first composition; at last when he had satisfied his privy council and himself he turned to the representation and this was a source of profound combinations; the affairs of a great empire are not discussed with more gravity in a sovereign's cabinet than all the minutiae which related to the *tripot* (for so Voltaire called la comedie Francaise) were arranged in council with Madame Scaliger; everything was foreseen, arranged and calculated; but the poor tragedy, even before it was played, had been so often patched and botched that it was only a mass of threads and pieces.

Thus were composed, thus arranged, these pretended prodigies of poetry and philosophy, destined to subjugate the first nation in the universe; these master pieces which have long been consecrated by a blind admiration. I am revealing here some astounding mysteries to the profane; great effects from little causes; but Voltaire must have the justice which he deserves; he laughed in his soul at the turns of jugglery; he knew men and despised them; he knew what a people required and rarely deceived himself in his hopes of deceiving others."

Such is the high priest of "philosophy!" Such the juggling and nonsense connected with these solemn performances! Such the religion, worse, more inane, than paganism itself, of those who would crush Christianity!

Is it possible the soul of such a man can enjoy peace? Or like, Dean Swift, will all the satires and contempt he heaps on others and on all truth rebound and penetrate his own soul? We quote, in conclusion, a curious little extract from a letter of Madame de Graffigny who once spent six months in a visit to Voltaire. We shall here see how he appears in daily life; and what an admonition it contains to those who would expect to drink and find sweetness from a stream whose waters are so acrid and poisonous. The lady thus writes:—

"Voltaire is the most unhappy man alive. He knows his reputation, and praise is a matter of indifference to him. But for the same reason, a work from his enemies drives him crazy. He can think of nothing else, and it fills him with bitterness. I cannot give you an idea of this folly, but by assuring you that it is more powerful and wretched, than his talents are vast and comprehensive Add to this, that he is subject to the *vapours*, of which he will not hear a word, which are caused by his jealousies, good man, and then he thinks he is at the point of death. He is constantly physicking, and has got a whim into his head, that abstinence is necessary, and so he is dying with hunger."

CALVARY CHURCH.—The debt of twenty one thousand dollars upon this church has been entirely paid off within the last few weeks; about a fourth of it by subscriptions on last Sabbath day. It has been done by a great and noble effort, on the part of the members, in these trying times. This settles the question of the acceptance of the call made to their pastor. The sum of fifteen thousand still due on the lot can be obtained on a low mortgage and the church will now go on prosperously.

REVIVALS.—A revival of religion in the Rev. Dr. Hatfields Church, N. Y., has resulted in the reception of a hundred and twenty-three persons to the communion of May 3d. Forty-four others have joined the same Church or others, as the fruits of the revival since August. The interest in Rev. H. W. Beecher's Church, Brooklyn, continues, forty new persons were added to it from the world on the same Sabbath with the above. An unusual interest in religion is felt in several other churches of the two cities.

For the Oriental.

SKETCH OF THE MISSIONS IN THE SOCIETY ISLANDS.

BY REV. C. R. W. KRAUSE, MISSIONARY OF THE LONDON SOCIETY.

The Society Islands, strictly so called, consist of three independent governments, entirely distinct from the French Protectorate, over Tahiti, and its dependencies, or the Georgian Islands, viz:

1. Nuahine and Maiao, or Charles Saunders' Islands.
2. Raiatea, also called Ulietea, and Tahaa.
3. Barabora, Maupti, Tupai, Maupihaa, and Manuae.

The independence of these three governments was acknowledged in a convention between England and France, June 19, 1847.

Here, as in all the Islands of the Pacific, the chiefs or kings were originally despots, holding the life and property of their subjects in their hands, bound by no laws except those which fears for a powerful family might inspire.

Christianity was introduced as early as 1818, and in 1820 all the islands were nominally Christian. Laws were now enacted and well observed, as far the common people were concerned; the chiefs, however, considered themsesves above all law. They were, indeed, favorable to the churches and and schools, and wished the laws to be observed by all others, while they claimed virtually the liberty to break every law with impunity.

That such a state of things could not last long, was to be foreseen; the people becoming more and more enlightened, and aware of their power to restrain a chief, now and then attempted to do so, and sometimes partially succeeded.

The troubles in which the French usurpation of Tahiti, and their attempt upon the Society Islands, involved all the three Governments, people as well as chiefs, hushed for a time their dissensions.

After the Governments were firmly established by the convention of 1847, the chiefs of Nuahine, and of Raiatea wished to exercise their despotic sway, as formerly, but the people having become more aware, by the struggle with the French, of their own importance, were not inclined to give way to the exactions of their chiefs, in cons quence of which, a struggle commenced, which soon broke out in open rebellion. The old chiefs, were, after several battles, conquered and banished with their adherents, and new ones elected, which, owing their authority to election, did not possess the traditionary reverence of former kings. The new king of Nuahine, a church member, conducting himself well, appears to be now firmly settled, but will only be so during good behavior. It was, however. different at Raiatea, where the man chosen to be king wanted every quality of a ruler, while he exercised all the vices of the former king, with a large addition of his own. The people bore with him for two years, and at last quietly assembled and deposed him, intending to recal their former chief, under the guaranty of a constitution which will make the chief of Borabora the guardian of the realm.

In Borabora an insurrection was twice attempted, but as the chief, Tapoa, had given entire satisfaction to the better class of the inhabitants, it only spread among the viler sort, and prompt measures being adopted through the influence of the resident Missionary, the chief being absent, both attempts were suppressed, without the shedding of of blood.

These political movements have exercised a beneficial influence upon the churches of Nuahine, Raiatea, and Tahaa, many members being necessarily involved in the struggle, but it also revealed the hypocrites, and thus acted beneficially upon the welfare of the churches, which are now again increasing.

The literary part of the missionary labor is prosecuted vigorously as far as the strength of the mission will permit. The second edition of the Bible has been sold, and the proceeds, about $6,000, remitted to the British and Foreign Bible Society, and a third edition, which is to be with references, is in hand. A commentary of the New Testament has been resolved upon, of which the Gospel of John and two of Paul's Epistles are already in circulation. Matthew and Luke are in hand, and the rest will follow as fast as the various parts are completed. The Pilgrim's Progress, Devotions for every day in the year, a grammar and dictionary, and a great number of school books, and some tracts have been printed some time ago. The schools are more or less in efficient operation, while the liberality of the people appears to be on the increase. Having only the Report of the station of Borabora, during my residence on that Island, before me, I give the increase in the subscription to the funds of the London Missionary Society as a sample, though a somewhat favorable one: 1851, $169; 1852, $311; 1853, $390; 1854, $146. The station of Borabora comprises two islands, Borabora of 1100, and Maupeti of 400 inhabitants.

Under the superintendence of the Missionaries of the Society Islands is the Austral Group, to the South, and, before French intolerance hindered our labors, also the Taumotu Group, or dangerous Archipelagos. The Austral Group consists of five islands, Frimatara, Rurutu, Tuleuai, Raivaval, and Rapa, but being small islands of from 200 to 600 inhabitants, they are supplied by native teachers, and, as regularly as the missionary vessel, the John Williams, permits, are visited by one or two of the missionaries.

In the Georgian Islands, viz: Tahiti, Eimeo, and Maitea, and in the Taumotu Group, our labors are entirely prohibited by the French Government, while the history of the possible introduction of Popery into Anaa or Chain Island would be a suitable parallel to some of the darkest scenes of persecution in the seventeeth century.

E. R. W. K.

FIRST MORMONS IN SAN FRANCISCO.—One of the first newspapers printed in this State remarks that the Brooklyn with 170 Mormon immigrants on board, arrived at San Francisco on the 3d inst., (August 1846) in thirty days from Honolulu.

CHINESE GAMBLING.—The Chinese gambling houses along Dupont Street have still their signs out inviting persons to come in and make their fortune. The thin partition which only conceals from the inadvertant passer by does not certainly remove the guilt of publicity. It is to be hoped the proper authorities will see that the laws enacted with so much difficulty will be strictly enforced. This is an evil, from its nature and subjects, far more injurious among the Chinese, than among Americans.

MISSIONS TO THE DEAF AND DUMB.—A Society has been established at Manchester to support a mission to the deaf and dumb. A missionary has commenced his labors among his interest ng charge; and the other night a lecture was delivered by signs to an audience of these unfortunates The lookers-on seemed fully to comprehend the instructions addressed to them.

CHINESE AT THE SANDWICH ISLANDS.—The following are specimens of advertisements in The Polynesian:

"COPARTNERSHIP NOTICE.

AKAI, AHOI and ACHIM, have entered into copartnership, and are doing business as Retail Merchants, under the style of SUN CHUNG & CO., on the corner of Hotel and Nuuanu sts., and would solicit a share of the public patronage.

COOLIES! COOLIES!! COOLIES!!!

PERSONS desirous of getting Coolie Laborers are requested to call at the office of the undersigned.

These Coolies, with a little teaching make very good washmen, gardeners, house servants and laborers, and it would be advisable for those who are in want of such, to engage them immediately.

B. F. SNOW."

MANUSCRIPTS.—A large number of Greek and Latin manuscripts have been found in the Ottoman Empire, by a company of gentlemen who have been deputed by the French Government to make literary researches wherever opportunity was afforded by the passage of the armies. The precise number of Oriental manascripts in all the libraries of Constantinople has been ascertained, and the whereabouts of a valuable treatise on Ancient Egypt, by one Ald-al-Lathif, who lived in the middle ages, has been discovered.

DESCRIPTION OF THE COSSACKS.—The Cossacks are armed with a short carbine s ung behind the back, a pair of pistols attached to their girdle, and a black lance, about eleven feet in length, tipped with iron well sharpened. This weapon is heavy, and difficult to balance; so that when the Cossack is on the gallop, making a foray among the Tartar herds, he places his lance across his saddle so as to ease the weight till he gets close to the object he is about to attack. The lance is a fearful weapon to the poor Tartar herdsmen, endeavoring to save their charge, and the Cossacks pitilessly run them through; but it is not dangerous to bold and skillful horsemen like ours, who easily parry the thrust and cut the lance through with one blow of the sabre, for the wood of the shaft is very slender.—*London News.*

THREE CHINAMEN SHOT.—A foreign tax collector of Mariposa county, on Wednesday last, shot three Chinamen who resisted him in the discharge of his duty. The difficulty took place on the Merced river.

OUTRAGE AT TUTTLETOWN BY A MINER'S TAX COLLECTOR.—The Sonora *Herald* is informed by a respectable citizen of Tuttletown, that a man named Woodford, who is Collector of Foreign Miners' Tax for that District, went, about two weeks ago, to a claim occupied by some Mexicans, and demanded of them the amount of their license.—One of the men paid; his companion, having no money, informed the officer that he was unable to pay on that account. The Tax Collector then went on to sell the entire claim for the license of the party refusing to pay. The one who had paid his license, then picked up his pick and shovel, saying he would save them from the sale, and started away from the ground. Upon seeing this movement, Woodford, the Collector, drew his pistol and fired at the Mexican who was leaving. The result was, that the man was shot through the back, in the vicinity of the region of the heart the ball passing through his body. He died last Tuesday night.—We are told that he was an old and peaceable man, and respected by all the American residents of Tuttletown, and moreover leaves a wife and children without a protector.

ABBE LABORDE ON THE NEW DOGMA.—The Abbe's reasoning from the fathers is irresistible, and his account of the Pope's quotations is any thing but complimentary to the learning or honesty of the Papal See. "The quotations in the bull are given as a continuous series of traditionary evidence of the holy fathers in favor of Immaculate Conception, whereas, in reality they are a *gross tissue of imposit.ons to deceive the public.* If the trouble is taken to search for and verify these thousands of quotations, it will be found that several do not exist in the books from which it is pretended they are taken; whilst oth rs are taken from unknown and modern authors, and are falsely attributed to the ancient fathers." So much for quotations by Infallibility.

CHINESE MINING.—The following extract from the Calaveras *Chronicle* shows how little disposed the Chinese are to interfere with our own:

"On the way to Campo Seco there is little mining done within sight of the road, save by Chinese who seem to prefer working over old claims abandoned by other miners. But John manages to earn fair wages in these claims, and is therefore contented."

FOREIGN MINER'S TAX COLLECTOR KILLED BY CHINAMEN.—The Stockton *Republican* publishes a letter from Snelling's Ranch, dated June 21st, giving the following account of the murder of a Tax Collector by some Chinamen: A sad affair came off at Pleasant Valley in Mariposa county.—Mr. James Cardwell, a foreign tax collector, in company with a Mr. Holmes, while executing the duties of his office, was assaulted by some fifteen Chinamen. Cardwell was killed upon the spot and Holmes was dangerously wounded. Three Chinese were killed in the affray. The Americans in the vicinity have arrested and confined about forty Chinese. I cannot give the particulars, as my informant left the place immediately after the affray.

WHAT WE OWE TO CHRISTIANITY.—The late emin ent Judge, Sir Allen Park, once said at a p blic meeting in London:—"We live in the midst of blessings till we are utterly insensible to their greatness, and of our civilization, our arts, or freedom, our laws, and forget entirely how much is due to Christianity. Blot Christianity out of the pages of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our daily life; there is not a familiar object around us which does not wear a different aspect because the light of Christian love is on it—not a law that does not owe its truth and gentleness to Christianity—not a custon which cannot be traced, in all its holy, healthful parts, to the gospel."

FAREWELL.

[A hymn sung at the departure of the Rev. D. Abeel for China.]

BY REV. DR. BETHUNE.

Farewell brother! tongues that falter,
Hearts whose love no tongue can tell,
Christians weeping round God's altar—
Bless thee as we bid farewell.

Loving brother, tears are starting
From thine own responsive eye:
Bless us in our holy parting,
While we yet may see thee nigh.

Once thou didst go from us weeping,
Precious seed afar to bear;
Soon thy sheaves of mercy reaping,
We thy distant joys would share.

Then we met thee home returning,
A stricken man, and worn, and week;
Fever in thy bosom burning,
Faint thy brow, and wan thy cheek;

Yet thine eye with ardor glistened,
As thou badst us all draw near;
And to thy low words we listened,
Melting tales of woe to hear.

Dearest brother, thou hast taught us
By thy glowing lips and page,
Zeal, like His whose life-blood brought us,
Heathen sorrow to assuage.

Now again, thy spirit yearneth
O'er the pagan's fearful doom;
And from home and kindred turneth,
To the lands of sin and gloom.

Go then, brother; God is calling,
And thou knows't His welcome voice:
Go, though fast our tears are falling.
Yet in sorrow we rejoice,

Go, though we no more behold thee,
Till we meet in heaven above;
God's own promise shall enfold thee
Safely in eternal love.

Go, for our weak hearts are growing
Closer to thee as we cling;
Go, for bosoms overflowing,
Choke our accents as we sing.

American Missionaries in the Sandwich Islands.—We extract the following pleasing testimony to the character of the missionaries in the Sandwich Islands, from an excellent address on Temperance by Dr. C. F. Winslow, of this city; which has just been published under the title of the "Nazarite's Vow."

"During a long residence among that swarthy and frail people, I can bear the most ample testimony to the blessed results of the apostolic example of those missionaries; for during that period I never saw a native intoxicated, nor make use of intoxicating drinks, with one exception, and the lofty rank of that exception placed him above all law, and above the beneficial effects of church discipline. However loudly that noble band of self-denying men and women may be slandered by private enemies or ungenerous strangers, I am prepared, by the largest and freest intercourse with their private views and practices, both in their homes and throughout their fields of labor, to bear unqualified testimony to their persevering abstinence, and to their endeavors in all respects so walk worthy of their consecrated calling; and though differing somewhat from them in religious opinions, and on some important points of temporal policy and church discipline, still I do declare, that, as a band of indefatigable and self-sacrificing Christian teachers, no rank nor race in the order of the priesthood, from the days of Aaron down through the long line of prophets, apostles, and martyrs, are more deserving of the respectful and affectionate remembrance of posterity, than the earlier missionaries of the Hawaiian Islands. I have seen them under all circumstances of seclusion, in their lonely abodes, in their domestic gladness, and in their private griefs and trials; and the sublimest hour of Christian joy and triumph that it has ever fallen to my lot to witness was when one of those earlier apostles—still in the strength of a green old age, but bowing beneath the weight of incurable disease—was yielding up the ties of earth and kindred and duty to a half converted race, and winging his way to just rewards in the realms of immortal glory. They have all fulfilled their vows during the days of their separation, and they have offered no strange fire before the Lord to bewilder and lead astray the feeble race among whom they have built altars on which to offer themselves living sacrifices to the Most High. That swarthy race, in the providence of God, is but temporary, and must soon pass away; but if the pyramids of Egypt remain through countless ages as the mementos of pagan rites, and of sacerdotal sway over nations that have vanished, and if the sculptured cliffs of Idumæa can still be pointed at as a memorial of God's condemnation of a wicked priesthood, then shall the lofty and swelling domes of the Hawaiian Mountains rise from the blue waste of the Pacific, as everlasting monuments to the virtue and self-conquest of the early American missionaries; and their volcanoes shall become sacred altar-fires, from which shall ascend perpetual incense to the memory of their faith, and patience, and temperance, and self-sacrifice, and general conformity to the stipulated requirements of the Law and Gospel."

Society for the Propagation of the Faith.—The last year's receipts amounted to £156,400, or about 800,000 dollars, of which £98.519, or more than half, came from France, while Sardinia, Prussia, Belgium, and *North America* came next in the order of contributing countries. The British isles and colonies contributed £8.072, or about 40,000 dollars, of which £5,976, or about three-fourths, came from Ireland.

In the apportionment of this income, the missions of Europe receive £30,000, or about three-fourths of the whole, and to the Roman Catholic bishops of England, Ireland, and Scotland, "almost every of whom seems to be in receipt of a pension from this source." The missions of Asia receive £60,000, which is partly spent on the various missions among the Oriental Churches, and is placed at the disposal of the *eleven* Roman Catholic bishops in India. Funds are also placed at the command of the Vicar Apostolic of Pegu and Ava, of the four Vicars Apostolic of Tong-King, of the three dioceses of Cochin China, to the missions of Malasia, Cambogia, Siam, and Thibet, portions of the world which, with two or three exceptions, are wholly unoccupied by any Protestant missionaries. In China and its dependencies, ten different dioceses receive aid from the Lyons Society, and reckon upward of two hundred and twenty priests within their limits. The African Missions of the Roman Catholic Church are of lesser importance, requiring an expenditure of but about 70,000 dollars, of which the largest items are £2,089, or about 10,000 dollars, for the two Guineas and Senegambia, and £1,850, or about 9,000 dollars for the Jesuit mission in Madagascar.

The *American Missions* of the Roman Catholic Church receive almost as much as those in Asia, viz., £45,392, or about 222,000 dollars, "*the far larger portion of which falls to the different bishops of the United States*, and betrays the anxiety of Rome to strengthen her hold on so rising a country, as well as the paucity of the support which she there receives."

The missions in Oceanica receive a sum of £17,240, or about 80,000 dollars, the greater portion of which is devoted to the English colonies in Australia; the remainder being spread over the islands of the Pacific, where there are as many as eight bishops settled.

This review shows a degree of recent activity on the part of Rome, which may well animate the Protestant Churches to enlarged labours and liberality.

English Missionary Societies.—The following encouraging view of the five principal English Missionary Societies, is taken from the February number of the Spirit of Missions:—

The Society for the Propagation of the Gospel in Foreign Parts is the oldest of the English missionary societies. The last report shows a receipt from all sources of nearly 143,000 pounds sterling, or more than 700,000 dollars, being an increase of about 50,000 dollars over the receipts of the year preceeding. These amounts do not include sums collected in foreign parts, and which, to the amount of about 200,000 dollars, it is estimated, were expended on the spot. They are almost entirely English contributions, the Churchmen of Ireland having contributed less than 5,000 dollars, and those of Scotland but about 2,500 dollars.

These resources, with the addition of the clergy reserve funds in Canada, which are still available, have enabled the society to maintain, in whole or in part, as many as four hundred and seventy-eight missionaries.

The Church Missionary Society shows a total of receipts for the last missionary year of over 138,000 pounds sterling, or about 680,000 dollars: of which $50,000 had been raised and expended at missionary stations. Scotland contributed about 3,000 dollars to this fund, and Ireland something less than 15,000 dollars. The greater part of the amount received is applicable to the gen ral purposes of the society, but a small portion of its income, in comparison with the other society just mentioned, being appropriated to special objects. It supported as many as one hundred and fifty-two European and twenty-four native missionaries, besides the large number of seventeen hundred and twenty-four lay-catechists and teachers. At Sierra Leone it has ten ordained missionaries; at Yoruba, another most interesting African station, eight. "And these are names which it is impossible to mention without a tribute of admiration to the Christian heroism which has sacrificed itself to these fatal shores. Here, at least, the English Church does not want her martyrs,—by pestilence, if not by the sword. They have not counted their lives dear, but calmly and deliberately they have sacrificed themselves for the gospel."

In the Indian dioceses the society employs one hundred and four ordained missionaries, and expends about 260,000 dollars per annum. In China it has but eight clergymen, and its expenditure is about 25,000 dollars. In New-England it has twenty-four ordained missionaries, at an annual expenditure of about 25,000 dollars. In the North American missions nine clergymen are supported, at an annual expense of about 20,000 dollars. In Guiana they have one missionary station. They have none in Melanesia, or the islands of the Pacific, in Australia, or the colony of the Cape, which later has formed a part of the field of the *Society for the Propagation of the Gospel in Foreign Parts.*

From this glance, it appears that the Church of England, by means of these two societies, (to omit all mention of the *Society for Promoting Christian Knowledge*, the *Colonial Bishopric's Fund*, with other lesser societies,) is expending upon the propagation of the gospel in the English colonial possessions and heathen lands, upward of 278,000 pounds sterling, or about *a million and a quarter* of dollars; and among the heathen exclusively, employs more than two hundred and twenty ordained missionaries.

The Wesleyan Missionary Society had last year an income of £114.498, or about 560,000 dollars. It has missions in the West Indies, at a cost of 80,000 dollars per annum, and in the North American Provinces, at an annual cost of 50,000 dollars. They have stations on various parts of the African coast, and in the colony at the Cape of Good Hope. In India, their missionaries are confined to Ceylon, Madras, and the Canarese country; while in China, they have only recently made a beginning, by settling three missionaries at Canton. Their mission at New-Zealand is a flourishing one, and involves an annual cost of about 25,000 dollars. The auxiliary Wesleyan Societies in Australia are preparing to relieve the Parent Society altogether, and in addition to undertake the charge of the very successful Wesleyan missions already existing among the Fejee and Friendly Islanders.

The London Missionary Society, sustained by the English Independents, or Congregationalists, had last year an income of £77,482, or about 375,000 dollars. It has an extensive and flourishing mission at the Cape of Good Hope at an annual cost of about $40,000, with which Dr. Livingston is connected—a gentleman who has "recently distinguished himself by an exploratory journey in the service of the society, from the Cape frontier to the coast of Benguela." "Equally honourable," says the *Church Chronicle*, "are the past exertions of this society in the Island of Madagascar, where their labours for some years past, interrupted by the persecution of the queen, are likely to be resumed with every prospect of success, the heir-apparent to the throne being at the head of the Christian converts. For the renewal of this mission, a sum of £7,000 (or about 35,000 dollars) was invested last year, and a missionary at Port Louis watches for an opportunity of penetrating to the interior of the island."

In Hindostan, the exertions of the Independents fall far short of those of the Church of England; yet this society expends over £25,000, or about 120,000 dollars per annum on its missions there. In China it has sixteen missionaries; their first missionary there, Dr. Morrison, having reached Canton as early as 1808. In their South Sea missions, the Independents have preceeded all others:—"Their stations," observes the *Church Chronicle*, "are scattered over the islands of the Pacific from Tahiti to Samoa; and while we admiringly record the missionary enterprise of our own Bishop Selwyn among the Melanesian Islands, we are bound to remember—as the bishop ever remembers—that his little *Undine* did but follow in the wake of the *John Williams*, and that he is but gathering up the gleanings of the harvest of which other hands have sown the seed, and, in great part, already reaped the fruits."

The Baptist Missionary Society, though established at an earlier period than the one just mentioned, is not so extensive in its operations; "and is distinguished more by the well-known learning of its missionaries, than by the extent of their labours." Its receipts last year amounted to nearly £25,000, or about 120,000 dollars, of which nearly half was expended in Hindoostan and Ceylon. Their other missions are in the West Indies, and in the Cameroon country, West Africa.

First Baptism from the School of the Presbyterian Mission at Canton.—The Rev. A. P. Happer reports in the *Foreign Missionary* for May, the baptism of a boy in his school, on Dec. 3d. Nearly a hundred persons were present. We rejoice to hear of this event. Lam Achung was one of the most intelligent boys connected with the mission when we were in Canton. We trust the hymns we taught the members of that school shall be sung, and the instruction we sometimes aided to impart may be remembered by many of its pupils, when we shall meet beyond this world. Mr. Happer has been a diligent and patient teacher. This we trust will be but the first blade springing up, after a long winter, soon to be followed by a harvest. He writes as follows:—

After ten years, of waiting, this sheaf was gathered 'with great joy.' The young man, who is named Lam Achung, and whose English name is Mitchell Wurts, finished his period of eight years in the school, in February, 1852. He then remained in the employ of the mission to assist in the dispensary and in the school.

He was a poor orphan boy that had been found in the streets of Hong-kong, and taken into school. As he was an orphan his clothes were supplied by the mission. And as he was under our care he came to regard myself and Mrs. Happer, in some light as his adopted parents. There was nothing special in his religious experience during his time in school. He was a quiet, diligent and attentive boy. But in the latter part of 1853, I noticed a marked change in his deportment, and the care and attention he bestowed upon his duties. From this I was led to inquire more particularly into his state of mind, and found that he had indeed been taught of the Holy Spirit. My instructions to him and the other young men had been very close and pointed in connection with the study of Romans with Hodge's notes, in English. I spent an half hour at half-past ten o'clock, A. M., each Sabbath, in hearing a morning lesson, and about an hour in the evening, which was closed with player—the utter hopelessness of their condition as sinners, and the heniousness of their sins, and the freeness and preciousness of the gospel, were tenderly and earnestly pressed upon their attention. And the Spirit of all truth and grace led him to the knowledge of the truth. From that time he steadily grew in knowledge and grace. He manifested increased faithfulness in his duties, and an earnest desire to understand the Scriptures and conform his conduct to them. He manifested and expressed a deep sense of his own sinfulness. As an evidence of the tenderness of his conscience, he brought to me one or two lead-pencil points, carefully done up in paper, and with every appearance of contrition he stated that he had taken them out of a writing-desk of mine three or four years before, and he was very sorry, and now brought them back and hoped I would forgive him. He expresses it as his great wish, that he may be prepared to preach Christianity to his countrymen. As he is yet young and very diffident, he continues his attention to the study of medicine, and in time he may be instructed more fully in Theology, with a view to becoming an Evangelist.

Lam Achung was married in November to a girl who had spent some time in the school of Mrs. Happer.

Gutta Percha.—Not long previous to our arrival in China, a new and strange material was brought there from Singapore. The first use we saw made of it was for whips. It was then exhibited in hard whitish masses, looking somewhat like rough raw hide. It has since come extensively into use in ways undreamed of then. The following is an account of its present applications:

In 1842, Dr. Montgomerie was observing a wood cutter at Singapore at his ordinary labor. Looking at the man's axe he saw that the handle was not wood, but of some material that he had not previously known. The woodman told Dr. Montgomerie that, hard as the handle was, it became quite soft in boiling water, and could be moulded into any form, when it would again become hard. It was a gum from a tree growing in various islands of the Eastern archipelago, called *pertsha.*

In twelve years the wonderful utility of this new material has been established in various applications. But the gum would have remained comparatively useless but for the inventive spirit which has subdued every difficulty of a new manufacture.

The substance is now applied to the humblest as well as the highest purposes. It is a clothes line defying the weather; it is a buffer for a railway carriage; it is a stopping for a hollow tooth; it is a sheathing for the wire that conveys the electric spark across the channel. It is a cricket ball; it is a life boat in the Arctic seas. It is a noiseless curtain ring; it is a sanitary water pipe. It resists the action of many chemical substances, and is thus largely employed for vessels in bleaching and dyeing factories; it is capable of being moulded into the most efficient materials for multiplying works of ornamental art.

The collection of gutta percha has given a new stimulus to the feeble industry of the inhabitants of Java and Sumatra, and Borneo, and a new direction to the commerce of Singapore. It has brought the people of the Indian archipelago into more direct contact with European civilization.

A Hottentot Boy.—A poor black boy, the property of a slave-holder in Africa, having heard of the preaching of the missionaries, felt a strong desire to go and hear about Jesus Christ. For this purpose he crept secretly away one evening, but being obliged to pass under the window of the house, his master observed him, and called out, "Where are you going?" The poor fellow came back trembling, and said, "Me go to hear the missionaries, massa." "To hear the missionaries, indeed; if you ever go there, you shall have nine-and-thirty lashes, and be put in irons." With a disconsolate look, the poor bay replied, "Me tell Massa, me tell the Great Massa." "Tell the Great Massa," replied the master: "what do you mean?" "Me tell the Great Massa, the Lord in heaven, that my massa was angry with me, because I wanted to go and hear His word." The master was struck with astonishment, his colour changed, and unable to conceal his feelings, hastily turned away saying:—"Go along and here the missionaries." Being thus permitted, the poor boy gladly went. In the mean time, the mind of the master became restless and uneasy. He had not been accustomed to think that he had a Master in heaven, who knew and observed all his actions; and he at length determined to follow his slave, and see if there could be any peace obtained for his troubled spirit. Creeping unobserved into a secret corner, he eagerly listened to to the words of the missionary, who that day addressed the natives from St. John, xxi. 15, "Lovest thou me?" "Is there no poor sinner," said the missionary, "who can answer this question? not one poor slave, who loves Jesus Christ? no one, who dares to confess Him?" Here the poor slave unable to forbear any longer, sprang forward, and holding up both his hands, while the tears streamed down his cheeks, cried out with eagerness, "Yes, massa me love the Lord Jesus Christ; *me do love Him, me love Him, me love Him with all my heart.*" The master was still more astonished, and he went home convinced of the blessings which the gospel brings, and became a decided Christian.

Rev. Mr. Krause. This gentleman, for some fifteen years a missionary in the South Pacific arrived here last week from Tahiti, by way of the Sandwich Islands. He proposed being absent from his missionary work a year or two, during which he makes a visit to England; from which country, though himself of German birth, he was sent forth on his work.

The New School Presbyterian Assembly—was to be convened at St. Louis, on the 17th of May, and be opened by a sermon by the previous Moderator, the Rev. Dr. Thos. H. Skinner, Professor of the Union Theol. Seminary, New York.

Pernicious Influence of Bad Example upon Heathen.—A curse always goes side by side with the blessing, wherever commercial intercourse has brought the nations of the East and the West together. It is stated by Archdeacon Jeffereys, a Missionary in the East Indies, that "for one really converted Christian, as the fruit of missionary labor—for one person 'born again of the Holy Spirit, and made a new creature in Jesus Christ,'—for one such person the drinking practices of the English had made one thousand drunkards."

Jamaica.—The planters of Jamaica still complain grievously of the want of labor. They were importing Chinese to make up the deficiency, but murmured against the Home Government, because the acts of Parliment regulating British passenger ships gave the Cubans, their rivals in the production of sugar, coffee, etc., a great advantage in importing Chinese laborers.

CHINESE MISSION CHAPEL.

The Monthly Concert of Prayer for Missions, will be held at the Chinese Mission Chapel, corner of Sacramento and Stockton Streets, on Sabbath afternoon at 3 o'clock.

An address will be delivered by the Rev. Wm. Speer. Subject: the Armenian Church; its History, the Reformation in it, and its connection with the Turkish and Russian war.

All feeling an interest in the cause of Missions, are invited to attend.

RELIGIOUS NOTICE.

There will be Public Meetings held at the "Hall of the Sons of Temperance," on Washington Street, between Sansome and Montgomery, every Sabbath Day, viz: A Prayer Meeting at ten o'clock, A.M., and Public Lecture at three, P.M.

The Rev. Mr. Dryden will lecture next Sabbath, July 1. 1855, at three o'clock.

NATH'L THURSTON.

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☞ Letters relating to business in the Chinese Department may be addressed to Mr. LEE KAN, care of Rev. Wm. Speer.

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English School, each evening, except Monday and Thursday.
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Chinese Tracts and Scriptures distributed gratis.

ENGLISH SERVICE.
Monthly Concert for Prayer and Missionary Address, on the first Monday of each month, at 3 o'clock, P. M., which all friends of the Missionary cause are invited to attend.

The Rooms of the Young Men's Christian Association, over the Post Office, are open every day and evening. Strangers and others are invited to visit our Library and Reading Rooms, which are Free. Ladies will be especially welcome on Thursdays. H. L Leffingwell, Librarian.

WANTED,---A place in a Dry Goods or other Store, by a young Chinaman, well acquainted with the English language, and who can give the best recommendations as to character.
Inquire of Lee Kan, No. 191 Sacramento street,

TEMPERANCE.---Dr. HUME will lecture in the Hall of the Sons of Temperance, at 3 o'clock P. M. on "Bible Teetotalism," clearly demonstrating that the Bible affords no support to the arguments used by apologists for the liquor-drinking customs.

TO LET. A Store room in the basement of the Chinese Chapel; N. E corner of Sacramento and Stockton Streets, fire-proof; rent low.

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未士喺時頂有磚屋貯棧一間能避火烛之患名孖嗒士跌列喊也口素如有白糖茶葉米及各項雜貨到貯者棧租甚平本棧在孖嗒街啡厄叩街角便是貴客光顧可也

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呋時並㗎打承办唐人上稅事務極之精通忠厚寫字楼在吵架免度街轉角㧞打厄街第七十六号是也

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未士嗶時号夜冷館每逢礼拜一三五日常有衣服伙食各樣俱全開投本館亦代為買賣经纪包投夜冷如貴客有貨出投者請為光顧可也夜冷舖在㧞打厄街第九十一号在批治北邊銀行右邊便是

SAMUEL ADAMS.

未士三吠亞𠍲士開張藥舖生意在契礼街併都本横街之角即在同莪舖之左側常有各国鲜明熱藥發賣如有唐人到此光顧者定以礼貌相接即礼拜堂每礼拜与他取藥施贈唐人他定然減價甚平也

F. KUHL.

未士咕炉包接印掃唐番字式舖在呋打街坐都本加尔二横街之中或間李根便知　貴客如有字式到印者工價甚相宜也

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布喴徐滑囊厠之人向在唐人清厠经已兩載今仍求各　唐貴客照顧工銀務必平于别人因其不干涉督理街務之人所薦故免揷用于伊住呋打街都本街下第三間便是

R. H. VANCE

未士湾時精于照相本埠前日陳列玩器景徵各人将所照之相彼此較量惟未士湾時所照之相為第一照相房在吵架免度街並孟甘麻厄街角楼上洪孟甘麻厄街柯士頓舖側边梯上便是貴客光顧可也

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加利科尔亞火船公局本年六月内行船日期規條列左本公局火船往吵架免度一号名鮮坭打船主名捕炉每逢礼拜二四六日下午四点鐘在化厄賀馬夫開行一号名嘜地笠船主名湾八每逢礼拜一三五日四点鐘開順埋边尔時地方各客如往味利運者搭本埠公司火船丞吵架免度執地结紙為凭過船便是往士嘚嘣火船順埋嗎頓

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尔士地方船名吁呢利也船主吁𨑨連每逢礼拜一三五日開行人一号名呋厄打船主名格叻每逢礼拜二四六日下午四点鐘開行本公司火船在吵架免度每逢礼拜二四六日十二点鐘開行貨腳完交然後起貨寫字楼在積咀街坐㧞打厄並佛倫二横街之中本公局值理首人未士軒士厘謹識

STR. "QUEEN CITY."

又有一新火船名君薛地船主名吧契礼在巴尸拂馬夫每逢礼拜二四六日四点鐘開行往吵架免度如搭往味利運者丞二埠即過咽拉拜孫士火船便是每墩貨腳銀三元坐山未士執文

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STR. MARTIN WHITE.

有一新堅固火船名嗎啞湾泊加利科尔亞馬頭每礼拜二四六日四点鐘開行往吵架免度每位搭客收水腳銀二元每墩貨收水腳銀四元如有唐人搭客或付貨搭此船者務宜照顧妥當不悞便是

HIMROD & JONES

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CHINESE MISSION HOUSE.

礼拜堂每逢礼拜日一点鐘又晚上六点半鐘在此講解耶穌聖書敢請　諸君移玉丞此同心敬拜上帝致獲無窮之益是所厚望每逢礼拜二三五晚六点半鐘在楼下書館教習番書学習番語如欲学習者於此雅敘又礼拜三六日一点鐘有花旗醫生丞此看症施藥倘有恙者不拘内外症丞此取藥調治分文不取也

C. V. GREY

未士継礼狀師包办理官司案件極之精通寫字楼在契礼街葛博槑行第一号房即書信館下第二間便是

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The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷壹第四十八號 唐乙卯年五月三十日

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年七月十二日錄

本月廿四日起至廿九日止共入口大小船隻四隻出口大小船共十二隻另火船一隻

昨廿八日有佛嘣西船一隻由香港揚帆五十五日至本埠內有唐人搭客三百餘名運有茶葉一百六十三箱又七包又五十一笠白糖三百六十七包油四百零七箱豉油二百五十埕又二十七箱酒三百二十一埕又四百九十四箱洋烟一百二十二箱呂宋烟十一箱孖站烟五十八箱生熟烟十八箱糖菓三百五十六箱一百七十二塔又三百一十三箩又四桶雜貨四百四十九箱五桶又二百二十九件醬料七十七埕又十塔咸蛋五箱咸菜乾冲菜共二十一箱咸箩白十箱虾米二十二箱鱿墨咸魚共七十四箱酸菓五百三十四埕塔咸欖二塔生羌四箱又一百四十二箩腐竹三箱𠂢子十三箱杏仁四箱葯材三十二箱又二箩醋一埕生塩一百六十包荳六包衣服三箱帽二百箱絲髮疋頭七箱沓鹼十箱鉄条二十二把鉄嵩二孔地蓆四十二捆又十八包蓆包六百捆绳仔十八孔沙藤三把紙五十一包又三捆

昨接香港帶来三月廿六之新闻紙云粤東省城現在干戈暫息惟是糧食甚為艱难也省中地面向来市每日沽米一萬二千担今米市所沽每日仍不満六千担之数盖各人之所食多是薯芋蔬菜及各雜粮而已三月中旬之時至若零星販賣其米價高者每担起至七元今每担亦減至五元半云

前数日吶治當新闻紙云在嗑㗝希亦有一採金人名援辣一年之前買得金跡一個價銀一百五十元於本月中旬共二人掘金共採得金砂九十六個安吵云又有人云在此金跡一個礼拜內掘得金三丸其一丸約值銀六百元一丸值銀四百元又一丸值銀二百元又有一日採得粗金數不可勝惟約計其銀三千元云

前日吵架免度新闻紙云有一人名曦亢已士与其子在吵架免度遊蕩遂失其子失踪在後急回覓之至一深潭已被溺死云

前在阿品埠仔業被火災燒燬令伊埠內之人甚喜唐人在此居住工作貿易復致埠中興旺前各人酌議另設一地建立鋪戶今已在山頂起有屋宇二十五间現亦有唐人砍兩屋主立约再建造鋪屋二十五间云云

昨接香港帶来五月遐邇貫珍云原紅头之起事也始聚金田其時不過一千幾百人耳後由金田出據永安州城是時官壯勇幾近十萬之衆無奈他何不過虛費朝廷千餘萬銀武員之中頗有稍智畧者惟向榮一人也當紅头屯永安數月欲离永安而攻桂林省城被向榮洞澈其消息預先由他路兼程倍道晝夜並行緣入城內准備未久適有紅头多人假冒向榮部下兵壮乘机入城幸向榮淙識其詭計拒逐嚴密方保無虞遂至紅兵齐臨城下分兩隊攻城一劄東门外之象山頂一劄西门外之牛山頂炮声喧闐打入城內初由竇潜進不能徒扒城偷入亦不能甚至用李公車上城亦被火葯燒斃多人然後銳氣稍戢独是其城呉堅其守呉庆惟桂林城內素無米鋪都賴鄰近鄉民挑進城售賣耳斯時所恃以不绝糧者因分撥兵壮一隊扼守北门之外所有柴米魚肉蔬菜俱得跨城傳遞接濟城中故能堅守也紅头圍城幾近一月見無機可乘乃逐漸退兵直抵全州全州人緊閉城门用桐油煮松香淋撥城外斃敵多人敵愈奮怒尽力攻破全城尽屠其人民無一留遺於是過湖南抵湖北云云

又咸豐二年八九月间桂林府永福縣山上桐子樹生成三叉刀鎗形象如人手削成一般通縣諠傳折取進上衙门各官同看詫為奇異收貯庫中此乃人衆共見之真事非訛傳也未幾永福门內有一武夲騐衆千餘竟於三年五月初七日直到桂林对河燒燬居民鋪户此時城门緊滿城官員登城觀看毫無設策幸有在江道台張敬修亦同城其人雄有武畧是日亦同帶官登城即時脱去袍帽裴束持械縋城而下身先兵壮由浮橋跑过对河攻殺剿戮尽傳殺散而对河民居鋪户不至尽為灰燼桂林城中安堵如故者賴斯人也

貨物時價

唐山上白米每磅	[illegible]
花旗上白米	[illegible]
唐山上白糖	[illegible]
烏龍茶	[illegible]
包種茶	[illegible]
小種茶	[illegible]
洋烛	[illegible]
生油每加倫	[illegible]
孖站烟每萬	[illegible]

未士嚩時号現有生油四百三十九箱蕪客每箱两鉄礶每礶五加倫如有欲買者請至光顧便是鋪在㩒打亢街九十一号

Strs Gem & Pearl

在吵架免度有二火船一只名嗶嘿船主名嘰吪丈又一只船名占船主名咧地頓每逢礼拜二四六早十点鐘由二埠開行往咧卜碌便是

Str. Geo Dana

又在二埠有一火船名低吪船主名嗲𪘍每日早晨七点鐘開行往味刹運如有唐人搭客或付貨者額外照顧妥當定能無悞也

The Oriental.

Vol. I | Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. | No. 27.

REV. WILLIAM SPEER, EDITOR. | SAN FRANCISCO, JULY, 1855. | WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

MONTHLY, IN ENGLISH AND CHINESE.
WEEKLY, IN CHINESE.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

THE CHINESE DEAD.

In the Yerba Buena Cemetery, on the outskirts of San Francisco, whence a multitude of every nation under heaven will rise on the Great Day, there is one most peculiar spot. No marble or granite tombs have been erected to commemorate the names or characters of those there interred. Yet each little mound is carefully marked with a little temporary white slab. Upon each is painted in black several perpendicular series of hieroglyphics. These Chinese inscriptions are generally after some such style as this, if rendered into English;

DISTRICT OF NAMHOI: VILLAGE OF SHATAU.
TSING DYNASTY: THE HONORABLE AND EXCELLENT MR. HO YAT-SAN'S TOMB.
Erected in the 30th year of Tau-kwang, 8th moon, 9th day.

In some cases the middle column contains a larger number of elegiac adjectives, and in others it has affixed the suggestive words "tomb of the spirit."

Upon a mound of sand overlooking these graves is a platform which has been erected as an arena or chancel for the annual "worship of the tombs." It is inscribed with the words.

MAN LING T'UNG YAM.

that is, "Reverence to all the spirits." The shape of this is square, measuring half-a-dozen paces in length and breadth. A few wooden steps bring the visitor to its edge. He perhaps sees it strewn with broken liquor bottles, pieces of sweet cakes and fruit, stumps of candles and of sticks of incense made of sandlewood, torn slips of paper printed or written over, and fragments of fire crackers. These are the remains of the offerings to the spirits. Leaning against the low fence which surrounds the platform are a number of short boards inscribed with the names of persons deceased. Two of a larger size at the back, are marked as follows:—

KU CH'UNG: KUNG TSAI CH'U,

that is, "Tombs of the lonely: place of joint sacrifices;" and

LOI LUNG HAU T'O CHI SHAN,

Which is a rather obscure phrase, but may be literally translated "The coming dragon god of the earth in the rear." It means that the tombs are protected by a dragon, which is a favorite animal in Chinese mythology.

Such is the spot where these strangers maintain the great national religion of their country. They count it a calamity to die and be buried far from their ancestors and kindred, and do not forget the rites due to their unfortunate brethren. Each spring the Chinese population, as far as possible, go out to the "tombs of the lonely," or, as the words mean, the "orphan spirits;" and spread food and liquor before all the graves, and fire off crackers and pistols to frighten away the demons that may molest them. It is commonly supposed that each living man is possessed of three spirits; one of which when he dies, remains about the grave with the body. This spirit requires occasional supplies of nourishment, and drinks with delight the subtle odors that are given forth by articles of aliment which incarnate mortals enjoy in a grosser form.

The believers of this Buddhist superstition can conceive of no greater calamity than to die childless or friendless, so that no offerings should be made for the benefit of one's ghost. Considerable sums of money are subscribed in China by the benevolent to present annual sacrifices for such "orphan spirits." In addition to donations of food, large amounts of clothing suitable for spiritual vesture are transmitted them, by manufacturing them of paper and burning them. Every Chinese family regularly sends up, on wheels of smoke, quantities of etherialized raiment and furniture and money, to their kinsfolk in the galleries of the air. Nor do such gifts, to speak the truth, end in smoke; for the effect of this remembrance of the departed is to sober and soften the heart. And he that will consider it may easily be brought to see how such a belief will wind itself through all the better feelings of human nature, and be the most difficult to eradicate in those who come to be enlightened by the truth of the gospel. Romanism was forced to adopt it; and only the Holy Spirit can transplant it by striking into its soil deeper roots of true love for God.

A remarkable result of the Chinese sentiments with regard to spirits is, that since they have been made to feel so keenly and deeply that they can have no home in this land, they wish as soon as possible to carry away their dead. They have not resented the ten thousand brutalities and insults, which they cannot, as a proud nation, though among the poorest of its people, continue to endure. But like a sober, thinking, feeling, peaceful people—as they are—they give expression to the sense of what they have suffered by simply taking away their dead. To any man whose mind has not been heated and fouled by the phrenzy which makes so many people very different here from what they were in other homes, and who will reflect upon this act, it will be the most cutting reproof that a heathen could give a self-styled civilized and Christian people. Their removal says, "Ye have not dealt kindly with the dead and with us." Unlike Naomi, they seem to declare "we can tolerate you in life, and whilst there is hope of making some little support for our parents and heritage for our children; but where you die, we would not die, nor there would we be buried. Death must part us and ye. Your people are not our people; and your God is not our God." With feelings common to all Eastern lands, they carry away their dead, and bury them with their fathers.

A number of voluntary associations have been formed among the Chinese for the purpose of effecting the removal of their dead. It is not done through their ui-kuns, or common 'companies;' but each one subscribes what he thinks proper. We have lying before us the first draught of a report from one of these, which has assumed the name of the Chih-shin (or Beneficial) Association. The introduction to this report is as follows:—

"The benevolent purposes for which the Chik-shin Association was established were first put into effect in the autumn of eighteen hundred and fifty four. The work was carried on till the present time, that is the, summer of eighteen hundred and fifty five; and now, on the second day of the fifth month (June) is completed. A vessel has sailed conveying the coffins to our native villages. There remained however but a balance of somewhat over four hundred dollars, which we fear would be scarcely enough to pay for their transportation from Hongkong to Pun-sha-wan, and would not meet the expenses of the sacrifices to the dead. After consultation together, it has been resolved, that those who have not paid be requested to hand over at once the subscriptions due, for remittance to China, so that the amount necessary may be made up for the sacrifices and for the erection of tombs, and that the accounts of the Association may be closed. We present the following report, and request gentlemen to notify us of any mistakes in it previous the expiration of the eighth month. When the subscriptions have been paid, the books will be forwarded to China, and the tombs be put up. No provision however will be made for tombs for those whose friends here do not pay before the time limited expires; and record will be also made of their deficiency. We desire earnestly the payment of the sums due, that these benevolent objects may be accomplished, and that they may bear their good fruits. We pray all to exert themselves to this effect, that the end may be attained, no excuse left those who are negligent, and that all may share the happiness and the merit which they deserve."

The report then gives a series of resolutions, calling on all to pay what is still due the Association, and finally a statement of the subscriptions. It will show the earnestness with which its members have prosecuted their object to say, that over two thousand Chinese have entered their names; generally contributing about five dollars each, some however much larger sums. They have sent to China ninety two bodies in all, which is all the dead from the district the subscribers represent. When these arrive, solemn sacrifices will be offered, and tombs of granite be erected. The "orphan spirits" will then, amidst the company of their fathers and kindred, find peace.

Ship-disease of Chinese Emigrants.—A few Chinese will be coming in during the summer from Hongkong. The passages of the vessels employed in this trade are often long, and those aboard arrive in an almost starving condititio,n or, what is worse, affected with a disease somewhat resembling scurvy, but more difficult than it to cure.—The Chinese who arrived last summer were found—what had not already died and been tossed into the ocean—prostrated, in large numbers, with an extreme debility, which was accompanied with extensive œdematous effusions, particularly in the legs, arms, face, and abdomen; with raised, dry, encrusted eruptions, unlike the blotches of scurvy; and with occasional cough, constipation, and pains in the bones. The remedies found most serviceable were mild diuretics, and the ordinary anti-scorbutics; such as juniper berries, cream of tartar, limes, and potatoes; after which, vegetable tonics. The cure was generally slow; and in a few cases more active treatment had to be adopted. One man, who lay for weeks at the lowest living point, by care was gradually brought up. But in many cases there unpleasant reliquats in the shape of weak knees and fingers, and pains in the limbs. We trust there may be none of this troublesome disease exhibited this summer. The immigration will be so small that there can be no excuse for crowding, starving, and confining Chinese passengers.

There were no *post-mortem* examinations made by us in connection with the Dispensary of the Mission House. But few of those was applied to us died, and we could have had no opportunity for opening the bodies of those who had friends, so great are the prejudices of the Chinese against such a sacrilege. The Sydney newspapers however state many of the emigrants to Australia have been similarly affected. The English surgeons appear disposed to class this disease under the head of "berri-berri," which is common in all Southern Asia, among those swarthy and soft races, who cannot bear long confinement and hardship. The following is an extract from the notes of a *post-mortem*, which appeared in the *China Mail*. It will be interesting to some of our medical friends.

"Viewing the antecedent symptoms in relation to the *post mortem* appearance, it may be inferred that *Berri-berri* is more dependent upon active congestion of the lungs, liver and spinal chord, than upon any of the usual states of inflammatory action; and that the congestion is intimately connected with weakened power of the nervous and circulatory systems, manifested chiefly in the heart and extreme capillaries of the cellular and serous structures, with imperfect function of the liver and lungs, and with effusion of serum to a greater or less extent into the shut cavities and cellular structures of the body—giving rise to a nearly universal acute dropsy, and complicated with more or less of paralysis in the lower extremities."

NEWS FROM CHINA.

By the French ship *St. Joseph*, which arrived on the 8th, from Hongkong, 54 days out, we are informed that the people of Canton, are suffering greatly from scarcity of rice, much of the new crop had been destroyed by the parties at war. The rebels had suffered further defeats in the neighborhood of the City, but were cutting off supplies at a distance.

A late private letter to a friend here, from a missionary in Canton, contains the following information:

"The city of Canton still stands, and seems likely to withstand all that the rebels, patriots' pirates, or insurgents as they are variously called, can do to take it: but that is not the case in the surrounding districts, where civil war in its most horrible form is devastating and depopulating the land. The government is weak, but does its best to resist the current of disorder, and the vast majority of the people is in their favor. This vast majority is, however, not unlike a vast flock of sheep would be were they preyed upon by their own rams and hegoats, turned into wolves; and the last half year has shown that the present government of China is as good a one as the people can produce and maintain. Bad as some of its officers are, the people themselves are the worst oppressors of their countrymen, and, hateful and hating one another, they work out all devilish acts with greediness. There is no hope from Taiping, or any one else who has risen above the mass of heathen around us, and we must look to the Gospel and its almighty Advocate for transforming power upon China.

The emigration to California has lost much of its prestige among the people hereabouts, and two or three outrageous cases of villainy and some very unfortunate voyages, have greatly dampened the ardor for the Gold Hills. Melbourne is the port where now many go, and where the Chinese seem to be better treated."

Shanghai After the Siege.—The following extract from a private letter to one of our correspondents gives an interesting account of the state of the city of Shanghai after it was evacuated by the rebels.

"The city is open—the rebels are gone—and we may hope to know again, at no distant day, the blessings of peace! On the night of the 15th the city was observed to be in flames at different points. The next day, which was Sunday, we learnt little but that the rebels were gone, and the Imperialists in possession of the city. Various reports have been circulated and it is impossible to learn the certainty of any one of them. A very probable account seems to be that the city was betrayed by agreement—that the signal was the firing of certain guns—that when these were heard, the two leaders of the rebels each shot their head men dead, and then started out of the city towards the rest—fought their way through the enemy's camp, and that soon the Imperialists entered the city and fired the houses supposing that rebels were sheltered there. Half the city within the walls is burned to the grouud, that part without the walls had long since been destroyed or very nearly so. The rebels have been captured in large numbers in every direction, and numbers amounting to nearly a thousand have been beheaded, besides suffering tortures too horrible to describe. Surely they were cruel as the wild beasts of prey in their life, and now like beasts they perish. The gentlemen who have been into the city describe it as dismal beyond description. Our converts were found all alive and well, one had made her escape about two weeks since. It is true that everything had been eaten and that the roots of grass &c. were eagerly sought for. The wife of one Christian of the Baptist denomination had come to her last day's supply; her husband had made his escape a week before, at her earnest requests, thereby leaving her with rice enough to last a week, while if he staid, there was only enough for three days. He came out with others, some of whom met death in the attempt, but he was preserved. In just a week from his coming out the city was open! It was affecting to any heart to learn, that during the many months in which the city has been strictly shut up (no missionary but Dr. Lockhart and some of the London mission being allowed to enter) our poor converts met regularly at the church on the Sabbath, and on Wednesday and Friday. They were as sheep without a shepherd, Mr. Nelson who has charge of them finding it out of the question to get to them, or to get them out of the city. But we are told they regularly joined in repeating the Creed, the Lord's Prayer, and the Ten Commandments, with the "General Thanksgiving," and that two who had been seeking baptism were constantly instructed by the others as far as the latter had ability. I doubt not it is a general feeling, at least among missionaries, that the earnest prayers that have been offered of late have hastened this event; which while it has precipitated destruction on the rebels has saved thousands of lives, of the women, of the children, and the aged, as well as of many men, who were kept there against their will. A week more, of the absolute destitution which had arrived, must necessarily have cut off multitudes.

Bishop Boone and Mr Nelson have gone into the city to day to preach in the church—which building with all the other church edifices has escaped without serious injury—It has lifted a weight from us all; the feeling that the people are free! But oh how many, many, are stripped of every possession and even of every comfort, and it must be a very long while before the city recovers from its stroke and repairs its ruin.

One poor woman was observed sitting on the ruins of her house in despair, saying, they had taken from her the only thing she had saved, viz. one bed-cover. Another woman, in my knowledge, on the night when the Imperialists entered, had every thing taken away that she had from that time been able to conceal from the rebels. A poor woman escaped the other day over the broken part of the wall (where the French had made a breach) and came to us in great destitution saying she could not find her relations, not one; a husband and nephew had come out some months previous and now she knew not if they were dead or living! And there are a thousand such cases and worse. As to the rebels, three and four hundred heads could be seen at once in baskets, among them some Foreign heads!—of sailors who had so long been assisting the rebels."

Notice.—The present number commences the *monthly* publication of the Oriental in English. We trust its cost, its matter, and its object, will combine, from this time, to extend its circulation, and increase its usefulness. The Chinese will be continued, as heretofore, weekly.

English Benevolence.—The London correspondent of the *Alta California* writes as follows:

"I will give you a statement of the receipts of the three principal institutions of the kind in question for the year terminating with the anniversaries just held. The Church of England Missionary Society, £107,000, ($535,000.) The Wesleyan Missionary Society, £111,000, ($555,000.) The British and Foreign Bible Society, £136,032, ($680,160.) When it is borne in mind that the nation is at this moment expending between eighty and ninety millions of pounds per annum, including our ordinary taxation and the extraordinary cost involved in the war, and that voluntary institutions, such as those of which I have just given the receipts on the past year, are liable lo serious detriment even from the distraction of public attention by the more exciting wants of the struggle in which we are engaged, the results which these figures exhibit will not be deemed discreditable to the christian philanthropy of the people of Great Britain."

The Progress of the Submarine Telegraph.—The American Telegraph Company expect to have telegraphic communication from Europe, via St. Johns, Newfoundland, to New York, before the close of the season. The company is preparing to lay down, under the Atlantic, a submarine cable from St. Johns to Newfoundland, for which purpose a contract has been made with some French and English operators to complete the same within three years. In 1858, it is said, London and New York will communicate hourly by telegraph.

Mormons Coming.—The recent arrival of a cargo of Morman emigrants at New York has brought to light the result of the labors of the missionaries from that sect in Great Britain during the past season, revealing the fact that no less than three thousand six hundred of these Latter Day Saints have been shipped from Liverpool for this country between the months of November and April last. Several vessels, laden exclusively with members of this extraordinary sect, are understood to be now due at New York.

Origin of Broom Corn.—This plant is a native of India, and was introduced into this country by Dr. Benjamin Franklin, who found a seed in an imported whisk, and planted it; and from this small beginning arose this valuable product of industry.

Arrest of United States Officers in China.—A letter from Shanghai, in a Paris journal, has the following item:—

Whilst the city was in a state of siege, two officers of the United States were taken in *flagrante delictu*. They were anxious to repudiate their nationality, but their uniforms, hidden under their paletots, betrayed them. As the only chastisement, the admiral was satisfied with disarming them.

Dr. Barth, the African explorer, was met by Dr. Vogel on the 1st of December last, at Bundi, about 110 geographical miles north-east from Kuka. Dr. Barth afterwards went to Kuka, intending to return to Europe by Murzook and Tripoli.

The New Planet lately discovered at Dusseldorf has received the name of Leukothea. Its distinctive sign will be an ancient light tower.

Tax on Christians Abolished.—The Turkish government has abolished the capitation tax of christian residents.

Sweden.—France and England had sent their ultimatum to Sweden, to which the latter replied by incorporating her militia.

Roman Church Property in Spain.—It is one of the most remarkable signs of the times that in the land of the Inquisition the hand of the state has been laid on the property of the church. It has been stated that two hundred millions of dollars worth has been confiscated. The Queen had been forced by ministers who threatened instant revolution, and her expulsion from the country, in case she refused, to sign the bill.

Outrages upon the Chinese.—We obtain the following items from interior papers. One states: "Last Wednesday a tax collector got into a difficulty with a Chinaman about some gold dust. The Chinaman claimed there was five dollars, but the tax collector would only allow four dollars for it, and would not go with the Chinaman to have it weighed. He struck the Chinaman over the head with a loaded whip, causing the Chinaman's death; at least so says the Coroner's jury. There was no white witness near, so the collector goes clear, I suppose." Another remarks that within three weeks, three Chinese camps in a certain vicinity have been robbed, in one of which a Chinaman was stabbed to death. And still a third says of a town in the neighborhood:—"This locality has been not a little noted for the number of Chinese which have established themselves here. Indeed, there is one portion of the town that may be appropriately called Chinadom Their labor has doubtless added to the prosperity of the place. Latterly, however, they have been greatly annoyed and outraged by a band of desperate fellows, who have made a practice of attacking and robbing the helpless and unprotected creatures whenever they could find them by themselves. To such an extent has this robbing of Chinese been carried that the citizens made strenuous exertions to discover and arrest the rascals, but so far unsuccessfully. The scoundrels take care that no witnesses shall be present except Chinese. These outrages are tending to drive the Chinese from Mud Springs, and numbers are stopping at or near Diamond Springs."

Chinese Portion of Auburn.—The Placer *Herald* says:—"Since the fire some of our enterprising citizens have conceived the idea of building a town on the hill for our Chinese citizens. No sooner thought of than done—California like. In strolling through the suburbs a few evenings since, we counted not less than twenty-five houses for the Mongolians. Messrs Johnson and McDaniels are erecting fourteen of them, besides Bishop, Fisher, Wheeler, and others, who are engaged in this enterprise.

We are informed that some of the leading Chinamen of Sacramento and San Francisco were here a few days since, and wished to contract for twenty-five more houses, and agreed to fill them with tenants. It is in contemplation, we believe, by them to make Auburn "headquarters" for the counties of El Dorado, Placer and Nevada.

Certain it is that our own town is going ahead at a rapid rate, and bids fair to be larger than it ever was, and we doubt not its growth will be accelerated by this contemplated movement of the Chinese.

In connection with this, we notice the forward state of Mr. Culbertson's Water Works. He has already got his trenches dug and a part of the pipes laid, and soon all Chinadom will be supplied with fresh spring water.

For the Oriental.

PSALM LVII.

"THY WINGS MY REFUGE."

BY BRAINERD.

Stoop like an eagle from the height,
  Spread Thy broad wings, Almighty God,
See my poor, naked soul; its flight;
  Its terror; and the foes, who would,
    Like ravenous lions, tear it;
    And have no heart to spare it.

I tremble like a bird, or hart,
  Wounded and bleeding. Now I feel
The burning breath of hate. I start,
  Expecting teeth, that tear like steel,
    That cut like spear or arrow;
    Tongues piercing to the marrow.

Around, they have prepared the net;
  Beneath, have dug the hidden pit.
In these dark wilds no hand is set
  To save my life, or lead my feet.
    O Thou, whose wing floats over me,
    Stoop down, and snatch or cover me.

Fold me, my God, beneath that wing:
  That shadow dark, that refuge sure,
Can sooth this heart's wild flutterings,
  No fortress could be so secure.
    Or, like an eagle, bear me
    Where no fierce foe can tear me.

My heart is fixed; my heart is fixed;
  I trust my God's delivering power.
Truth with Thy judgments Thou hast mixed,
  Love gilds the chastisements that lower.
    Thus Thou would st bring me nearer;
    Thus Thou would'st make Thee dearer.

Glory of human nature—tongue,
  Made capable of praising God, awake!
Wake harp! Till farthest lands have rung.
  Sing! Till their ancient temples shake.
    Speak to the heavens thy story;
    Tell to the earth His glory.

NEWS FROM SIAM.

ENGLISH TREATY WITH SIAM.—The Hon. Sir John Bowring arrived at Hong Kong on May 11th, from Siam. The results of his visit are thus stated in the *Singapore Straits Times*, received by the *St. Joseph*:

"On the 18th April a treaty of Commerce was signed at Bangkok, between H. E. Sir John Bowring, H. B. M. Plenipotentiary, and five commissioners appointed by the two Kings of Siam. They were H. R. H. the Prince Krom Hluang Wongse (the King's brother,) the two Sondetches (Regents of the Kingdom) the Pra Kalahom (Prime Minister) and the Praklang (the Minister for Foreign Affairs.) The arrangements are of the most satisfactory character. The old system of monopoly has been entirely destroyed as regards all articles of foreign trade, and one duty only is to be collected either on imports or exports. The import duty is to be three per cent. The heavy tonnage duty is wholly abolished—and English ships are to enjoy all the privileges hitherto monopolized by the Chinese and the Siamese. H. B. M. subjects are to be allowed to settle, to cultivate lands, to erect houses, to buy and sell, without any restriction or molestation—and a British Consul is to be appointed with sole jurisdiction over our countrymen. The religious rites of the British are to be respected—and a provision is made for a revision of the treaty after ten years, on the requirement of either of the contracting parties."

It will be remembered that the United States Commissioner, Mr. McLane, intended to have proceeded to Siam on his way homeward from China, in order to effect a new treaty with the Magnificent King. He was prevented probably by the known reluctance, and even protests, of the king, who did not wish to enter into closer relations with any Western power. The new English treaty will, however, prepare the way for the revision of our own, which was made in 1833. American vessels would probably be allowed whatever new privileges are granted to the British. It will be interesting, however, to reprint our own treaty, for the information of any sailing in that direction.

This treaty was made, on behalf of Siam, by Chou Phaya Phra-Klang, one of the prime ministers, who was appointed to treat with Edmund Roberts, on behalf of the United States. It was concluded at Sia-yuthia, March 20, 1833, being the last day of the 4th month of the 1194th year of the dragon. The originals are in English and Siamese.—Translations were also made into Portuguese and Chinese.

The following is the treaty in English:

Article I. There shall be a perpetual peace between the United States of America and the Magnificent king of Siam.

Article II. The citizens of the United States shall have free liberty to enter all the ports of the kingdom of Siam, with their cargoes, of whatever kind the said cargoes may consist, and they shall have liberty to sell the same to any of the subjects of the king or others, who may wish to purchase the same, or to barter the same for any produce or manufactures of the kingdom, or other articles that may be found there. No prices shall be fixed by the officers of the king on the articles to be sold by the merchants of the United States, or the merchandise they may wish to buy; but the trade shall be free on both sides, to sell, or buy, or exchange, on the terms and for the prices the owners may think fit. Whenever the said citizens of the U. S. shall be ready to depart, they shall be at liberty to do so, and the proper officers shall furnish them with passports, provided always there be no legal impediment to the contrary. Nothing contained in this article shall be understood as granting permission to import and sell munitions of war to any person excepting to the king, who, if he does not require, will not be bound to purchase, them: neither is permission granted to import opium, which is contraband, or to export rice, which cannot be embarked as an article of commerce. These only are prohibited.

Article III. Vessels of the United States, entering any port within his majesty's dominions, and selling or purchasing cargoes of merchandise, shall pay, in lieu of import and export duties, tonnage, license to trade, or any other charge whatever, a measurement duty as follows: the measurement shall be made from side to side, in the middle of the vessel's length, and if a single decked vessel on such single deck, if otherwise on the lower deck. On every vessel selling merchandise, the sum of one thousand seven hundred ticals or *bats* shall be paid for every Siamese fathom in breadth so measured, the said fathoms being computed to contain seventy-eight English or American inches, corresponding to ninety-six Siamese inches. But if the said vessel should come without merchandise and purchace a cargo with specie, she shall then pay the sum of fifteen hundred ticals or bats for each and every fathom, before described. Furthermore, neither the aforesaid measurement, nor any other charge whatever, shall be paid by any vessel of the United States that enters a Siamese port for the purpose of refitting, or for refreshments, or to inquire the state of the market

Article IV. If hereafter the duties payable by foreign vessels be diminished in favor of any other nation, the same diminution shall be made in favor of the vessels of the United States.

Article V. If any vessel of the United States shall suffer shipwreck on any part of the Magnificent king's dominions, the persons, escaping from the wreck shall be taken care of and hospitably entertained at the expense of the king, until they find an opportunity to be returned to their country, and the property saved from such wreck shall be carefully preserved and restored to its owners, and the United States will repay all expenses incurred by his majesty on account of such wreck.

Article VI. If any citizen of the United States, coming to Siam for the purpose of trade, shall contract debts to any individuals of Siam, or if any individual of Siam shall contract debts to any citizens of the United States, the debtor shall be obliged to bring forward and sell all his goods to pay his debts therewith. When the product of such bona fide sale shall not suffice, he shall be no longer liable for the remainder, nor shall the creditor be able to retain him as a slave, imprison, flog, or otherwise punish him, to compel the payment of any balance remaining due, but shall leave him at perfect liberty.

Article VII. Merchants of the United States coming to trade in the kingdom of Siam, and wishing to rent houses therein, shall rent the king's factories, and pay the customary rent of the country. If the said merchants bring their goods on shore, the kings officers shall take account thereof, but shall not levy any duty thereupon.

Article VIII. If any citizens of the United States, or their vessels, or other property, shall be taken by pirates and brought within the dominions of the Magnificent king, the persons shall be set at liberty and the property restored to its owners.

Article IX. Merchants of the United States, trading in the kingdom of Siam, shall respect and follow the laws and customs of the country in all points.

Article X. If hereafter any foreign nation, other than Portuguese, shall request and obtain his majesty's consent to the appointment of consuls to reside in Siam, the United States shall be at liberty to appoint consuls to reside in Siam, equally with such other foreign nation.

⁂ Here were annexed the seals and signatures of the Pha-klang and the envoy, leaving space for the seal of his majesty to be hereafter attached. Below them is the following certificate.

Whereas the undersigned, Edmund Roberts, a citizen of Portsmouth, in the state of New Hampshire in the United States of America, being duly appointed an envoy by letter, patent, under the signature of the President and seal of the United States of America bearing date at the city of Washington, the twenty-sixth day of January, A. D. 1832, for negotiating and concluding a treaty of amity and commerce between the United States of America and his majesty the king of Siam: now, know ye, that I, Edmund Roberts, envoy as aforesaid, do conclude the foregoing treaty of amity and commerce and every article and clause therein contained, reserving the same nevertheless for the final ratification of the President of the United States of America by and with the advice and consent of the senate of the said United States.

Done at the royal city of Sia-Yuthia, (commonly called Bankok) on the twentieth day of March, in the year of our Lord one thousand eight hundred and thirty-three, and of the independence of the United Stated of America, the fifty-seventh.

(*Signed*) EDMUND ROBERTS.

THE UNITED STATES BRIG PORPOISE.—No tidings have been received of this unfortunate vessel, which was last seen in September on the voyage from Hongkong to the Bonin Islands. The prevailing opinion has been that she perished in a typhoon, but we are pained to state that gloomy suspicions are entertained in some quarters that she has met with another fate. A gentleman in this city who had a brother on board the Porpoise has received a letter from an officer of the United States ship Vincennes, which vessel was in company with the Porpoise when the latter was last seen, from which we make the following extract. The letter is dated Hongkong, March 7:—

"My own impressions are, though it is possible, and I may say the most general conclusion, that she has perished in a typhoon; that there is also a probability, and not a very remote one, that she may have been the victim of mutiny. My reasons for entertaining this idea are exclusively *my* own, and, frightful and dreadful as it is, I cannot shut it out from my belief. Should a future opportunity occur I will give those reasons in full, and to whomsoever may require them."

What gives more importance to the opinion of the writer is the fact that he went out as chief executive officer of the Porpoise, and was transferred to the Vincennes. A suspicion entertained in such a quarter is worthy of attention, and we are glad to learn that the subject willl be brought to the attention of the Navy Department.—*Boston Journal.*

CHINESE FOR AUSTRALIA.—We hear through a Chinese friend that previous to latest dates eighteen ships had sailed from Hongkong for Australia since December last, carrying from two to six hundred passengers each, in all not far from thirty thousand. The British government has always invited and encouraged the emigration of Chinese to their Eastern colonies, considering them the most valuable class of laborers in that part of the world. Great efforts are being made also to stimulate German and other continental emigration. Some of the Chinese are employed as shepherds, and agriculturists.

SCRIPTURE ILLUSTRATIONS.

Psalm XX.

THE CHARMED BANNER.—The superstitions of the East with regard to banners and inscriptions are here seen. A mandarin of the Imperialist party in China wrote to the Emperor in 1851 that the Christian rebels were protected by a magical banner, and that it was necessary to obtain this in order to defeat them. He described it as bearing some Tau-ist inscription, and as being spotted with drops of blood. The inscription it has been elsewhere said, consisted of the words "*Shangti Hwuy,*" "The party of the Supreme Ruler." This title is one used for the chief deity, the Jupiter, of Chinese mythology, in the Tau-ist books; hence the mandarin's mistake. The intended signification was the "True God;" this title having been often applied to Him in the books of the Christian missionaries.

This incident illustrates the psalm. It was a martial ode: intended to excite the Israelites to the battle. The camp of their enemies is in view. Amid the tents, and the crowd and tumult of men, horses and chariots, are seen the embroidered standards. Idolatrous figures, symbols, titles of deities, and honorary inscriptions stand thick upon them. Each has been dedicated to its idol protector and is the pledge of his presence and aid. Smoke of incense mingles with its folds, and the beating of drums and noise of wind instruments awakes the deity to follow and shield his worshippers in the bloody fight. But the banners of Israel are inscribed with no long and sounding inscriptions. They bear chiefly three names, all applied to their One God, but calling to remembrance his character and deeds.

"THE GOD OF JACOB."

"OUR GOD."

"JEHOVAH, OUR GOD."

This is the God of their fore-fathers; the covenant God of their nation; and the Supreme and Infinite Sovereign of all the earth. As Jacob's God; as the God of their race; and as the Creator and Judge of all, whom they especially worshipped; they inscribed His "name" on their banner, and trusted wholly to His power and grace. An army with these banners would indeed be "terrible." (Cant. 6:4). The Lord will accept the offerings and gifts they now present, with His name waving over them. He will hear the petitions they offer when His nearness and presence are so much needed. The idols are polluted and vile: but He is holy and His holy cause is at stake. Their host is powerful; the neighing of their horses strikes terror into the hearts of the shepherds of Israel, the whetted scythes attached to the axles of the chariots gleam as if thirsty for blood; and it is a dark and terrible hour, a day of trouble, for the company of the worshippers of the Lord of Israel. But "His name," "His banners," are their defence, their help, their strength, their joy, their salvation. Soon shall their proud enemies lie in the dust: soon shall the Lord's host stand to triumph, and to shout His praise.

REV. MR. KRAUSE.—The author of the sketches of Tahiti, in the *Oriental* and *Pacific* of last week, left our city by the steamer of June 30th, for New York and England. We may now be allowed therefore to speak more fully of his character and labors. Mr. Krause is of German descent, now about fifty years of age, a man of patriarchal simplicity, purity, and piety. His long white hair reminded us of the portraits of some of the early Moravian and Danish Missionaries. His present station is Borabora in the Society Islands. He came there in 1851, from Tahaa, where he had been laboring for eight years previously, and where he left a pleasant church of from eighty to a hundred members, and a fine school of a hundred and twenty children. Being much needed at the more important island of Borabora, where a church of two hundred members called for his ministrations, he removed there. An account of his residence and labors there is contained in the recent book of travels by Mr. Edward T. Perkins, entitled "Na Motu, or Reef-rovings in the South Seas," which we herewith copy It needs only to be added that Mr. Krause confirmed the general correctness of the account so far as it goes; but exprssed his regret that the author had not asked for much fuller and more satisfactorily information, respecting missionary labors and other interesting points, in regard to matters and things in Borabora. Mr. Perkins says:—

"This is one of the third class islands of this group, its greatest length and breadth being respectively five, and two and three fourths miles, having an area of about eight square miles. It is surrounded by a reef twenty-three miles in circumference, and stretched around its outer edge is a chain of more than twelve low islets, varying in size from one-fourth of a mile to three miles in length. Its harbor is unfortunately situated on the western or leeward side of the island, so that it is seldom entered with a leading wind. It is capacious, being three miles in length, and its greatest breadth from Waiati Bay to the islet of Tubuai (constituting one of its western bounds) is a mile and a half; its chief inconvenience is its great depth of water opposite the settlement.

The island lies north and south, its extremities curving towards the west, and the curvatures of the mountain ridge of which it consists bear a strong resemblance to a figure 3. From its centre rises Mount Pahia, a perpendicular column of basalt, to a height of fifteen hundred feet, and frequently enveloped in clouds. Viewed from the west or northwest, this peak has a fantastic appearance, rising as it does, like a huge gray castle, with its turrets and bastions above the sea of verdure that sweeps in gentle undulations around its base. I have visited numerous islands in this ocean, and with reference to extent, must concede to Borabora the untivalled attractions of romantic scenery with quiet beauty. Without a barren spot to pain the eye, its ridges are robed from summit to base with a mantle of luxuriant verdure, where the snowy petals of the Cape jessamine nestle amid the dark foliage of the forest, and with its clear rills gushing from a rocky fountain, (Mount Pahia,) and winding through the groves of its quiet dells, it might rival the Hesperian Gardens or the happy valley of Rasselas. As if to protect it from the boisterous ocean, a coral barrier has been stretched around it, its white surface besprinkled with the links of an emerald cordon covered with a host of waving palms, whose broad plumes glitter in the spray of foaming breakers.

This little spot of eight square miles has been the nursery of the most daring and successful warriors the group ever produced. More than forty years ago, Tapoa, its king, by successful wars, united the Society Islands into one confederacy; and he had proceeded to Tahiti to crown his victories by the conquest of that island, when death arrested him in his career. He was contemporaneous with Kamehameha I., and in some respects there is a parallel in the history of these two Polynesian champions, though, unlike his rival, he failed to consolidate a kingdom: when he perished, his deeds perished with him. From the largest island of the group as a starting-point, Kamehameha commenced the subjugation of the smaller islands to leeward, while with Tapoa one of the smallest of the leeward islands served as the basis of his operations, and his victories were achieved among the larger islands to windward. Such a notoriety did this conqueror obtain, that to the present day among the Hawaiians a native of this group is not designated a Tahitian, but a Boraborian. Its age of heroism has passed. In 1832 the last battle of conquest was fought at Tahaa, in which Tapoa, a grandson of the renowned chieftain, sustained a signal defeat. Since then its inhabitants have remained at peace, and undisturbed by the political differences of the other islands. All that now remains of a once numerous population does not exceed nine hundred souls.

Few foreigners reside on the island, and the only resident missionaries are Mr. and Mrs. Krause. The contrast between the social condition of the natives of Borabora and those of Raiatea was striking; without a breadth of discord to disturb their domestic peace, everything wore an aspect of tranquility and contentment. At the school-house, we heard the pleasant voices of the children pursuing their studies, and after their dismissal, saw the juveniles playing upon the greensward, and the pleasing countenances of the elder pupils, as they passed by, books in hand, and wishing us "*iaurana.*" During the afternoon, by invitation we visited Mr. Krause. His premises consist of a park bounded in the rear by a garden, in which his residence is situated. We entered the former, an area of between two and three acres, covered with a magnificent carpet of grass, free from underwood; through its centre was an avenue shaded by orange-trees, and scattered around were noble specimens of the bread-fruit, cocoanut, and banana. We also noticed that beautiful shrub, the rose-tree, with its delicate pink flowers, together with that unique gem of vegetation, the *papaya*. This tree, a native of the tropics, has a soft, herbaceous trunk, usually straight and naked, rising to a height of twelve or fifteen feet. On the top is a crown of sinuated leaves, having long footstalks, and between and beneath these grow the flowers and fruit, the latter about the size of a small melon, which it resembles, and when ripe is of a rich yellow color, having a delicious flavor. It is seen adhering in clusters around the upper part of the stem. After strolling leisurely through the park, we entered the garden, elegantly ornamented with shrubs and flowers, both native and exotic; among which we noticed the ginger plant, Chinese pomegranate, also roses and geraniums, bordering the path, or fringing the green embankment in front of the house.

From Mr and Mrs. Krause we received a friendly welcome. By his accent, I at once recognized him to be a German; Mrs. K. was a native of England. Mr. K. had been educated as a physician in Berlin, but subsequently accepted the position of chaplain to an English company, established in Guatemala. The projects of this enterprise being afterwards abandoned, he visited these islands, and for nearly twelve years had been a resident, finally becoming a member of the London Missionary Society. When Mr. Krause informed us that the smiling evidences of industry everywhere apparent were the the result of his personal labors, our credulity was severely taxed. He apologized for what he termed the partial neglect of the premises, as they were to extensive for his own unaided efforts. We accompanied him to the garden in the rear of the house, where were various culinary herbs growing, and several rows of cabbages evidenced a national propensity. On an eminence was a small octagonal building—a conspicuous object from the harbor. It is neatly plastered and whitewashed, having an observatory. This is but one of the many evidences of his mechanical ingenuity; it was erected for a school-house, where, during the evening, he has a class of a dozen young men, whose acquirements are above the elementary branches, and whom he instructs in geography and history. The view from the cupola is enchanting; the blossoming groves beneath, and the broad harbor, bounded by its islets and reefs, are spread out like a beautiful panorama.

The house of Mr. K. is encircled by a verandah, at one extremity of which he has a small apartment for a fine collection of rabbits. These innocent creatures may be seen at any time skipping over the lawn or among the flowers; and while watching their gambols, it occured to me that, could the author of

"O for a lodge in some vast wilderness!—
Some boundless contiguity of shade!'

have dwelt in Borabora, in its present condition, he might have favored us with a more detailed account of the domestic habits of "Pussy," and amid quiet groves realized some of his poetic conceptions.

After partaking of the refreshment prepared for us by Mrs. Krause, we took our departure; and the conviction intruded itself that, had other laborers in this group condescended to manifest equal zeal for the temporal advancement as well as spiritual welfare of their converts, encouraging industry by personal example, a different result would be witnessed among the natives. Yet Mr. Krause has not passed unscathed by the breath of calumny, and it might be added, neither has any other missionary residing in the group. Hardly a traveller can visit the South Sea Islands, and mingle with all classes of society, without being doomed to the recital of lengthy statements of nutshell importance, and wire-drawn disquisitions on the immorality and avarice of missionaries, besides a formal list of the concomitants of hypocrisy and intrigue; nearly all of which, when thrown into a proper receptacle and well shaken, disappear like chaff before the breath of truth."

DEATHS.

At Canton, recently, LIANG AFAH, one of the earliest converts of Protestant Missions in China, aged 67. He was baptized 39 years ago by Dr. Milne, and subsequently ordained as an Evangelist by Dr. Morrison. An account of his life will be given in the next number of the *Oriental.*

At Musselburgh, Scotland, Feb. 9th, MR. JAS. H. YOUNG, an esteemed missionary of the English Presbyterian Church who had recently returned from Amoy, China, on account of ill health.

The Oriental.

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于伊住咦打街都本街下
第三间便是

R. H. VANCE

未士湾時精于照相本埠
前日陳列玩善景徽各人将
所照之相彼此較量惟未士
湾時所照之相為第一照相
房在吵架免度街並孟甘
麻孔街角楼上渫孟甘麻孔
街柯士頓鋪側边梯上便是
貴客光顧可也

CAL^A STEAM NAVIGATION COMPANY

加利科尔亞火船公局本
年六月内行船日期規條列左
本公局火船往吵架免度
一号名鮮坭打船主名捕
炉每逢礼拜二四六日下午
四点鐘在化孔賀馬夫開
行一号名嘜地笠船主名湾
八每逢礼拜一三五日四点鐘
開順埋边尔時地方各客
如往味利運者搭本埠公
司火船孟吵架免度執地
结絨為滊過船便是
往士呀嗵火船順埋嗎顛

CALIFORNIA STEAM NAVIGATION CO.

尔士地方船名吁呪利也
船主吁走連每逢礼拜一
三五日開行人一号名吠孔
打船主名格吶每逢礼拜
二四六日下午四点鐘開行
本公司火船在吵架免度
每逢礼拜二四六日十二点
鐘開行貨脚完交然後起
貨写字楼在積唯街坐板
打孔並佛倫二横街之中
本公局値理首人未士軒
士厘謹識

STR. "QUEEN CITY."

又有一新火船名君薛地船.
主名吧契礼在巴尸掃馬夫
每逢礼拜二四六日四点鐘
開行往吵架免度如搭往
咪利運者孟二埠即過咽
拉拜孖士火船便是每墩
貨脚銀三元坐山未士執文

PACIFIC LOAN & SECURITY BANK

巴恩掃生揭銀行在務廸街
第九十八号倘有銀両到貯者
每百元每月計回息銀一元
半如五元以上方可收貯給
回契紙或本省本府本城紅
契或合衆国総局执照為按
本行亦有銀両出放但欲光
顧者按質可也司事嗎吡
活喊鏬二人

STR. MARTIN WHITE.

有一新堅固火船名嗎啞
湾泊加利科尔亞馬頭每
礼拜二四六日四点鐘開行往
吵架免度每位搭客收水
脚銀二元每墪貨收水脚
銀四元如有唐人搭客或付
貨搭此船者務宜照顧妥
當不悞便是

HIMROD & JONES

未士譏轄併嚩士常有唐
山花旗呂宋加拉巴米發
客鋪在佛倫街第八十一号
貴客光顧可也

CHINESE MISSION HOUSE.

礼拜堂每逢礼拜日一点鐘
又晚上六点半鐘在此講解
耶穌聖書敢請諸君移
玉至此同心敬拜
上帝致獲無窮之益是所
厚望每逢礼拜二三五晚六
点半鐘在楼下書館教習
唐書学習番語如欲学習
者祈至此暇敘又礼拜三六日
一点鐘有花旗醫生至此
看症施药倘有恙者不拘
内外症至此取药調治分
文不取也

C. V. GREY

未士継礼吠師包办理官司
案件极之精通写字楼在契
礼街葛博樂行第一号房即
書信館下第二间便是

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The Oriental
東涯新録
OR TUNG-NGAI SAN-LUK.

卷壹 第五十二號 乙卯年六月廿八日

加利科尔亞省散沨思歌埠

耶穌一千八百五十五年八月初九日録

本月二十日起至廿六日止共計入口大小船四十二号另火船三号共計出口大小船十七号又火船三号

昨廿三晚左士𠮶頓啲時併唤打二街之中有一屋約十一点半鐘從樓底失火被燒其起火之時左右隣人呼喊後聞該屋主有一婦人說及樓底仍有婦人在各人即時向前救取不及後救出時業经着傷約有二十個晚呢之久已斃命矣查該婦人原是洗衣度活常好飲酒是晚他買浔吧喃地一罇回家被醉故此失火屋成灰烬甚不足惜惟是悮命大事寔可憐矣

昨廿二日在善哪鏵埠有二件问吊之案兇首二名均係呂宋人是日將二名人上吊之時内一名士吧嘟稱說己寔非兇首夫兇首寔係做此嘢呢時惟其救人之時我亦在场目擊並未動手伤人惟後来我與兇手均被弋获不知何故登將此兇首放去只將我捉至衙填案云

又一件上吊之時其兇首名衣士嗃把自認己過犯之不及惟劝其各友日後亦可䋣此行為云且待二人說了一番然後行吊矣

花旗合众省於一千八百五十年间歷計老人有二千五百五十五名均係一百餘歲者也

佛喃西国共計有民人三千六百萬名内有一百零二名係百有餘歲矣

昨廿二日有西枝半桅船一隻由澳门揚帆四十七日抵本埠據伊船主所說粤东省紅白兵交仗之事現時稍為安靖海面賊匪船隻亦俱各散駛向上海去矣惟聞粤省米價每担起至七員此船並未有新聞紙帶来故唐山近日之新要事件未能詳悉也矣

本月廿一日有一佛喃西人名吧嗹携一咖啞袋内載有火葯二十五磅直進孖吖之屋係在和勝頓街孟甘麻𠯌併散沈街之中該吧嗹初進此屋内即將一紙遞与該屋之寫字達其前来之故其紙内云盡讀此紙勿懼不可通知别人但亦知各隣人此屋至五個晚呢之久定必被火攻矣該咖啞袋已经載满火葯我就点火焚之即示各鄰逃出此屋可也凡有人在此屋可速通知我必待你已通知之後然後下手你等亦毋庸驚惶可也速速至紧該寫字看畢立刻登楼通傳斯事其登楼之際忽聞火声之响不一時吧嗹直進房内見有二人同坐一名利均又一名𠵱𠯿時吧嗹見伊二人即說曰我今特至攻尔等伊二人以為狂妄之語寔不料其故意者也孰之吧嗹竟將自己所食之烟火丟入袋内火葯即發其三人均幸未有斃命矣吧嗹之面及手燒伤甚重利均之首面亦受重伤惟𠵱杯時之伤甚輕其第一層楼尽着攻落窓门均被攻下其墻亦被攻裂甚至對巷屋之窓亦被打破其势之大震動如屋内之人均被震落矣該吧嗹現即負入本府醫館調治前其已將訴詞一紙云利均𠵱杯时併孖吖三人誘他買地一段騙他銀両常心懐忿恨故今有行此惨悪之事但此事情绪頗多未能完者焉

俄羅斯国士吧嘜補城乃彼国咽喉之地也此城現有俄兵十萬在此看守附近之地亦每日增兵保守且聞俄兵保守寔居心齐城池亦甚堅固云云俄国交兵以来迄今約計失兵有二十四萬矣

英国之人已立定意欲戰一長久之仗云

現在俄国之境有数敵国之兵二十萬会合攻擊内有十二萬乃佛喃西之兵三萬乃英国之兵四萬乃係𠮶祈国之兵又一萬一千乃係吵顛之兵

佛喃西皇帝有一日坐駕鑾輿逰過街上被一埃吋𠯎人近前行刺放鎗二口幸未打中其兇手登即捉獲審拟死罪今已决矣

本月廿三日在波𠯿噉併孟甘麻𠯌街之角有一爆石之工人是晚收工之時將火葯一箱及作工之器皿放在此逹此间有小童成群遨耍戲弄欲學爆石模樣不知此箱是火葯悮將些柴木放在這箱之旁意欲燃燒幸有知者瞥見登即喝止將柴扑滅故此群之小童併左右附近之隣舍均获僥倖焉

前夜在咪利運士𠯿併唸㖭之馬房在于士街併第街之角失火被焚有人云被燒之馬料有二三十𠰌之间亦恐有人二名斃命惟未審此火何由而起

一記本埠自是月十六日起至廿四日止共男丁身故者十四人女一人幼男五人幼女四人出胎而死者一人共計有二十五名内唐人二名

士吧士吵補城被敵起圍時該国太子问臣下若干日子築立迎敵有𠮶曰須要两月方可完上惟内有一少年乃居𠮶倫之戰登即對曰我若得需之人如数浔者須用两個禮拜间可能築立而有成功矣儀其果然僅十二日耳而竟浔成此事即授以𠮶冠叅將之戰現在彼居城統搽技藝焉

The Oriental.

Vol I — Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. — No. 28.

REV. WILLIAM SPEER, EDITOR. — SAN FRANCISCO, AUGUST, 1855. — WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

MONTHLY, IN ENGLISH AND CHINESE.
WEEKLY, IN CHINESE.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

CHINESE AT THE SANDWICH ISLANDS.—The visitor at Honolulu will be surprised to see there quite a little community of the "Yankees of the East." Their shops line the streets, and display their perpendicular red sign-boards, as if they felt entirely at home; and a better evidence of this is the pretty villas in the neighborhood of the town, adorned with gardens of Chinese flowers and fruits, pools of gold-fish, and troops of little urchins whose dialect is a twang between the paternal Chinese and the maternal Kanaka tongues. Some of these men were brought over by the whalers cruising through the Pacific Ocean. Several are old residents, one of whom we have heard has a grown-up son whom he sent to China two years since to obtain a suitable education. The majority, however, are of recent importation. There are at present five or six hundred residing at the Islands. About three hundred are at Honolulu; the remainder are scattered in small communities, probably the largest numbers being at Maui and Lahaina.

The Chinese merchants at Honolulu do quite a considerable trade. The principal firm, that of Sam Sing, has three partners, one of whom has been there over twenty years. They have amassed a fortune of fifty thousand dollars. That of Sing Lai is also wealthy, and has five or six branches in other islands, one of which is at Maui, and another at Lahaina. Two other establishments possess capitals of six or eight thousand dollars each. And there are some sixteen other stores and shops of various kinds, in the place. A few of the goods sold by them are imported from China; but the largest quantity is obtained from California. These consist chiefly of articles suitable for the use of the seamen of the whaling fleets and clothing for the natives. The Chinese merchants in San Francisco send over in the fall considerable lots for the former. A friend of ours took over last year five thousand dollars worth.

Several Chinese have commenced plantations for the cultivation of sugar; a portion of whom have given up the business. Two are yet in operation; those of Sam Sing and Sam Cho, both in Maui. These employ Chinese overseers and operators, who boil the sugar, and perform the more difficult parts of the labor. But they prefer natives for other work, as they can be employed more cheaply. American planters are making the experiment of employing Chinese laborers; we are not satisfactorily informed with what success. Chief Justice Lee informs us, however, that some who gave satisfaction at first have been spoiled by the introduction of opium, which is becoming also a curse to multitudes in California. A vessel arrived this spring with a hundred and seventy laborers, who came under the agreement to work out their passage-money. Many of these have been hired at the rate of $3 per month for eight months; then $4 per month till the expiration of five years; the employer to feed and clothe them. Some have presented them blankets and other small articles to commence with. By this arrangement they will be released at the end of five years, with, if economical, the sum of about $230; which will give them a little sum with which to cross over to California, or return home, or furnish a little capital for trade. Many of the Chinese have engaged as cooks or other servants in families, where they are much preferred to the natives. They have two wash-houses in Honolulu.

Of these people, nearly the whole are from the neighborhood of Chiu-chau, in the extreme east of Canton Province; only about fifty being from the neighborhood of the city of Canton. The dialect they speak is almost unintelligible, therefore, to the Chinese who are in California. It resembles somewhat that spoken at Amoy.

We are rejoiced to hear that the Christians at the Sandwich Islands take an active interest in the spiritual welfare of these Chinese. We have just received a letter from the Rev. Mr. Strong, written in behalf of the Hawaiian Bible Society, asking for a Chinese colporteur, and Bible and tracts in that language, of which the following is an extract:

"On account of their ignorance of the English language, we can not reach their minds effectually with Christian instruction. Several attempts have been made, but hav uniformly failed. Once a school was opened for them and about thirty were induced to attend, but as the teachers knew as little of Chinese as the Chinese did of English, the enterpize was embarrassed with difficulties. For a time, however, it seemed to promise good, but at last some unknown shing excited their suspicions and they all left in a body. Books and tracts have also been circulated among them; yet without any apparent good results. Still our hearts are deeply exercised in view of their condition, and we feel that a wo rests on us, if we do not do something to reach their minds and hearts with the influences of the gospel."

A colporteur speaking their dialect, can probably be procured from Amoy. We hold up the example of the Hawaiian Bible Society to the Christians of all the islands of the Pacific, and the lands upon its shores, where now, in the Providence of God, the Chinese are being distributed. "A wo rests upon us all," if we are faithless and remiss in the trust committed to our hands, to teach them the knowledge of Christ.

BERI-BERI.—This is a disease peculiar to the East. It was alluded to in our last number as being, possibly, that to which Chinese immigrants are subject, as a consequence of their long confinement on ship-board.—The disease, as it occurs in India and the neighboring countries, appears to differ considerably from that which comes under our observation here. The Chinese affection appeared to be slow in its inception and progress; whereas the Indian beri-beri is often acute and rapid, the patient dying, sometimes, in a few hours. The use of blood-letting and calomel never appeared to be indicated here, and in a number of cases where we knew a physician to employ the latter, it was followed by the worst consequences; yet, in India, intelligent English surgeons persist in its administration, and most of them appear to recommend some depletion. We met with no vomiting; and in every case nearly the common diuretics easily controlled the œdema. The skin is described as being in beriberi pale and colorless, but we see no notice of the encrusted eruption that has covered the Chinese subjects, which is most plentiful about the thighs, feet, arms, and abdomen. Nor are the pains in the long bones spoken of, which are much complained of here. Some of the symptoms exhibited among the immigrants, and the general success of the treatment, indicate a relationship of the Chinese affection to scurvy; which may have been produced by the long deprivation of fresh food. For weeks some of the companies subsisted on scanty portions of damaged rice and foul water. Yet the Chinese disease may fairly be denominated a form of beriberi. As such, we proceed to give some account of it, as described by observers in the East.

Beri-beri is well-known in Ceylon and India, especially in the southern provinces. It has sometimes attacked European troops, especially in confined, damp, and marshy localities, where the diet has not been sufficiently nutritive and stimulating. The name "beriberi" is a Ceylonese word signifying *weakness*. Dr. Scott (Cyc. of Prac. Medicine) gives its symptoms as follows:

"Beriberi is characterised by oppressive breathing, general œdema, paralytic weakness and numbness of the lower extremities. The attack is sometimes very sudden, but more commonly the patient complains for some days previously of languor, weakness and inability or unwillingness for motion. The first appearances are numbness and stiffness of the extremities, with œdematous swelling of the feet and legs These symptoms often show themselves simultaneously. The patient experiences great weakness and breathlessness, especially on motion; the anasarca extends upwards over the body, accompanied with a peculiar feeling of numbness, with fullness, and a sense of weight or oppression in the scrobiculus cordis; the face becomes swollen and bloated, and the lips are pale; in the advanced stage they are blue and livid; dyspnœa is always present in a greater or less degree, and is much increased by exertion; the pulse is usually quick, small and hard, sometimes little affected, but as the disease advances, becoming irregular and intermittent; the stomach is often very irritable, especially in the advanced stages of the disease; the bowels are constipated, the urine is high-colored and scanty, and sometimes suppressed. As the disease advances, the dyspnœa and anxiety become most distressing; the sleep is unsound dnd interrupted; the patient complains of violent palpitation, and experiences great uneasines, especially in a recumbent position; the feeling of weight at the præcordia increases, and spasms of the muscles of the chest and abdomen take place: vomiting becomes incessant, the pulse sinks, the lips and counteance assume a livid hue, and the patient is carred off in a state of suffocation. In cases where debility, oppression, anxiety, and dyspnœa are extremely severe from the beginning, the patient sometimes dies in a space of time varying from six to thirty hours. When the symptoms are less violent, the disease may continue for three weeks or a month, or, as frequently happens, the patient experiences a number of relapses, and is at last carried off suddenly, sometmes after the dropsical symptoms have subsided, and he seems to be convalescent. Mr. Holloway had two patients who died without appearing to awaken from a state of sleep. In general, however, death is immediately preceded by great agony."

The distinguishing symptoms are the paralysis, difficulty of breathing, and dropsical effusions.

Post mortem examinations show large infiltrations of serum, especially about the lungs and heart, though also in the brain, abdomen, and extremities. The liver is unusually large, dark-colored and gorged with blood.

The treatment of beri-beri has been often often merely tentative. Calomel has been resorted to in view of the inflammatory character of the disease. Patients frequently died in a state of ptyalism, yet Dr. Chrystie called it "the sheet-anchor." Other physicians found no benefit from it. Bleeding from the arm was attempted, even to the extent of sixty-five ounces, at three different times in the course of thirty hours, by Mr. Hamilton; but was not satisfactory. The only course of treatment that can be considered safe is, the active use of the common cathartics and diuretics. Calomel and squills have been combined with good results. Stimulant liniments to the limbs and spine; tonics; the use of porter, gin-punch, and brandy; vapor and hot bathing; and where the symptoms of dyspnœa are violent, blisters to the chest, stimulants and anti-spasmodics, such as laudanum and sulphuric ether.

Such are the remedies resorted to in the East for cases of beri-beri. The Chinese here have found benefit from the use of anti-scorbutic medicines.

We have described these two diseases, the Indian and the Chinese, more at length, in order that American physicians can compare them as they have opportunity. There are Chinese yet under the effects of the latter scattered over the State who will sometimes apply to them for relief. We should be glad to have the views of any of our friends upon this subjeet communicated to us.

The Chinese beri-beri is interesting as being a new form of disease. In this climate it can never affect whites, and yet so long as these people, with their soft and phlegmatic constitutions, come to us by the slow, old and damp craft that have been the chief carriers employed; and so long as they are forced by the avarice of themselves and ship-masters, to subsist upon dry, stale, salt, and insufficient food; so long will we be brought in contact with human suffering in this shape, and our judgment be exercised and our services required for its relief.

OBJECTS OF RUSSIA IN THE PRESENT WAR.—The Russian Court Journal, the mouthpiece of the Emperor, has an article on the designs of the war, which makes some avowals that may serve to turn the tide of sympathy, which is now setting rather in his favor, in the opposite direction. It contains subjects for serious reflection to Americans in danger of being seduced by offers of handsome compensation, and the desire of fame, to engage in the cause of one who is the greatest enemy to the institutions of their own country. The following are extracts from it:

"Russia's mission is certainly great She is called upon to limit the materialism of England. France holds a secondary position. She is a mere bubbling whirlpool—not a durable and distinctive inundation. Russia must fight England, because she alone, and not France, is the focus and support of revolutionary principles. It is not Russia but England, who, imbued to the core with mercantilism, treads under foots humanity and the rights of man. It is Russia's mission to protect Europe from the *torrents from the West*. * * * * * *

Through the policy of the Western Powers, the war has assumed the character of a struggle between conservatism and communist revolutions. * * * The Emperor, as a strong rock and defender of Europe, has to fulfil the lofty mission of consolidating conservatism. To attain this object, Russia must carry on an obstinate war, which will break down England's avarice."

THE CHINESE THEATRICAL COMPANY.—The inharmonious sounds that issued from the Chinese Theatre on Telegraph Hill will be remembered by every one that passed through that quarter of the city two summers ago. From here, they went to New York.—The tale of their subsequent misfortunes has been partially told by a young Chinaman, who writes English very well, in a communication to the *China Mail*. It will be interesting to those who remember the Company—to those who wish to read a composition in English by one who has been taught the language through the benevolence of Christians, and more so as an illustration of the impressions formed by too many Chinese, of the people of the United Stases. It may be added that twenty-two of the Company were sent here by Panama, having suffered much on the road; fourteen were sick with fever, and one died. Some are yet in the State. They have evinced much gratitude for the kindness of Christian friends at New York and here, and especially to the Rev. Mr. Syle, who is now engaged in missionary labors among the Chinese in this city.

SIR,—I was requested by Leong Agew to communicate to you an account of the treatment which Tung-fok-tong Chinese Dramatic Associrtion had received from the hands of swindlers in the city of New York about two years ago. The facts of the case were made known to me by Leong Agew himself, who acted as interpreter for the company. I would leave the propriety of publishing this communication entirely to your discretion; the facts are as follows:

The Tung-fok-tong Dramatic Association, consisting of more than a hundred and twenty actors, left Canton in the month of June, 1852, and arrived at San Francisco in August of the same year. During the five or six months which they spent there, their performances met with great success among the Chinese. It happened, however, that a George W. Beach proposed to Li-koon, the proprietor of the said company, to go over to NEW YORK to establish their head quarters near the Crystal Palace.—Being pleased with the idea, and the flattering prospect of still greater success, Li-koon and a part of the company yielded to the persuasions of Beach & Co. After, in the words of Leong Agew, "a long perseverance," the parties came to the following agreement which was signed on the 19th of March 1853.

The length of time for which the company engaged themselves was ten months. For the first six months they were to receive Six Thousand dollars per month, to be paid in advance monthly; for the other four months, Seven Thousand dollars per month, also to be paid in advance monthly.

Moreover, it was also agreed that $12,000, (twelve thousand dollars,) or two months' wages, were to be advanced to the Dramatic Company before they started for NEW YORK. Finally that Beach & Co. were to defray all the necessary expenses of the company during the whole of the time for which they were engaged—such as the passage from San Francisco to NEW YORK, board bill and traveling expenses.

No sooner had these arrangements been made, than Beach & Co. found that they were unable to raise the whole of the said $12,000, and begged Li-koon, the proprietor to take $10,000, with the promise to make up the balance of the $2,000 at the close of the first performance of the first month in NEW YORK.

Accordingly, the wardrobe of the Dramatic Company having been taken both as security for the $10,000 that had been paid, and as a pledge for their faithful performance in NEW YORK, LI-KOON and his troop embarked with Beach & Co. for their place of destination, where they arrived on the 27th of April 1853. Three weeks after their arrival, they found, to their astonishment, that their wardrobe was mortgaged, without their knowledge or consent, to Messrs. Davis & Brooks, Steamship Company, by G. W. Beach & Co., who, most probably, were neither able to pay their own passage nor that of the Chinese Dramatic Association, amounting to nearly $6,000.

In order to obtain for the Dramatic Company the use of their theatrical trappings, Beach & Co. got Niblo, who, I believe, is the proprietor of Niblo's Garden, a place of public amusement, to give security to Messrs Davis & Brooks, which LI-KOON and his troop were persuaded to sign; but in a great measure ignorant of the contents of the bond, until they were informed by a lawyer of its full significance. Having thus obtained their wardrobe, they began to play at Niblo's Garden. Their performances, however, ill suited the public taste; so the whole affair, after a week's experiment, failed, beyond resuscitation. On the evening of the 26th of May, 1853, they made their last appearance before the public, the proceeds of which were, as announced, for the special benefit of Li-koon, who only had the satisfaction of seeing G. W. Beach pocket the money, after which he absconded from the city and left the Chinese in a state of utter helplessness in the Shakspeare Hotel.

Being thus swindled and deserted, it so happened that a man Bayley offered to take them over to Cuba, to serve in his plantation for the term of eight years, at the rate of four dollars a month, but (said Leong Agew) "none of us was willing to go; rather die in one place, than to go there." What noble and disinterested philanthropy this is!—to attempt to take advantage of men's ignorance, credulity, destitution, and despair, and endeavor to make slaves of them, when they had just suffered from the ruthless hands of heartless villains.

No sooner had Bayley left them, without accomplishing his humane intentions, than a more plausible, and to all appearance a very laudible plan was concocted to give them material aid,—that is, to discharge their board bill due to the Shakspeare Hotel, and to send them to China; but in reality, to use them as tools, by which scoundrels and swindlers might prey upon the benevolent, sober-mind and industrious citizens of the community. Accordingly, William Seeback, book-keeper of the Hotel, accompanied by Leong Agew the interpreter, went to some of the principal cities and obtained a sufficient subscription, the amount of which was supposed to be several thousand dollars, to accomplish the alleged purposes.

The poor Chinese were then assured that a Boston ship, owned by a G. G. Dennis, Esq., was to be expressly at New York on the 27th of October to convey them home to China gratis, provided the Commissioner of Foreign Emigration would supply them with provisions enough for the whole passage. The appointed day came, but neither ship nor G. G. Dennis, Esq., was to be seen or heard of, except so far that G. G. Dennis Esq. was a swindler, so that the Commissioner of Foreign Emigration had not even the shadow of a chance to act upon their proposed condition. The appointed day passed away, and the Chinese were turned out of doors, without seeing even a mite of the money that had been raised for their relief. They were then sent by the Commissioner of Foreign Emigration to Words Island to pass the winter, and in the spring of 1854, seeing that they could no longer be kept at the public expense, he sent them away from the Island to shift for themselves. Friendless, homeless, and pennyless, they straggled in the streets of New York for several months, and were objects of ridicule and pity alternately, accordingly as they were viewed by persons of different dispositions and classes; till through the influence of a lady, a committee was appointed to relieve them, and assisted most of them home.

Fifteen hundred dollars were raised for that purpose, and on the 22d of July, 1854, twenty of the whole company, at their own request, were sent by the committee back to California; four of them sailed direct for China in the *Houqua*, and the rest, at their own option werv placed under the instruction of the Rev. Mr. E. W. Syle.

Such is a brief history of a series of villanies practiced upon a company of strangers in a strange land, by men, who in a moral point of view, could not have been anything less than totally depraved. The treatment which those unfortunate Chinese had experienced from G. W. Beach & Co., William Luboch, and G. G. Dennis, Esq, left upon their minds an impression by no means favorable to American laws and institutions, whose efficiency and expansion is so much vaunted both at home and abroad. As a proof that they cherished and carried away with them such an impression, I need only quote the words of Leong Agew through whom the Company spoke their meaning: "Although (said he) the United States is a great country, yet it is useless; for the government seems to care not for strangers from another land who have been successively swindled by its citizens."

Now, whatever may be the logic of such reasoning, still it is their reasoning, and conviction founded upon their own sad experience, and like other deep-rooted convictions would tend to spread itself with full force, had it not been mitigated and in a great measure restrained by the subsequent benevolent spirit shewn towards them by the good citizens of New York.

SUPPRESSION OF MONASTIC INSTITUTIONS IN SARDINIA.—Notwithstanding the immense exertions of the Pope and religious orders, this great reform has been accomplished. The King added his signature on the 29th ult. There are seventy-one religious orders in the Sardinian States. The bill abolishes all the houses of these orders, excepting those whose object it is to give instruction, education, or spiritual assistance to the poor. A pension of two hundred and fifty francs is, however, to be assigned to each member of the abolished institutions. The Church property, estimated at eighty millions of dollars, is to be equally divided among the clergy. During the struggle some noble sentiments have been uttered. The president, Cavaliere Buon Compagni, declared it his wish to see such liberty as was enjoyed by the people of the United States of America, where people might become monks, or anything else they pleased, but without obtaining any especial privilege for burdening the land.

Such facts as these are most cheering to the friends of religious freedom. They betoken the day when the power of the Papacy over the human mind shall cease forever. How much more effective the silent influence of our Protestant, Republican institutions, to this great end, than the mad propagandism urged by the fillibusters of our land.

EQUADORIAN MISSIONARY.—A native Christian missionary from the republic of Equador, made an address at the Rev. Mr. Shuck's Church in Sacramento on Sabbath evening, Aug. 5th. He is about returning to his native country.

INDIA.—In India there are now, according to the late accounts, more than 330 missionary churches, 18,000 communing members, and 112,000 who have given up idol-worship and worship the True and Living God.

CONTRIBUTIONS OF MISSION CHURCHES.—The sum of £12,500, or $62,500, which is more than one-fifth of its entire income, was contributed last year by the heathen themselves to the fund of the London Society. A catechist in India supported himself while engaged in missionary labors, and contributed, besides, two hundred and fifty dollars towards the support of others.

JUSTICE RENDERED.—A collector of Foreign Licenses, at Downieville, Peter Miller, has been fined $200 for brutality to a Chinaman.

CHINESE FIRE COMPANY.—The Chinamen of Sacramento have applied for a fire engine to be used by a company of their countrymen.

FOREIGN MINERS' LICENSE.—There was collected in Placer county in the month of June last, and paid into the county Treasury, $2,648 of Foreign Miners License. During the two or three months previous there was an average of but $600 to $700.

SHOCKING DEATHS.—The Sacramento Union says, it is reported, with what correctness we cannot vouch for, that some eight or ten sick Chinese men who were in the hospital which was destroyed by fire, were burned to death. Mr. King, one of the Police, informs us that he was carrying out one of the invalids, when he was overtaken by the flames, and to save himself was compelled to drop the man, and the last he saw in the room were at least ten Chinese on the floor, unable to move, the flames spread so rapidly it was impossible to save them he thinks.

GRAND IMPROVEMNET.—The site of the late fire in Chinadom,—formerly incumbered with unsightly shanties—is being improved in a manner that must enhance property in that locality. The ground for a brick building, (one story and basement,) forty feet front, by fifty feet deep, was prepared yesterday, and the foundation will be commenced today. Now that the "ice is broken," we doubt not others contemplated will be speedily commenced. It will be remembered that the fire ordinance prohibits the erection of frame buildings in that neighborhood.—*Sac. Union.*

ENTERPRISING CHINAMEN.—From the Butte Record, we learn that on the South Fork of Feather river, near its junction with the Middle Fork, two companies of Chinamen have dug races, put in dams, and now have some one hundred feet of the river turned from its bed, which is well drained and in good working condition. John is evidently learning a thing or two. Last week they were engaged in drilling and blasting some huge rocks from the line of the race.

HOO-A-KEE, commonly called Whampoa, the well-known merchant of Singapore, arrived by the *Lady Mary Wood*, and after staying here a few days, proceeded to Canton on a visit. Here is a remarkable man, combining the features and costume of a Chinese, with thoroughly English feelings and a command of the English language to express them. His deportment and conversation are those of a shrewd but good-natured man of the world, with a portly figure and remarkably unostentatious style of dress. Although still a young man of only thirty-two years of age, he has already acquired a large fortune by upright dealing, which has secured for him the esteem of those amongst whom he lives.—*Hongkong paper.*

DROWNED.—A couple of newly imported Chinamen, in attempting to land from a Whitehall boat last night, at Vallejo street wharf, were both, by some unaccountable mischance, precipitated into the bay. The boatmen it is said, made little or no effort to effect a rescue, and in consequence one of the hapless Johns was drowned, the other succeeded in reaching a pile, and after much difficulty managed to clamber on to the wharf. We are not advised as to whether there was any difficulty between the Chinamen and the boatmen, but nevertheless, we must say the latter's conduct after the accident, even though the parties requiring assistence were Celestials, was, if as reported, most disgraceful.—With all their disagreeable peculiarities they are still human, and in a case of life and death are entitled to the same offices of humanity, as our reason and impulse would dictate to one of our own nationality.—*Eve. News.*

ANGELIC GUARDIANSHIP.

And is there care in heaven? and is there love
In heavenly spirits to these creatures base
That may compassion of their eyils move?
There is: e se much more wretched were the case
Of men than beasts: but O! th' exceeding grace
Of God that loves His creatures so
And all His workes with mercy doth embrace
That blessed angels He sends to and fro
To serve to wicked man, to serve His wicked foe.

How oft do they their silver bowers leave
To come to succor us that succor want?
How oft do they with golden pinions cleave
The flitting skyes, like flying pursuivant
Against fowle feendes to ayd us vallient?
They for us fight, they watch and dewly ward,
And their bright squadrons round about us plant,
And all for love and nothing for reward:
O why should heavenly *God to men* have such regard.

Spenser's Faery Queen.

LEANG AFAH.

THE FIRST PREACHER OF THE GOSPEL IN THE MODERN CHINESE CHURCH.

The first preachers of the Gospel of eternal life to a nation are never forgotten by the believers of succeeding ages. When the names of the founders of dynasties, and the achievements of conquorers, are commemorated in learned tomes alone, or remain in the popular tongue only to point a proverb, or to balance and embellish the periods of rhetoric, the memories of these evangelists remain sweet and fragrant. The first may gem the chambers of power and of pride, but the last contain a principle of life: they are renewed with the springtime of each human generation; they cast their seed on every wind and by all waters; they adorn the homes of the poor; the evening dew imbibes their perfume as it descends to moisten the vallies; and their incense expands again, and rises to the clouds with every morning sun. It is easy to verify this by a comparison of the fame of Abraham with that of Ninus and Semiramis, that of Moses with the doubtful name of Rameses Miamum, that of Paul and John with Augustus and Nero; or we may observe how the first preachers and protomartyrs have been sainted and worshipped in every country on earth, and their sayings and actions minutely recorded, while the whole history of contemporaneous rulers has fallen into oblivion. The names of Morrison and Leang Afah will be corner-stones in the modern church of China. The latter was was the first native preacher of the gospel, and the second of the converts to Christianity, in connection with the conversion of that great nation to the Lord, a revolution which we now see fairly in progress. The writer will ever look back to it as a privilege that he was allowed to engage in many holy labors by the side of Leang Afah.

The family bearing the surname of Leang is an ancient and very numerous one, whose members are scattered by thousands through the villages of the province of Canton. The individual whose name was Kung-fah, familiarly called A-fah, was born in a village north of the city of Canton, about the year 1788. His trade was that of an engraver of the pear-wood blocks, resembling stereotype plates, with which Chinese books are printed. In the winter of 1814 he was employed at Canton by the Rev. Dr. Milne, in printing a "Treatise on the life of Christ;" and in April, 1815, went with him to Malacca, where he was similarly engaged in connection with the printing office of the Mission of the London Society. Milne was a Scotch Presbyterian, and took care that A-fah should be thoroughly instructed in the Scriptures, which, with Dr. Morrison, he was then engaged in translating for the first time into the language of China. A-fah engaged in preparing tracts; and while he was busy cutting the words of truth upon the blocks, God was graving them with a pen of iron and with the point of a diamond upon his heart. Some have disparged those first attempts at Chinese composition and translation. The Holy Spirit however, tangled and hard as those complicated characters are, yet wove of them a nest, and has brooded over them and brought forth from them, we trust, life to many hungering souls. For years Morrison and Milne's was theonly translation of the Bible in the Chinese language. We have better renderings now, but it had its place and its blessing. The Master oft uses instruments despised and rejected of men.

On Nov. 3rd. 1816, a Sabbath day, Milne made the following records in his journal, "At twelve o'clock this day I baptized, in the name of the adorable Trinity, Leang Kung-fah. The service was performed privately in a room of the Mission-house. Care had been taken, by private conversation, instruction, and prayer, to prepare him for this sacred ordinance; this had been continued for a considerable time. Finding him still stedfast in his wish to become a Christian, I baptized him." "With respect to his former life he observed: 'I was never much given to idolatry, and seldom went to the temples, I sometimes prayed towards Heaven, but lived in careless indifference. Although I rarely went to excess in sin, yet I have been occasionally guilty of drunkenness and other kindred vices. Before I came hither, I knew not God; now I desire to serve him?" Dr. Milne says: "His temper is not so sociable and engaging as that of many other Chinese. He was formerly stiff and obstinate, and occasionally troublesome. Of late, there has been scarcely anything of this kind to complain of."

Persecution in various forms followed this profession of faith. Once, on a visit to Canton, the police, having discovered him printing and circulating a Christian tract of his own composition, siezed Afah, with his books and blocks, destroyed the latter, and after an imprisonment of several days, inflicted upon him a beating with the bamboo, so severe as "to cause the blood to run down his legs," and fined him the sum of seventy dollars, which is equivalent to a printer's wages for a year or more. However he was but rendered "more humble and devoted to the cause of Christ."

The ministerial life of Leang Afah commences with the year 1823. He was then licensed to preach the gospel to his countrymen, after a preparatory course of study under the direction of Dr. Morrison. His labors have chiefly been spent in the neighborhood of Canton. It is out of our power to ascertain the number of persons converted through his influence. Among them however have been a number of his relatives. Our friends in California will be gratified to learn that one of these was Lai Sam, the brother of his wife, who has been till within a few weeks past the pious and faithful elder of the Chinese Church in San Francisco; but whose ill health has, to our great regret, compelled the cessation his labors as an assistant and colporteur in connection with the Mission, and his return to his native land.

For several years A-fah was connected with the hospital of the American missionary, Rev. Peter Parker, M. D., and there we constantly met him. On admission days he would stand upon the stairs leading up from the brick-paved area below, and address the promiscuous crowd of young and old, male and female, Chinese, Tartars and boat people, mandarins in embroiderod robes and beggars with seared eyes and hideously deformed limbs, that waited to be healed. And on Sabbath, at one o'clock, when the patients in the establishment were gathered in the reception room, how well do we remember the addresses of the evangelist? He usually came with his notes and tracts wrapped in a handkerchief. We almost see now the square built frame, of medium height, lower than Europeans, the bald head, the cue scarce thicker than a quill into which the straggling gray hairs of the occiput were plaited, and the kindly but sober smile with which he saluted us. Then, in a little he would enter the low pulpit, adjust his big Chinese spectacles, engage in prayer, and read and explain consecutively a chapter of one of the gospels. Afterwards an address was made, and the remainder of the services conducted by one of the two or three of us usually present. After the opening of the hospital of the London Missionary Society under the care of Dr. Hobson, in 1848, he occupied a portion of his Sabbaths, and labored through the week, at that place.

In a little brick chapel at his own house, across the river from the city, Leang Afah occasionally gathered a few men and women to hear the gospel. He also siezed various opportunities to distribute Christian tracts and portions of the Scriptures among his countrymen. At the annual and triennial literary examinations, when thousands of the more intelligent classes were assembled from every portion of the province, he often gave away many books, though in earlier years at the risk of imprisonment, confiscation of property, and even death. After the war and the treaty he was not in so much danger, yet the hearts of the Chinese were not softened towards Christianity by the murder of their relatives, the burning of their houses, and the forced introduction of the accursed opium to poison their people. On one occasion the old Christian seemed completely dejected, and when a friend spoke to him he burst into tears.

"My countrymen," said he, "seem as if they would never believe in Jesus Christ. How hard are their hearts."

"But, A-fah," was the reply, "if it distress you so much, how must it affect those who have left their home, their native land, their Christian privileges, to come here to tell of Jesus; and who are yet despised, reviled, stoned in the streets, and even their most benevolent and self-denying acts treated with ingratitude and neglect?"

This gave a new current to his thoughts, and dried his tears. "Yes," said he, "it is worse for you than for me."

Every missionary who has labored in China has seen times that tried his soul. Yet have these labors been unblessed? Little was the fruit we saw at the time. Of the thousands of tracts distributed in hospitals, dispensaries, chapels, boats, junks, shops, temples, forts, and country villages, it was but here and there one that seemed to fall upon moist or arable soil. Those hearts seemed a wilderness of stone. But the precious seed had to be wafted with groans, and watered with tears. God in his time will bring the sheaves, with rejoicing. The Chinese Revolution, which is the beginning of the overturning that shall take place in that idolatrous land, is to be traced clearly up to the tracts distributed at Canton. Hung Siu-tseun attributes his own conversion to Christianity to the reading of a tract composed by Leang Afah, and given to him at a literary examination. Its title was *Heun shi leang yen*, "Good words to admonish the age." The leaders of that great movement have apparently been corrupted, or their influence countervailed. But as yet we know next to nothing of what are the forces at work, or what the results. This we do know, that more than the church had looked for in the next generation has been accomplished; that the Bible is distributed, the Sabbath recognized, idols demolished, and some of the leading truths of Christianity published wherever the patriots have advanced. Of accompanying evil there is enough. But God does not call men to plough, and sow, and reap, and enjoy his spiritual harvests in one day. Let us watch, and let us pray.

The date of the death of our friend is not given in the Hongkong papers. It was probably in April or May. He was allowed to close his eyes amidst his kindred and little flock at Canton. He leaves, we believe two children, a son and a daughter.

Of the last hours of Leang Afa we have obtained no particulars; but doubt not it was an "end of peace." After all his troubles and trials God had mercifully spared the old man to see promises of a glorious fulfilment of the work which he was among the first to begin. The latest notice of him we had seen previous to the announcement of his death, is one from the pen of the bishop of Victoria, better known as the Rev. Geo. Smith, author of a popular work describing a visit in behalf of the Church Missionary Society of England, to the Five Consular Ports of China. We read it with pleasure as a testimony of the faithful missionary spirit of one whom future ages and generations will remember as the first preacher of the gospel to his countrymen in connection with the regeneration of the world in these latter days.

Bishop Smith writes:—"Old Leang Afa spent yesterday two hours with me. He speaks very humbly of himself, and wept tears of joy at the mention of his tracts distributed among the literati twenty years ago within the city, his own subsequent flight and persecution, and the recent movement of Tae-ping-wang. He looks very hopefully upon the movement, and says that the leader with all his errors, is a sincere believer; that the Tartars have always been the enemies of God and his Gospel; and that he believes God will make the whole matter tend to the advancement of his kingdom. He told me that every hour of each day he prayed to the Almighty for a blessing upon the leaders. When we separated, he knelt down, and poured forth his heart in prayer aloud for a rich blessing upon China and the insurgent leaders, whom he evidently regards as raised up by God for the accomplishment of great ends in China."

Licenses for Gaming.—The American practice of receiving money for the legal toleration of the vice of gambling strikes the Chinese with surprize. The question has been asked us why this should be the case. "You acknowledge it to be a crime, by enacting laws forbidding it, as is done in China. But why has money been received by your city government, at various times, for its license? Do you authorize wrong, and sanction cheating?" The Chinese are greatly addicted to this vice, and succeed in "shutting the eyes" of mandarins by occasional bribes; but it is rendered penal in their laws, and is denounced in their moral writings. Gambling-houses are forbidden by statute, and their keepers liable to be beaten with the bamboo. If officers of government, the punishment is increased. The Ta-tsing-leuh-lee, or Penal Code (which has been translated by Sir George Stannton) says, "All persons convicted of gaming, that is to say, of playing at any game of chance for money or for goods, shall be punished eighty blows; and the money or goods staked shall be forfeited to the government." The English government at Hongkong forbade gambling under a penalty of a sum not exceeding two hundred dollars in case of the keeper of the establishment, and not exceeding fifty dollars in case of persons guilty of the act. It is to be hoped that the laws passed last winter will prevent forever licenses being uttered in California for the legal sanction of this species of iniquity. We call attention now to the gaming which still continues in the shops along Sacramento and Dupont Streets, scarce concealed by half-closed doors, and *invited by placards in the Chinese language.*

The Gold of Ophir.—The regions about Malacca and Sumatra, which were probably the ancient Ophir, whence gold was furnished to the courts of the Jewish and Arabian kings, after being long abandoned, have lately been resorted to by persons seeking to open the mines. A party lately commenced operations in Malacca, which consisted of some seven or eight Europeans, who had about eighty Chinese in their employ, and the quantity of gold obtained by this party was said to be about thirty ounces a day, with every prospect of an increase. Chinese, to the number of an hundred and fifty, or thereabouts, were also at work. It is far from improbable that among the miners of the days of Solomon were some of the same people, whose ships traded up and down the China seas probably as early as those of Tyre did through the Indian Ocean.

Religious Interest near Amoy.—Our readers will remember the call made some time since by the people of Peh-chui-ia, upon the American Board, to send them missionaries. We noticed the remarkable revival of religion that had had taken place there under the preaching of Rev. W. C. Burns, the friend of Mc. Cheyne, and one of the instruments in commencing the great revival in Scotland a few years since. The following letter from Rev. Mr. Doty, of Amoy, to the *Journal of Missions*, dated Jan. 17, shows that the religous interests has extended to other places in the neighborhood. It is most encouraging to see these evidences that the Chinese heart is no more beyond the power of the Holy Spirit to change than that of any other people. The writer says:

"Chioh-be is a large town, of probably from five to eight thousand inhabitants, about twenty miles from Amoy, and on the direct route to Chiang-Chiu. It has also easy communication with Peh-chui-ia, the distance between perhaps eight or ten miles. About six months ago two of the brethren from Peh-chui-ia went to Chioh-be to transact some business, carrying the gospel with them. By their simple declaration of the truth the attention of several persons was awakened. Upon this, two of our colporters, or evangelists, (for our native helpers are both,) visited the place. From this time the desire to hear the Word and for instruction became so intense, that time was scarcely allowed to take food or rest. Again and again, both from Amoy and Peh-chui-ia, have brethren gone to assist, and have been constrained by the waiting multitude to speak the Word, until voice and strength failed; and so would break down, and be compelled to retire for rest. At present there is less excitement, but the same desire for the Word continues. The agency blessed in this work is entirely native. The most which we have been able to do, was to make an occasional visit, taking a general supervision, and meeting with the inquiring, and examining those applying to be received among God's people. A chapel has been opened; and on the first Sabbath of this month, seven persons were admitted to the fellowship and ordinances of the church. About twenty-five persons applied. Of those whom we felt constrained to put off, several, we trust, are truly the subjects of the Holy Spirit's work. But our past experience teaches that delay is prudent where there is any doubt.

Burial of a Japanese.—An old man having died on the United States ship St. Mary's on her way from California, his companions buried him at the Sandwich Islands. The following is an account of the ceremony from the pen of an officer of the vessel:—

"The evening he died, they placed a pot of water and a pan of rice at his head: the rice was to keep him from being hungry, and the water he could drink on his way to the land of bliss. We got a square box made for him, instead of a coffin. They placed him in a sitting position in the box, and packed his clothes and part of his bedding all around him. After placing him in the grave, every one of the Japanese sprinkled three drops of fresh water on him, and then laid a hat on the top of the box. We filled up the grave, and they laid a pan of rice and a spoon on the grave, which they carried with them from the ship. They have had a head-board made for him, and are going ashore to-day to put it over him.

The Chinese in Havana.—A letter from Havana, published some time since in the Liverpool Albion says, "In regard to the prosperity of the island, much complaint exists on account of the scarcity of labour, which prevents the extension of the cultivation of the sugar-cane.—To overcome this difficulty, as the Supreme Government does its utmost to prevent the smuggling in of African slaves, and as the mass of the inhabitants are averse to the increase of this class of mankind, a contract has been entered into for the purpose of introducing about 8,000 Chinese, and a commissioner is about to start for the Celestial Empire to engage them. In 1847 about 600 were brought to the Island, and although many of this number were the mere dregs of the population of Amoy, the result, upon the whole, has proved favorable, as those who have kept their contracts show that the Chiese are industrious, econnomical, and most excellent agriculturists. At first much evil arose from the overseers not being acquainted with the habits of their new hands but now that they understand how to how to manage them, everything goes on well. The Chinese, upon their arrival, quickly comprehended the difference between black and white, and took up their position as whites; nor has their right to do so been denied or disputed for a single moment; but the overseers, who had been accustomed only to direct slaves, had to learn how to treat free, *white* labourers, and the Chinese assisted them by a few lessons, in which some task-masters were slain, for their harsh treatment of the Celestial gentlemen. From what I have seen of this people, besides being industrious and economical, they are extremely shrewd, and far more capable of pushing their fortunes in strange lands than any other people with whom I am acquainted. They seem to be ready for any employment, and are never at a loss as to how to pick up an honest dollar. Several of those who have come to this island, and who have preferred light occupation rather than the labours of the field, have, as doctors, cooks, and barbers, amassed considerable sums: and even those who have been seduced by the temptations offered by play have shown themselves to be complete adepts; fortune invariably, in the end leaving them with much of their antagonist's funds, much to the chagrin of the *barbarians*. The object of importing the large number I have mentioned is, that these lucrative employments may be speedily filled, and thus have no other resource for the mass than the occupation of agriculture."

Brick Tea.—Timkowski, a Russian who visited China, in 1821, says in his "Travels." The Mongols, and most of the nomades of the middle Asia, make use of this tea; it serves them both for drink and for food. The Chinese carry on a great trade in it, but never drink it themselves. In the tea manufactories, which are for the most part in the Chinese Government of Fokien, the dry, dirty, and damaged leaves and stalks of the tea are thrown aside, they are then mixed with a glutinous substance, pressed into moulds, and dried in ovens. These blocks are called by the Russians on account of their shape, brick tea. The Mongols, the Bouriats, the inhabitants of Siberia, beyond lake Baikal, and the Kalmucks, take a piece of this tea, pound it in a mortar, made on purpose, and throw the powder into a cast-iron vessel, full of boiling water, which they suffer to stand a long time upon the fire; adding a little salt and milk, and sometimes mixing flour fried in oil.

This tea, or broth, is known by the name of Satouian. I have drunk brick tea prepared both ways, and found it palatable enough: at least very nourishing. All depends on the skill and cleanliness of the cook. This brick tea serves also instead of money in the dealings of this people, as well as in Daouria.

The ordinary teas are generally conveyed in winter, by camels, because it is made of the leaves in a state of maturity, and cannot be forwarded sooner from the province of Fokien to Kalgan, and thence to Russia. The town known to the Russians by the name Kalgan, is Tchang-ka-keou (a gate or barrier of the family of Tchang: Klaproth); and is situated a few miles south of the great wall, and about 100 north of Pekin. Kalgan is the key to the commerce of China with Russia, and in part also with Mongolia. All merchandise destined for the markets of Russia is collected here, and conveyed across by caravans.

Romish Idolatry and Ignorance.—This morning I visited the parish church [of Goa,] and was struck with the heathenism of its apearance. The little wax doll dressed in silk and tinsel, which was designed to represent the infant Jesus on the night of his birth, was still to be seen, as also a goodly number of little horses and cattle, intended to represent the animal by which the stable was filled on that occasion. The images were ornamented with flowers after the manner of of the idols in the Hindu temples. Lights were burning before several of the images, which, so far as I could see, answered the same purpose as the lights which are burned before the Hindu idols. Three or four women were kneeling in the body of the church: and soon the priest entered, and began the celebration of the mass. He seemed to me with his mutterings, and bowings, and kneelings, and turnings, and the waving of his hands, and of the cup, &c., to be on a level with a brahman muttering his muntras, and going through the superstitious and unmeaning ceremonies which are performed on various occasions among the heathen.—*Rev. Mr. Hume, American Missionary: Missionary Herald, August.*

Entering into conversation with a Romanist, I said to him, "What do you worship?" I had proposed the same question to a Hindu a short time before. He replied, "St. Antonio." And who is St. Antonio? "He was a saint. His temple (using the same word that the Hindus apply to their temples) is in the village near by (pointing towards it.)" The poor man seemed to be as ignorant of the true God, as the worshipper of Krishna from whom I had just parted. He admitted that he and his people worshipped the cross, the saints, the virgin, &c., in the same way that the Hindus worship their gods. I asked what then, in his view, constituted a Christian. He replied that a man became a christion by taking the mass. He described the way in which it is administered, and added, "As soon as it touches the end of the tongue, that moment the person becomes a Christian." Poor man! He knew no better.—*Ibid.*

The Oriental.

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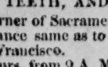
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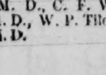
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常有雜貨伙食發行
貴客光顧可也

BLUMENTHAL.

未士布炉文嗲常有上好
各色絨便賣舖在唐人街
第一百三十八号便是

COLEMAN & Co.

高炉文号係買賣经纪在
加利科尔亞街第五十六
号佛倫街轉角便是

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未士脩時頂有磚屋貯栈一
间能避火烛之患名孖咭士
跌列喊也口素知有白糖茶
葉米及各項雜貨到貯者
栈租甚平本栈在孖咭街
啡兀門街角便是
貴客光顧可也

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未士啡歷年包办報税事
務甚是忠厚妥當寫字樓
在税館左側便是

Wm. REYNOLDS

未士喊林連那常接辦税
館报税事務極之精通工
價亦極相宜写字樓在吵
架免度街拔打兀横街轉
角便是也

S. L. JONES & Co.

未士噂時号夜冷館每逢
礼拜一三五日常有衣服伙
食各様俱全開投本館亦代
為買賣经纪包投夜冷如
貴客有貨出投者請為光
顧可也夜冷館在拔打兀
街第九十一号即在得嚦沙
咲打併卒啱銀行右邊便是

SAMUEL ADAMS.

未士三咲亞豕士開張藥舖
生理在契礼街併都本横街
之角即在大館之左側常
有各国鮮明丸藥發賣如
有唐人到此光顧者定以
礼貌相接即礼拜堂每礼
拜与他取藥施贈唐人他
定然減價甚平也

FRITZ KUHL

未士姑炉包接印掃唐畨
字式鋪在咉打街坐都本加
尔二横街之中或问李根
便知 貴客如有字式到
印者工價甚相宜也

CALIFORNIA STEAM NAVIGATION COMPANY.

加利科尔亞火船公局本年
七月内行船日期規條列左
本公局火船往吵架免度
一号名鮮坭打船主名捕
炉每逢礼拜二四六日下午四
点鐘在巴恩拂街馬頭開
行一号名嘬地笠船主名湾
八每逢礼拜一三五日四点鐘
開行順埋边尔時地方各客
如往咪利運者搭本埠公司
火船玉吵架免度執地結
紙為凴過船便是
往士㖿頡火船順埋嗎顛尔
士地方船主名吁呢利也船
主名吁建連每逢礼拜一
三五日開行又一号名咲兀
打船主名格叻每逢礼拜二四
六日下午四点鐘開行本公
司火船在吵架免度每逢
礼拜二四六日十二点鐘開行
貨脚完交然後起貨写字
樓在積唯街坐拔打兀並佛
倫二横街之中本公局值
理首人未士軒士厘謹識

又有一新堅固火船名嗎顛
咥湾泊加利科尔亞馬頭

STR. MARTIN WHITE.

每逢礼拜二四六日四点鐘開
行往吵架免度每位搭客
收水脚銀二員每墪貨收
水脚銀四員如有唐人搭
客或付貨搭此船者務宜
照顧妥當不悞便是

STR. PEARL & GEM

在吵架免度有二火船一号
名啤啰船主名喉吪文又一
号船名占船主名咧地頡每
逢礼拜二四六早十点鐘由二
埠開行往咧卜碌便是

STR. GOV. DANA

又在二埠有一火船名低吪
船主名吟鎛每日早晨七
点鐘開行往咪利運如有
唐人搭客或付貨者額外
照顧妥當定然無悞也

JOSHUA MORTON

未士助蘇亞哪頡係買賣
经纪常有米發客如有唐
商到来光顧者無論買賣
定然照顧妥當不悞寫字
樓在契咧街客商会館第
二号房便是

PETER ABRAHAMSON.

俾打亞吧拉龕臣常運有
鉄火炉併自造馬口鉄銅錫
器具發賣價錢定必平于
别店本号須以公平交易
唐畨無欺 貴客光顧可也
本店亦承办各項器罐工價
亦甚相宜舖在唐人街第一
百五十七号便是

司魁号有石貯栈一間名
加蘭詘喊也口素不懼火

GRANITE WARE-HOUSE.

烛之患本栈亦甚爽潔無
妨鼠耗等弊每墪貨每月
收栈租銀半員 貴客光
顧可也本貯栈在吵架免
度街第三十五号便是

R. H. VANCE.

未士湾時精于照相本埠
前日陳列玩器景徵各人
將所照之相彼此較量惟
未士湾時所照之相為第
一照相房在吵架免度街
並孟甘麻兀街角樓上涇
孟甘麻兀街柯士頓鋪側
边梯上便是
貴客光顧可也

CHINESE MISSION HOUSE

礼拜堂每逢礼拜日一点
鐘又晚上七点半鐘在此
講解耶穌聖書敢請
諸君移玉玉此同心敬拜
上帝致获無穹之福是所
厚望每逢礼拜二三五晚六
点半鐘在樓下書館教習
畨書学習畨語如欲学
習者祈玉此雅叙又礼拜
三六日一点鐘有花旗醫生
至此看症施藥倘有恙者
不拘内外症玉此取藥調
治分文不取也

礼拜堂樓下有大厨房一
间出賃如有貨客欲覓栈
房貯貨者此處甚便租
價亦甚相宜如意者祈請
至李根處面議便是

琛承号現有唐山上白米

十萬磅發沽如欲買者祈
請光顧店在契礼街客商
會館第二号房便是

未士助蘇亞哪頡現有唐
山第一二号米併有每包五十磅
麵粉五千包發賣倘欲買
者請至契咧街客商会館
第二号房便知

一本埠凡有閒遊並無事業
之人如果曉于割麥耕種等
項祈請至礼拜堂司魁先
生處說知待他隨時推荐
各人雇工以得免各人在此
遊蕩無事可也

貨物時價

貨物	時價
唐山上白米 每磅	[illegible]
中米	[illegible]
花旗上白米	[illegible]
唐山上白糖	[illegible]
波士頓白糖	[illegible]
土産麵粉	[illegible]
烏龍茶	[illegible]
包種	[illegible]
小種	[illegible]
珠茶	[illegible]
唐山猪油	[illegible]
火腿	[illegible]
魷魚	[illegible]
虾米	[illegible]
洋烛	[illegible]
生油 每加	[illegible]
茶油	無價
孖姑烟 每磅	[illegible]

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷壹第五十七號唐乙卯年八月初四日

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年九月十三日錄

去月廿五日起至是月初二日止共計入口船大小二十号另火船三号共計出口船大小二十号另火船五号

本月初一日有兩枝桅荷囒船一号名士窩鏄由香港揚帆五十九日抵本埠內運有米六千八百六十九包茶九百二十九箱油六百八十箱烟仔十五箱棉沙一百埕生熟烟四十四箱瓜子二十一箱糖菓二十箱風栗十箱燒酒三百零四箱檸檬二十二箱塩十箱磁器十箱雜貨五百件又有三箱內不知是何物

原夫本省之初係属于麦昔古国之地惟于一千八百四十八年七月初四日花旗国始与麦昔古買浔二處地方一省名吸麦昔古又一名加利科尔亞此二省共價銀一千八百五十萬員至一千八百五十年九月初九日花旗之人始稱本處為省為故至今年每年九月初九日本省文武官員軍兵人等各整衣冠同遊街道以共慶其開省之日欲久而不忘也故前日各官遊街者是矣

昨接到唐山新聞紙云及北省之紅兵近日與官軍交仗不利屢被白兵折敗現在後處之地方深受其害蓋紅兵到攻之時若不投降被伊攻破鄉佔定將居民殺戮至于降他倘若白兵復回時亦更將此地方鄉民盡行剿滅如此則降與敵進退惟艱民之受害慘不可言矣

在咪利運于昨礼拜日早晨有一馬房起火被燒併及左右鄰屋數间均已焚燬共計産業各項約燒去銀七千九百餘元

去月廿七夜在喊嗶埠失火延燒舖屋共有五十餘间之多約計銀十萬元又貨計值銀十萬元

前尼嗶打新聞紙云左嗒堅哪埠有採金人名積臣共伴數人于昨礼拜六日採浔一金秤重五十三個安時又左嗹時吼律地方前數日又取出一金重七十九個安時現在威炉士花嗎銀行前帯出一金重九十八個安時此金係摸植苊邑地方取出的云

昨初一日本埠花旗新聞紙印有訴詞一篇摆云係本埠行事客商及高明者所作各簽名字先刊于佛囒西新聞然花旗以此轉譯其紙內有批云此訴詞句語寔局外錯支离既不成文墨又不成博論尤且譭謗唐人中博学者不少何期見識如此淺狹如此懦弱等語據此隨即詢查其由始知埠內天主教唐人吧叱作成一文論及唐人事款刊印于佛囒西新聞紙內以致花旗轉譯刻下本省設律官未浔会訊故未合訴耳乃訴詞內所录也抑之花旗人口謂本埠有唐人四萬為何多增一半誠恐週傳差錯不知者以為作事不真于唐人未嘗無碍去年據五会館報數所存三萬八千八百人耳随後而来者至今未必過于三千由此覌之亦總四萬餘人矣又訴詞內录假如唐人六萬亦不尽去有碍于通商等語此一事花旗人上年曾经商量均以為非故愿將既来者加收亂咀未来者加收重稅既来則任由久居但不能入山採金仍有務別行营生等語此係爭意所难拒也今覌此訴詞不独無益于時世反為觸怒于花旗此固無為之文遑足以求荣反辱耳且蓋以外国人不應司理花旗與唐人事也請試思之

地理撮要

地理之学所以考究詳言地面之情勢分千支萬緒而其统有三曰數曰性曰事以數而推論地理則知地体何形懸于空際為行星之類斯学為天文之一支又表地体之廣大定地面各處相去遠近向背等事性者生之質也以性而推論地理則審察地面之水陸山川禽獸魚虫草木寶藏之属事者人事之变也以事而推論地理乃曉遍地所立諸国与及諸国風俗教化紀律貿易等事二统所論地性乃上帝所成三统所論地事乃人事随時推變而变通以上所說如地形為圓斯乃以數推理而悟如瑞士国多山斯乃以性而說地勢以唐山分十八省印度為大英属国斯乃以人事而論地理以數而推地理

于初学尤為至要者有九一地形本圓故称曰地球以地形為圓似為長談而寔確有可據請讀者姑以船之离岸而致思之則便了然洞澈矣夫船與離岸不遠其船身桅帆無不歷歷在目離岸頗遠其船身便隐不見及愈去愈遠則祇見其桅頂更容一刻則並無所見矣設使地形如平原則如以船身之大與遠猶在目中而何以船身反為先失其故何歟蓋必有物以遮蔽其间故也然此物非地之圓凸而何此理畧如有人過山自下而望之當其在山巔而落山背則望者先失其足次失其身末失其首此又地如圓球之一據也更有幾說如駛船周地而行与月食之理等事皆具確鑿可據者然二年前之第二号遐邇貫珍已詳論之矣故無庸于此重贅二地形並圓而畧區三地球每日自旋一週四地球自旋其中心似有一硬線通貫為軸故地理傳士每稱為地軸地軸兩端即南北二極處也

The Oriental.

Vol. I | Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. | No. 29.

REV. WILLIAM SPEER, EDITOR. | SAN FRANCISCO, SEPTEMBER, 1855. | WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

MONTHLY, IN ENGLISH AND CHINESE.
WEEKLY, IN CHINESE.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim" [China.] Isaiah 49: 12.

NEWS FROM CHINA.

Private letters from Shanghai inform us of the gradual restoration of prosperity there, though great distress had been produced by the conflagration of half the city during the siege. The missionaries were generally well, except the Rev. Mr. Culbertson, who after having made a visit to Canton and back by sea without relief, expected soon to embark for the United States, hoping speedily to return.

From Canton our friends write that the Rev. Dr. Parker, at whose hospital in that city there have been treated some forty thousand Chinese patients, during a period of about twenty years, has been forced to cease his arduous labors. He has gone to the South of France to obtain if possible relief for one of the most torturing affections to which the human frame is liable. The secretaryship of Chinese, which he held in connection with the American Legation, has been conferred upon S W. Williams L. L. D. His hospital is placed under the charge of Dr. Kerr of the Presbyterian Board. Dr. Williams writes "We are slowly advancing here, and there is wider access to the people. Old Leang Afah has gone to his rest, a good soldier of Jesus Christ. Our chapels are well filled with quiet listeners, and more excursions were taken last year than before. We number now in all fourteen men, and seven females in Canton, besides three with two families absent. * * * * *

It is hard work to preach to and teach this callous, senseless, people, their hearts cased in love in mammon; but the power of God as seen at Amoy and vicinity has geatly encouraged us all. The blessing will come in due time, the seed will not all be lost, nor all the truth be a savor of death unto death. Your post is no more difficult that ours. Everywhere, man can do nothing, and the more we can feel our nothingness the better we are prepared for a blessing." Hundreds were still beheaded each week as rebels, many of whom were mere children and perhaps entirely innocent. A day of fearful retribution will come. The Insurgents seem for the time checked on the sea-coast; but the war in the Interior and Northern provinces still rages with doubtful success. The Portuguese fitted out an expedition against the pirates in the western part of the China Sea, which destroyed 16 piratical junks and captured 10. The price of rice has fallen with the return of quiet, and cargoes had been imported from Bally and other Islands. It was also brought from Bengal and Arracan, and from various cities on the coast.

THE CHINESE IN AUSTRALIA.—A tax of £5 has been proposed by government, which the Legislative Council wish increased to £10, upon Chinese immigrants to Australia. The Australians have misunderstood some points, just as the Californians have others, in relation to these strangers. It was asserted in public meetings that all who leave China are convicts; and again that many of the immigrants were Tartars. The latter view has been taken by some here, it is however impossible, as there are no Tartars within reach of the points of immigration except a few Imperial soldiers, who could not be spared, in the garrison of Canton. It is certainly not desirable that these immigrants should pour in more rapidly than the opportunities of useful employment and mutual profit would sanction. In California and Australia, however, a vast field will gradually open for their labor, and they must become the artizans of the Pacific World.

THE GREAT BRITISH STEAM COMPANY.—The Peninsular and Oriental Company, whose vessels link all parts of the East with England, reports for 1854 a revenue of $6,666,000 and an expenditure of $6,320,000; the balance would allow a dividend of above five per cent. on their capiral, which is over $60,000,000. They use 200,000 tons of coal annually. That at Suez costs them $22 per ton. They are getting it now at Labuan and other places in the East.

NEW TESTAMENT IN LOOCHOOAN.—The most of the New Testament, which was translated into Loochooan by Dr. Bettelheim, who is at present in the United States, is being printed at Hongkong under the superintendance of the Bishop of Victoria.

CHINESE MUSIC.

When one undertakes to write on any subject connected with China, it is with great difficulty that the mind can be kept free from the influence of that *grotesqueness* which attaches to all things Chinese. Indeed one who describes acurately what meets the eye in China cannot fail to be influenced, more or less, in this way; for the odd forms and fashions which prevail there make the street scenes and pageants so inevitably ludicrous to one who has the least touch of mirthfulness, that to describe otherwise than in a strain of pleasantry would be to write in a constrained and unnatural manner. True, there are some authors who have succeeded perfectly in exercising this constraint upon themselves; and the consequence is that their books, though they may be as accurate as a column of statistics, are un-life-like and too often unread: on the other hand M. Huc's recently published "Travels in China" are not only the most readable but the most truthful descriptions of the modern Chinese; while the late consul Lay's little volume or "*The Chinese as they are*" gives an account of this unique people which is as full of good humor as of right views of their character and condition.

In the 8th chapter of this last-named work, we have a very correct and intelligible description of the Chinese music and musical instruments. Only on two points do my own observations (made at Shanghai,) differ from Mr. Lay's (made I presume at Canton,) and those are with regard to the "want of perception of what is pleasing in rhythmical successors of sounds," which he attributes to the musicians of China (see p. 98:) and the alleged imperfect state of their notation arising from their having "no time table"—"no diacritic mark to distinguish the notes—whether they be slow or rapid."

I found that, so far from being deficient in the perception of rhythm, if there was one thing on which (in the absence of everything else to admire in some of the musical performances I heard) I could fall back with satisfaction, it was the very accurate time they kept. But it was an odd sort of accuracy: full of syncopation, and having something of the peculiar effect which a movement (like that in one of Sir. Henry Bishop's glees) with ten quanors to the bar, has on those who hear it for the first time. They are very perfect timists and seldom make a mistake in the performance of long and very elaborate pieces, their prodigious habits of memorizing, cultivated to the detriment of almost all other powers of the mind, enabling them to perform their parts without having any written score before them. But so far from having no method of marking the time, they actually go beyond us in elaborateness, for they even indicate the different *beats* of each bar by marks designating which finger is to be used in counting it, just as if we should write over every bar of music in common time D, L, R, U, to shew the position of the conductor's baton whether, *down*, *left*, *right* or *up*.

But all this has not much to do with the impression which Chinese music makes on one who listens to it with an unaccustomed ear. A visitor in China can hardly escape from undergoing a pretty severe experience in this department. Whether he goes to a wedding or a funeral; whether he looks on at a feast in honor of idols, or at an entertainment given by merchants to their country customers, he sees the same sort of an orchestra set up in the open court or in some side apartment, he hears the same styles of music, the same reedy flutes, the same din of gongs, and braying of trombones and rattle of kettle-drums.

One description will answer for all. A platform about two feet high; a table in the middle, with chairs set round for about eight or ten performers, who first decorate the table with embroidered cloths, and stands, for their several instruments, and then take their seats *vis-a-vis*, and of course with their backs to the audienee, who either walk about the courts and apartments or seat themselves for the purpose of smoking or taking tea.

The performers—some men, some boys, never any females—all have a pale, and generally a dirty look, in spite of their uniform of embroidered jackets and tasselled caps. A commencement is made by a great crash and flourish which, when it has been heard often enough, is understood to represent martial exploits—the "battle of Prague" *a la Chinois*.

Then a musical bill of fare is banded round and the guests are requested to select some favorite *morceav*. It is then that the visitors equanimity is most severely tried; for if the Cavtina selected happens to be for a female voice, the performer being a man, he is obliged of course to strain up to a most excruciating falsetto, which is aggravated by the sympathetic screechings of the *Hwangteih*, (the reedy flute, or fife before mentioned) which plays the very notes that the performer is laboring to sing. Then ensues a sort of recitative colloquy, unaccompanied; from which an active imagination may infer that there are gruff old fathers and pathetic daughters, tyranical husbands and victimized wives in China as well as elsewhere. But it must be by imagination unaided by any accessories; for there sit the musicians unimpassioned, bolt uprigh in their straight-backed chairs; no amination in their countenances, no expression in their gestures, singing evidently for their wages.

Amateurs are sometimes met with who, as might be expected, exhibit a little more feeling; but not much. Occasionally a female hand is heard to touch the guitar with some delicacy, and a female voice to sing in accompaniment: but of this, feebleness is the chief characteristic and withal there is so much of that air of grotesqueness of which we have spoken that one can hardly realize that what we see is *real human life*; it is at once so childish and so grave, so *outrè* and yet so common-place that it is only by a continued residence in their midst one is enabled to feel that human hearts and immortal souls dwell in the bodies whose costumes and movements are so wanting in what we mean by *manlines*.

Even in their religious services, the same feeling of unreality attaches itself to everything connnected with their worship when first it is witnessed. The fantastic shrines, the uncooth caricatures of the human form which are presented by most of their idols, the baby-house adornments of their altars, their dumb-show prostrations and lifting of the hands—all appear so unlike anything about which people are in earnest that months of intimate acquaintance are needed to correct these first impressions. But we must return to the subject of of music

The only thing approaching to a powerful musical effect I ever heard in China was the antiphonal chanting of some Buddhist priests who were engaged in invocations to one of their Deities, whose endless titles formed the burden of their song. They were arranged in two companies, on opposite sides of the apartment, each company by turns chanted forth a deep sonorous sentence, ending with a sort of "ora pro nobis," and then they prostrated themselves, and remained kneeling while their companions on the other side went through a similar exercise, when they rose and fulfilled their turn as before.

The first thing that struck me on hearing the strains they chanted, was the very decided resemblance they bore to the "Gregorian Endings" which some lovers of ancient church music have of late striven so zealously to revive; and if we remember that the Gregorian was but an adaptation or improvement of the Ambrosian chant and that Ambrose confessedly introduced them "from the East," we shall be led to surmise that the true explanation of the resemblance here noted lies in the common origin of both. Moreover, the verbal part of these Buddhist chants was rhythmical rather that metrical; resembling the construction of the Hebrew Psalm much more nearly than that of a modern hymn. It is not derogating from the dignity or the Inspiration of the Sacred Lyrics to suppose that they were composed in a style which, being Oriental, and not distinctively Jewish, was also followed in the composition of the Lyrics of the false religions nursed in those repins from which Abraham was called away.

When we regard Chinese music and poetry as to its being capable of adaptation to Christian Hymnology, we are almost at a loss to conjecture how this great and most desireable object can be attained. If *metrical* hymns are attempted, there must be a breaking up and casting away of existing Chinese mode and rule of prosody; for if (as Trench has beautifully shown in his Introduction to the Sacred Poetry of the Middle Ages) with the flexibility of the Latin language and all the variety of the Horatian metres, Christian ideas conld not be made to content themselves with existing forms, but burst out into new metres mere simple and more grand (e. g. the *Dies iruœ*) much less is it possible that those same ideas should adjust themselves to the more contracted rules for making Chinese poetry, and the utterly inflexible rigidity of the Chinese written style. If therefore the Chinese language, that epitome of all the curses of Babel, is destined to survive, I anticipate that it will be developed in its dialects very much as the Latin has been developed into the French, Italian, Spanish and Portuguese languages. In those dialects, so developed, it may be possible to write Hymns *that are Hymns*, and not the strings of stiff monosyllables which we now painfully attempt to use in their place. At the same time it is well worth considering whether it would not be better at once to adopt the poety of rhythm—such as that of the Jewish Psalms, or the Ambiosian Hymn *Te Deum Laudamus* or Southeys "Thalaba," or Tuppers "Proverbial Philosophy."

As to the facility for adapting *to existing Chinese music* Christian Hymns written in these two styles, the latter (that is, the rhymical) has greatly the advantage. Although Sevens is a very favorite number of syllables for Chinese ballads, I never met with one tune that was even tolerably well suited to any of the numerous hymns we have in that metre; whereas out of Odes and war-songs I have been able to select many strains which made very bold and suitable chants, such as Dr. Crotch himself would not have disdained to patronize.

E. W. S.

TEA CULTIVATION IN INDIA.—We have been greatly interested in the result of the experiments being made by the English government in the cultivation of tea in Assam and India It seems to be satisfactorily shown that the plant may be transported safely to great distances, and reared under very dissimilar climatic influences. An interesting feature of the enterprize is the tendency to cause the people engaged in the tea culture to settle down and gather families about them Would that such a result could be accomplished by the introduction of tea here! The following extracts from the report of the government agent, Mr. Jameson, is copied into the Friend of China from The Bombay Gazette:—

By the report of Mr. W. Jameson, Superintendent of Botanical Gardens, we find that the Government Tea plantations of the North Western provinces are situated in the Deyrah Dhoon, Eastern Gurhwal and Kumaon. In Western Gurhwal, in the Teeree Rajah's country, there are two plantations, but too insignificant to deserve a prominent notice.—In the Deyrah Dhoon the plantations consist of about 400 acres The number of plants in this plantation is estimated at 6,00.000 transplanted plants and 8,00,000 seedlings; of which latter an additional supply amounting to 23,000 had arrived in May last. By a series of experiments made in the hill, full grown plants yield Tea in the proportion of lbs. 29 to 100 plants. In the Eastern Gurhwal about 200 acres are under cultivation.—Plants yielding Tea, 2,50.000; seedlings, 5,00,000. Some Chinese give assistance here. At Kumaon also they have the assistance of some Chinese, and have about 125 acres under cultivation: 3,00,000 plants; 12.00.000 seedlings. By Mr. Jameson's account it seems there is "no end" of land available for Tea cultivation, upon which point we take the following extract from his report:

"The Tea plant is now thriving over 4 1-2 degrees of latitude and 8 degrees of longitude; or from Hazarah in the west to the Kali Nuddi in Kumaon in the east, and from Deyrah Dhoon in the south to Ramaserai in the north. over a tract containing upwards of 30,000 sq. miles. In this mighty tract there is a sufficient quantity of land fitted for tea cultivation as, if so used, would not only produce tea capable of supplying the whole of India, but the whole European market. The crops now grown in the hills yield but a small return to the zemindars; and, as already stated, they look to other sources than the sale of the produce of their lands, in many quarters, to procure means to pay their revenue. The Kumaon and Gurwhal provinces, covering a tract of upwards of 19,000 square miles, yield only about two lacs of rupees annually to the State, and that, too, with difficulty collected; showing the poverty of the country. Tea, on the other hand, is a highly remunerative crop, and occupies the time and attention of millions of beings in the adjoining kingdom of China, and is the means of yielding a large revenue to the State. India possesses within itself capabilities equally advantageous, in having abundance of land fitted for tea cultivation, an unlimited supply of cheap labor, admirable rivers for transmitting the produce to good marts, and last though not least, a climate equally well fitted for the growth of the plant.

"Such being the case," as Mr. Jameson remarks in another part of the report, "were Tea cultivation introduced into every village to the extent of two acres for every hundred held from Government, they would always have in hand a produce which would meet with a ready sale, and at a highly remunerative price, and thus give them the means of easily paying their revenue. In the Punjab, the zemindars look to their sugar crops for means to defray the Government jumma. In the eastern hills, some of the most active men of each village seek employment at one or more Sanataria, and remit their savings in order to meet the Government demands.—Were Tea cultivation generally carried on, not only would the villagers become more thriving, but the increased wealth would also greatly tend to the increase of the population, as the first step a Hill man takes, on making a little money, is to secure a wife. On social as well as other grounds, Tea cultivation therefore, demands attention."

LECTURES ON CHINA.—The Rev. Mr. Shuck has just closed an interesting series of Sabbath evening lectures in Sacramento, relating to his missionary life and observations in China. They have been attended by large audiences, and we trust may awaken a wider and deeper interest in the spiritual welfare of the people among whom Mr. Shuck is laboring as a missionary. Among the reminiscenses of life in Canton he mentioned the following.

"Great confidence is placed in the influence supposed to be exerted by the "God of Fire," and in one instance some six streets in Canton united to make a public demonstration in honor of this god. The speaker seized upon the opportunity for issuing a manifesto as nearly like the original posters as possible in its versification, but differing in this—viz: that there was but one living and True God, and that He was the God of Fire, and to him alone must the people look for help in their time of need. It was with much difficulty that any person could be found sufficiently adventuresome to post these manifestoes, but finally many were placarded, and so great was the excitement, that it is computed that they were read within the hour by fifteen thousand persons. They were soon, however, torn down, but the speaker engaged a Chinese printer to post some ten thousand more, which were also read, and as the sequel proved, with beneficial results.

The images of the Chinese are manufactured of gold, silver, stone, wood and clay. Many of these idols are to be seen in the temples in every stage of decomposition."

CALAVERAS CO. FOREIGN MINERS' LICENSES.—There was paid last year $13,739 65; the property tax was $6,150; all other income $19,800. It is estimated that the Foreign Miners' Tax for 1855 will pay $18,000. The Chinese seem to be worth something here. The *Golden Era* remarks:—"Money collected from Chinese miners has preserved the credit of the gold producing counties in the State, and is still the salvation of public treasuries which would have long since been deplorably bankrupt. There is not a citizen resident in the mountains who does not thus derive a material advantage from the labor of the Chinese."

THE ORIENTAL.—A respected minister in the East says he considers "the Oriental the grandest idea about the whole Chinese mission." We should be glad if others saw its importance in this light, and would show their sense of it by sending on their names as subscribers.

COMMISSIONER FOR CHINA.—Dr. P. Parker, long Chinese Secretary, has been appointed Commissioner to China. It is well for that country when a man like Dr. Parker is willing to accept its posts of responsibility abroad. As the beloved missionary physician of "San-tau-lan," his influence would have been probably more potential in behalf of the best interests of the Chinese, and his name more honored by generations to come. His labors will, however, be lightened, and we trust his health and life may be long spared.

THE MANGOSTEEN.—The *Washington Intelligencer* says an attempt will be made to introduce that delicate and delicious fruit, the mangosteen, into the Southern part of the United States. It would be a great addition to our gardens, but it has been considered too cold for it in China, and we fear would be so here. It grows best beneath the burning sun of the Indian Archipelago.

DEATH OF LEANG AFAH, THE CHINESE EVANGELIST.—A correspondent of the *Watchman*, writing from Canton, April 13, says in respect to the subject of the sketch in our last number;—"Since commencing this letter, I have been somewhat startled by the announcement of the death of the native evangelist Leang Afah. He was the first fruit of Protestant missionary labor in these regions, and from his associatiation with Morrison and Milne has always been regarded with peculiar interest, as forming a connecting link between missionaries of this generation and those honored servants of God. His death was unexpected, for although he had for some months exhibited signs of gradual decay, he preached as usual last Sunday,"

CHINESE INDUSTRY.—There are few or none who do nothing, and on the face of the globe cannot be found a population so universally occupied, and exhibiting so little actual poverty or dependence as the Chinese in California.—*Golden Era.*

REEURN OF THE JEWS.—Sir Moses Montefiore lately left for Palestine, to purchase a large district in the country, to settle upon it the Jewish paupers of Jerusalem. Eventually his purpose is to settle there also all those Jews who feel inclined to return to the country of their ancestors. This is, perhaps, the first practical effort yet made at procuring a return of that widely scattered race.

SHIPPING OF THE CIVILIZED WORLD.—This is estimated to consist of 136,000 vessels, with an aggregate tonage of 14,500,000 tons. The number of seamen in all these vessels is supposed to be about 800,000. Of this total tonnage 5,043,270, belongs to Great Britain and 4,734,902 to the United States. France has but 716,000. Italy and Sardinia stand next, then Holland, Prussia, Spain, Norway, Sweden, &c., Though the mercantile marine of Great Britain is now the largest in the world, it will soon be surpassed by that of the United States, which has already argumented one third since 1850. If they but preserve peace with all the world and with each other, and the religious and social excellence which has hitherto distinguished this country, these States will before long stand confessed to be the first of civilized nations.

CITY TRACT SOCIETY.—This Society held its anniversary meeting on Monday evening the 10th ult. There is no cause in which the Christian can feel a deeper interest, none more important to religion, and no more efficient aid to the pastors of our churches. The addresses by Rev. Messrs. Syle and Lacy, and by Mr. Baily were highly interesting. It is to be regreted there was not a larger audience present. The few devoted men who have sustained this important work should be remembered in our prayers and our contributions.

FUNERAL OF MRS. MILLS.—The Pacific of Sept. 7th contains an interesting account of the death of a Marquesian female, who with her husband, Mr. Mills, had visited the United States in search of missionaries for her people. We regret that our space this month does not allow an extend sketch of this interesting mission. May it be blessed of our Master to the reclamation of that group of islabds to His kingdom.

CHINA EVANGELIZED.

BY JAMES MONTGOMERY.

"The Lord of Hosts mustereth the host of the battle."

Lift up your heads, ye gates of brass!
Ye bars of Iron! yield;
And let the King of Glory pass,—
The Cross is in the field.

That banner, brighter than the star,
That leads the train of night,
Shines on their march and guides from far
His servants to the fight.

A holy war those servants wage;
—Mysteriously at strife,
The powers of heaven and hell engage
For more than death or life.

Earth's rankest soil they see outspread;
So throng'd, it seems within,
One city of the living dead,
Dead while alive to sin.

The forms of life are everywhere,
The spirit nowhere found;
Like vapours kindling in the air,
Then sinking in the ground.

No hope have these above the dust,
No being but a breath;
In vanity and lies they trust
Their very life is death.

Ye armies of the living God.
His sacramental host!
Where hallow'd footstep never trod,
Take your appointed post.

Follow the Cross, the ark of peace
Accompany your path,
To slaves and rebels bring release
From bondage and from wrath.

A barley-cake o'erthrew the camp
Of Midian, tent by tent,
Ere morn the trumpet and the lamp
Through all in triumph went.

Though China's sons like Midian's fill
As grasshoppers the vale,
The sword of God and Gideon still
To conquer cannot fail.

As Jericho before the blast
Of sounding rams' horns fell,
Sin's strongholds here shall be down cast,
Down cast these gates of hell.

Truth error's legions must o'erwhelm
And China's thickest wall,
(The wall of darkness round her realm,)
At your loud summons fall.

Though few and small and weak your bands,
Strong in your Captain's strength,
Go to the conquest of all lands,
All must be His at length.

The closset seal'd between the poles
Is open'd to your toils;
Where thrice a hundred million souls
Are offer'd you for spoils.

Those spoils, at His victorious feet,
You shall rejoice to lay,
And lay yourselves, as trophies meet,
In His great Judgement-day.

No carnal weapons those ye bear,
To lay the aliens low;
Then strike amain, and do not spare,
There's life in every blow.

Life!—more than life on earth can be;
All in this conflict slain
Die but to sin,—eternally
The crown of life to gain.

O fear not, faint not, halt not now;
Quit you like men, be strong;
To Christ shall Buddhu's votaries bow
And sing with you this song:

"Uplifted are the gates of brass,
The bars of iron yield;
Behold the King of Glory pass;
The Cross hath won the field."

WHAT CAN I DO ALONE?

There are many Christians in California of whom one might say as Balaam did of Israel, "from the top of the rocks I see him, and from the hills I behold him; lo, the people dwell alone." The rifted and rocky mountain sides are dotted with miners cabins that stand alone; and over the skimmering plains white farm houses peep above the tall grass and flowers, whose "families," as in the mourning of Hadadrimmon, "remain apart." The farmer and the miner are separated from the privileges of the sanctuary. They witness many a scene of vice in this unsettled and unregulated country. They feel weak and solitary, and unsupported in desires to do good. They observe the group of tents in some lonely place where the orange face peers from beneath the bamboo hat, with an expression of fear and dislike; and where the screeching fiddle and flute draw the heathen crowd to the gaming table and the "chambers of death." And they say, what can I do, all alone? To one living in such circumstances we have a word to say.

Yes, brother, you are alone. It is hard to live, to labor, and to serve God so. Moses, David, Elijah, John, often felt thus, and almost gave up in despair. No one ever was so "troubled" in soul, and spent so long periods in wild places alone, as Jesus Christ. But cheer up; there is work for you to do and a way to do it; there are examples in doing it, a great reward for doing it, and a penalty for its neglect. You *can* do something "alone."

Let me now point to what you may do for one class in our midst, the Chinese. There is something foreign and grotesque in the whole appearance of these strangers. Their dress looks effeminate, their frame soft, their motions slow. The lines of the lemon-like face are elliptical and smooth. And there are some who fancy the optics listless and opake that glimmer through those oblique lids. But the truth is that only an intelligence extraordinary in the old world has brought them here. Their oriental origin and apparel give them a different exterior from that which you wear. But those mental faculties are penetrating and sensitive. And that soul is to be saved or lost. It is guilty of sin, and Christ's blood can wash it clean. It must go to either heaven or hell. It is your duty to exert yourself for its salvation.

Have you Bible, or a spelling book? You will find that man and his companions susceptible to kindness. You will meet with a cheerful reception if you enter their tent, and sit down, and with the broken English at their command engage in conversation. You will be welcomed in any effort to give them instruction, for they have multitudes of schools in their own country, and greatly value learning; and here especially they know the worth of an acquaintance with the language of the people that possess the land. And you may thus open the way for a little Sabbath class, and for telling them the folly of idolatry, the hopes and dangers of the soul, and the love and suffering of Jesus Christ.

Have you the privileges of Church and Sabbath School? Visit them, and draw them there, and do not be discouraged if they are indifferent and ungrateful; but use increased kindness, and visit, and sympathise with, and encourage them the more.

Have you family worship? Persuade your servant, and invite his friends, to be present, and kneel with you before the throne of grace. Make a "church in the house." It is a beautiful sight to see "the stranger within thy camp, the hewer of thy wood and the drawer of thy water, enter into covenant with the Lord thy God" (Deut. 29:9—18). Thus "shall ye prosper in all that ye do."

Have you medicine at command? Go to them in sickness, and furnish them with such relief and assistance as circumstances may require.

Are you engaged in commercial or other dealings with them? Act honestly and generously, that they may judge the gospel "by its fruits."

Have you tracts or books in their own language? If not, send to this city, or Sacramento, or elsewhere, where there are those who will gladly procure them. This paper, (the Oriental) we wish to be an agency also for their improvement.

Do you see them wronged, cheated, injured, by the wicked and the cruel? Fear not firmly, mildly, in a Christian temper, to remonstrate and endeavor to prevent it.

Have you a place for prayer? Dear brother in Christ, there ask for the Divine blessing upon your efforts. God alone can change the heart, enlighten the mind, and save the soul from perdition. Pray much in secret. Read the promises. Think of the dangers of backsliding and negligence. Study the characters of men like Brainerd. Above all meditate on that of Jesus Christ. Strive to be like Him, to follow in his footsteps, to carry on His work, and to prepare for death, and for honor, and glory, and immortality beyond the grave. Pray for the church of the living God. Pray for the ministry of the gospel. Pray for California as a centre of vast influence. Pray especially for the heathen here, for those laboring to teach and save them, for those that have returned to their homes across the great ocean, for the converts and missionaries in their native lands. Pray with a heart kindled by faith and love for the coming of the Lord Jesus Christ, and the conversion of the world to Him.

And now let us give you an illustration of faithfulness to God on the part of a young Christian. About three years ago he went to Washington Territory for the purpose of establishing a trading post among the Chehalis Indians. The country was wild, and there were as yet no other whites in the neighborhood. Finding much leisure time at his command, it occured to him that it might be profitably employed in teaching the Indian children. At first they were shy. But by winning the influence of the parents, by the distribution of a few little presents, and by engaging the interest of the boys by mingling in their sports, he succeeded in gathering as many as he could instruct with advantage. Those wild natures were subdued by kindness; and two hours every morning, and the same time every afternoon, was cheerfully spent in learning the alphabet, spelling, reading the simple books of the Tract Society and the Scriptures, and in hearing explanations of many things both in the heavens and the earth, of which their fathers had never learned. He found it a delightful task. The black eyes sparkled beneath the coarse bushy locks with new light. The raiment became more cleanly and neat. The conduct grew sober and decorous. For more than a year the teacher continued in his benevolent work. A healthful Christian influence flowed insensibly around, and the heart of this noble self-denying man was gladdened by seeing signs of real interest in the question of salvation. One Indian woman especially seemed to be truly converted to God, and was in the habit of often walking to Astoria, a distance of forty miles, to spend the Sabbath and hear preaching. She is now lawfully married to a white man who has settled there. Now thus far we have proof of what a man in regular business may do, without wearing the commission of a preacher. Some may not have the time to effect so much. Yet if the heart be in it there is no one but may find something in this example for his imitation.

To conclude, let us remind you that if you do not do good, there are servants of the evil one who will be busy in their work. The poor Indians have been awfully cursed by general intercourse with the whites. The experience of our friend has a dark side too. After he had begun to see some fruits of his efforts among the Chehalis tribe, white men came there from San Francisco to get oysters. They brought liquor for trade. By this accursed means the Indians were betrayed, beggared, and degraded; so that their friend at length was forced to give up his school and labors among them. They would still come to his store after a drunken carouse, and tell him that the "*cookumstillacoom*," or devil, had led them astray, that the Great Spirit was angry, and that they were penitent. Yet temptation would soon overpower them again. When Mr. —— left, much evil had been done; yet he feels that the seed of good remains in many hearts; he feels grateful for the privilege of accomplishing so much, for the happiness he enjoyed in it, and he is meditating now some enterprises of greater promise, for which his work among the Indians has been an invaluable preparation.

The Chinese are not in so great danger from temptations to intemperance as the Chehalis. Yet the penalty of neglecting their temporal and eternal improvement as in other respects as heavy and deplorable, both in this life and in that to come. On the other hand there are great encouragements to try and bring them to Christ. They are an old and civilized and very great people. A few have been brought here by a series of wonderful providences. They will go back filled with new ideas. By the labors of Christians they may be made messengers of the gospel of life to their race. Numbers are now embracing the truth in their own land, some are enquiring among ourselves. The Indians are fading away, without remedy. But the promise is that "the land of Sinim" shall be brought to the knowledge of God, and be a glorious trophy of His kingdom in the latter days. (Isaiah 49:22)

Such, reader, is our answer to your question "What can I do alone?" In the suggestions thrown out there is nothing difficult, nothing that Christian men are not doing here and there every day, nothing different from the means appointed in the word of God, nothing but what Christ and his apostles did and required, nothing but what is the duty of every Christian to do, nothing but what we trust the reader will find practicable, delightful, and blessed of God, both now and in the Great Day.

O that this subject of individual Christian duty to the souls of the heathen could be impressed on each mind. Until it is felt and acted upon, we despair of great results from missionary labors among the Chinese in California.

A Japanese Novel.—A friend has loaned us a small duodecimo tract brought from Japan by the U. S. Steamer Susquehanna. Chinese characters are used by the Japanese to some extent, and it is illustrated with wood cuts; so that we are enabled to ascertain its tenor. It appears to be the third volume of a series entitled "Songs of the N· River." It is a love-story, whose principal heroes are two rivals named in Chinese *Tien* and *Tsau*. In the course of the story *Kan* is introduced. After a series of adventures among monkeys and wild beasts, and with school boys and Buddhist priests, the story ends—like our "yellow covered literature"—with crime and murder. The book was probably picked up from some of the book stalls so common by the way-side in cities of China and Japan, and well illustrates the private licentiousness of the latter country, which is said to exceed that of its sister empire. When shall tracts like the Dairyman's Daughter bring sunlight into those dark homes?

The book before us is printed on a soft paper made of the bark of the mulberry. The Japanese are fond of reading. Their spoken language differs greatly from the Chinese. It is pollysyllabic, and more flexible and sonorous. They write it with an alphabet of forty-eight letters, down the page; but also employ the Chinese characters, both phonetically, to represent the sounds of syllables, and ideographically, like the Chinese themselves. Their literature is comprehensive, embracing philosophy, history, travels, plays, novels, religious tales and essays, poetry, and other productions, some of which have been translated into Chinese, Dutch, and French. Much of their learning, and their religious opinions in general, has been imported from China. Portions of the Bible have been translated into Japanese by the Dutch Missionaries, and by Gutzlaff, Williams, and Bettelheim.

The Bible in Government Schools in India.—While infidels and Romanists are combining to exclude the Bible from American schools, as well they may, since the slime in which they exist ferments and evaporates when the sun shines, it is pleasant to witness, on the other hand, the advance of sound and independent opinion in some of the colonies of England. Until recently, the East India Company has shrunk from permitting instruction in the Scriptures to be introduced among native institutions supported by the public funds. Indian papers have declaimed upon the prejudices of the natives, and deprecated the fanaticism of missionaries and their friends. But of late their tone has changed, and now they agree that if India is to be enlightened, elevated and enriched with civilization and science, it must be effected by pouring in an influence by which alone the old clouds can be stirred, the fogs lifted, the earth warmed, the poisonous airs wafted away, the reptiles scattered, mind awakened, enterprize excited, and the land and the sea, bird, beast and man, rejoice in the glory and rapture of a new life; in fine, that the Bible must be opened to the mass of the Hindoo population. Read the following extract from the *Madras Crescent*; and let us take shame that while England is advancing in manly principles, we should retrograde; that while her politicians are sowing the seed of social and religious blessings, ours are striving to uproot, to blight, to turn in the swine upon a glorious harvest which our fathers have sown. The one would Christianize a heathen nation; the other would heathenize one that is Christian. The paper referred to says:

"We have before said, our objection to a voluntary Bible class in them is no longer put forward, and as the assistance of the State is henceforth to be afforded the other institutions of local emanation, and the use of the Bible to be permitted in them all, we would suggest for imitation the example adopted in Ceylon; that of appropriating the first hour of school business in all native institutions receiving the Grant-in aid, to the purpose of reading and instruction in the Bible; 'it being left entirely optional with the parents and guardians of the scholars whether or not they shall be present during that hour.' The *Colombo Observer* states that this rule has worked well under the management of the Commission in Ceylon, all castes and creeds being so well satisfied with its operation that the editor has never heard of a single instance in which a scholar objected to be present at the first hour's instruction."

Emigration of Chinese Females.—The English government, having made inquiries of the authorities as to the best method of inducing women and families to emigrate with their husbands to the West Indies, and other colonies, is answered by Majo Caine, that the establishment of depots, appointment of agents, the offering of bounties and the like means, would not induce the class of females most to be desired. He remarks very judiciously, that "the very best stimulant of a desirable emigration would be the return to China, for a season, of those who have already emigrated, earned money, and been well treated in the country of their temporary adoption."

Unity of Races.—The celebrated philosopher and traveller, Humboldt, maintains the Christian and humane doctrine of the unity of the human species. The following extract is from his last work, Cosmos, and is distinguished by a noble spirit of humanity:

"Whilst we maintain the unity of the human species, we at the same time repel the depressing assumption of superior and inferior races of men. There are nations more susceptible of cultivation, more highly civilized, more ennobled by mental cultivation than others; but none, in themselves, nobler than others. All are in like degree designed for freedom; a freedom which in the ruder conditions of society belongs only to the individual, but which in social States, enjoying political institutions, appertains as a right to the whole body of the community.

"If we would indicate an idea which throughout the whole course of history has ever more and more widely extended its empire, or which more than any other testifies to the much contested and still more decidedly misunderstood perfectibility of the whole human race, it is that of establishing our common Humanity—of striving to remove the barriers which prejudice and limited views of every kind have erected amongst men, and to treat all mankind, without reference to religion, nation, or color, as one fraternity: fitted for one object, the unrestrained development of the physical powers. This is the ultimate and highest aim of society, identical with the direction implanted by nature in the mind of man towards the indefinite extension of his existence. He regards the earth in all its limits, and the heavens as far as his eye can scan their bright and starry depths, as inwardly his own, given to him as the objects of his contemplation, and as a field for the development of his energies. Even the child longs to pass the hills or the seas which enclose his narrow home; yet when his eager steps have borne him beyond those limits, he pines, like the plant, for his native soil; and it is by this touching and beautiful attribute of man—this longing for that which is unknown, and this fond remembrance of that which is lost—that he is spared from an exclusive attachment to the present. Thus deeply rooted in the innermost nature of man, and even enjoined upon him by his highest tendencies, the recognition of the bond of Humanity becomes one of the noblest leading principles in the history of mankind."—*Wilhelm vn Hambldt, Ueber dies Kawi-Sprache*, bd. 3; S. 426

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（無標題）

有唐人到此光顧者定以礼貌相接即礼拜堂每礼拜与他取药施贈唐人定然減價甚平也

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（無標題）

唐番無欺本店亦承办各項器罐工價亦甚相宜舖在唐人街第一百五十七号便是　貴客光顧可也

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司彪号有石貯棧一間名加蘭訥喊也口素不惧火烛之患本棧亦甚爽潔無妨鼠耗等弊每墊貨每月收棧租銀半員　貴客光顧可也本貯棧在吵架免度街第三十五号便是

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未士滘時精於照相本埠前日陳列玩器景徵各人將所照之相彼此較量惟未士滘時所照之相為第一照相房在吵架免度街並孟甘麻乁街角樓上逹邊梯上便是　貴客光顧可也

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禮拜堂每逢礼拜日一点鐘又晚上七点半鐘在此講解耶穌聖書敢請諸君移玉至此同心敬拜上帝致獲無窮之福是所厚望每逢礼拜二三五晚六点半鐘在樓下書館教習番書学習番語如欲学習者於至此雅敘又礼拜三六日一点鐘有花旗醫生

（無標題）

至此看症施葯倘有恙者不拘内外症至此取葯調治分文不取也

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礼拜堂樓下有大廳房一間出賃如有貨客欲覓棧房貯貨者此處甚便租價亦甚相宜如意者於請至李根處面議便是

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山吋士醫生開張葯舖在於契礼街併都本横街上邊文角常有各樣鮮明熟葯發賣價錢定必相宜至于貧而有恙買葯去資到来者務必施贈药金不取本館亦精醫奇難雜症倘有奇难雜症到来調治者醫金定然平取矣

貨物時價

貨物	價
唐山上白米 每磅	[illegible]
花旗上白米	[illegible]
唐山上白糖	[illegible]
呅哟白糖	[illegible]
波士頓白糖	[illegible]
烏龍茶	[illegible]
包種	[illegible]
小種	[illegible]
珠茶 每罐一磅	[illegible]
唐山猪油	[illegible]
洋烛	[illegible]
生油 每加侖	[illegible]
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The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK

春壹第六十號 唐乙卯九月初十日

加利科尔亞省散汎思歌埠

耶穌一千八百五十五年十月十九日錄

昨初六夜有火輪信船一号由鳥哮孖十四日抵埠載有搭客係由嗽哟到來的男人五百四十九名女人三百二十六名幼童一百三十二名共一千零七名

歐羅巴八月中旬新聞紙云及七月初三併十八日英佛二国合兵攻打俄羅斯巴時多補城此城甚固二国竟用砲彈嚤吧各項淋落城內將他砲台打壞惟俄国之兵丁一面与敵对仗一面將被壞處修復更加新建立砲台兩座其城中打出之砲亦復不少斯城被攻及圍困業已一年有餘至今未見破云

接加拉先城本月初三之新聞紙云在本省北邊併阿利干及和勝頓省属地方之烟戳近日甚是猖獗甚至有花旗人二十餘名均被其謀殺于是前月廿四日在依利地方調軍兵百餘名係都闌府夏鎛帶領前往攻打該軍兵登一山峽遂被烟戳圍困不料左右地方俱是叢林且又俱是旱地其軍兵与馬均渴至廿四個時辰之久並無水飲後領兵官專委一人星夜出了重圍於次早奔回依利埠中報知討取救兵一千人前往此處地方助戰云云

接前日加拉威新聞紙云勿埃倫公司採金每日取得金或一磅至十二磅之多又前兩礼拜一日取得金二百一十八個安時此埞口真是加拉威坑之致富又料此埞口継兩年内亦且未能完云

本埠總差房自英七月初一日起至十月初一日止共獲得犯人一千五百八十三名內九百六十名審訊釋放三百一十一名科罰二百九十四名科監禁又十八名准寫保結不得滋事二百六十六件為毆打案四十八件為打架持刀傷人六百六十一件為醉酒滋事八十二件為喧嘩嘈閙又七十七件為鼠竊偷盜六十八件為游手之徒二十三件為顛狂此三個月之內共出票紙四百二十四張

前數月檀香山當今第四祖之洲主加美夏美夏有一書与花旗合衆国主又專委一大臣乃係花旗国人在此為官的即令他前往花旗朝見国主云及檀香山国主欲通和好嗣後兩国設立貿易和約之事於闌花旗国主经已允諾設立和約以後貿易均以賓友相待則商客之往來所受益誠非淺鮮也

前日有花旗尖胸三枝桅船一隻名思沙品載有唐人搭客四百零二名內三四名是婦人又昨日有兩枝半桅佛蘭西船一隻名仙嗱文載有唐人搭客一百四十三名內一十二名是婦人俱皆揚帆回粤矣

竊思我唐人之至斯埠也雖屆四萬有餘然本省之官民前者以為無益於彼国欲以後禁止唐人來此埠之一事寔不知我唐人在此之艱難也夫貿易者迎來生理淡薄更加貴用浩繁則載腳舖租各項在所必需此豈得謂無益于彼国耶未來者例設新收船頭五十在山者初加則至叻唂六元所取不論多寡所得僅足三成而已至無賺者掘取不敷日給倘有些小埞口多被覇侵且近日山內各處多端小則刦財大更陷命種種欺淩苦極難忍則我唐人未得其利先受其害而乃反以為無益于彼国寔不欲我等來耳此又豈真無益于彼国耶抑知我唐人之心奈是囊橐無資未能鼓棹即去即本年內回鄉者不下有數千人矣蓋由此而觀其世事料是愈久而愈難茲各唐人倘得盤費固欲頃刻還鄉不愿停留此埠以免在此間受苦矣

前侶嗶打新聞紙云在彼處地方有唐人採得金二夥竟被刦去其金計銀一萬五千元該處之唐人見如此艱難迫于無奈盡行離了此處地方其紙云此處可收唐人叻唂紙銀八千元今見如此搬運此處之人亦甚憂也

前有一人名摩兀時為在侶嗶打埠欲行刺一唐人被獲赴官衙審擬囚禁五年

接散賀堅新聞紙云在彼處有一人名唉吔士為前者失去畜豬數口於昨禮拜一日出外尋覓往至中途遇大熊三只在前途不遠該唉吔時上前將所携帶之孖鎗提起向引頭之熊放打一鎗竟中引頭之熊登即撲地而死復放一鎗又向第二之熊而打二鎗放尽唉吔時轉身奔走惟待至下午間復往此處尋看竟見二熊均已被鎗打死云

在加度吧兀時地方有一農夫田簝內有黑人小兒一口大有十三個月約個半月之前該兒頭上生出角一對此角兩生与幼鹿角無異一隻且生開又令双角已長有六寸不過生有個着之久而已現彼將絨包住云

接至兀加本月初四新聞紙云有二人前未報說去月三十日有烟戳聚党成羣落至碌河下流地方謀殺白人不下有三十名至五十名之多云云

The Oriental.

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The Oriental:
OR, TUNG-NGAI SAN-LUK.

MONTHLY, IN ENGLISH AND CHINESE.
WEEKLY, IN CHINESE.

"*Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.*" [China.] Isaiah 49: 12.

CHINESE CHRONOLOGY.

As far back as the scholars of the West have been able to trace the Chinese enumeration of time, it appears to correspond with our own records, and there is a strong presumption in favor of its correctness. Du Halde argues for its credibility, from its being so correct and circumstantial; from its correspondence with our own in astronomical observations; from the intelligence, and the contemporaneous records of historians, such as Confucius and Mencius; and from the analogies to the scientific narrative. The tables prepared by Amyot, Pauthier, Bridgman, and others, from various Chinese sources differ but little in their dates. And it seems to us that these chronological records, which are so much superior to those of any other nation of antiquity, reaching back further than those of Greece and Rome, and being much more reliable and complete than those of Egypt and Assyria, will prove an important aid, when the ancient relations of the East and the West have been more thoroughly investigated to the clearer understanding of all past history, both sacred and profane. They have been perverted by bold Sciolists. Attempts have been made to impose upon us, The "Historie Antédiluvienne de la Chine;" but we have no fears that more careful researches will not dissipate apparent mists.

God is justified when He speaks by the mature conclusions of science; and though the popular estimate of primeval dates, fixing the creation about B. C. 4,000, founded on the tables of Usher and Playfair, may be proved to be too brief; yet the question does not in the slightest imaginable degree affect any article of religious faith, and such a departure may be justified by the highest authorities during two thousand years. The computation of the Septuagint and Josephus, followed by many in the middle ages, and of late by Dr. Hales, by Jackson, by Taber, by Klaproth and by Dr. Williams, of Canton, extends one-third our conception of the period that elapsed between the births of Adam and Christ.

The following tables will be interesting for general reference. They follow chiefly a compilation by the Rev. Dr. Bridgman:

CHINESE DYNASTIES.

No.	*Dynasties.*	*Reign. Years,*	*Emperors.*	*Date. Commencing*
1.	Three Sovereigns,	fabulous	6	
2.	Five "	674	8	B. C. 2852
3.	Hea.............	439	17	2205
4.	Shang...........	644	28	1766
5.	Chow...........	873	35	1122
6.	Tsin.............	3	1	249
7.	After Tsin........	44	2	246
8.	Han..........	226	14	202
9.	Eastern Han.....	196	12	A. D. 25
10.	After Han.......	44	2	221
11.	Tsin.....	52	4	265
12.	Eastern Tsin. ...	103	11	317
13.	Northern Sung....	59	8	420
14.	Tse.............	23	5	479
15.	Leang...........	55	4	502
16.	Chin............	32	5	557
17.	Suy.............	31	4	589
18.	Tang............	287	20	620
19.	After Leang.....	16	2	907
20.	After Tang......	13	4	923
21.	After Tsin.......	11	2	936
22.	After Han.......	4	2	947
23.	After Chow......	9	3	951
24.	Sung.....	157	9	960
25.	Southern Sung..	153	9	1127
26.	Yuen............	88	9	1280
27.	Ming	276	16	1368
28.	Ta Tsing........	210	7	1644

The first Dynasty commences with Pwanku, who was hatched out of chaos like a young bird from an egg, by the mutual operation of the *Yin* and *Yang*, or sexual principles of nature. It is wonderful how generally the idea of the brooding of the Holy Spirit (Gen. 1: 2) upon the face of the waters is transmitted in the traditions, and yet perverted in the superstitions of all nations. Though called the "Three Sovereigns," six are named in this dynasty. Some have imagined it to continue for several tens of thousands of years.

The second dynasty contained five leading Emperors. As in the former, however, the names of three or more, beside are often added. It commenced with Fuhi. The best informed Chinamen say that he was the real founder of their nation, and that he came from Central Asia. Several remarkable coincidences in the traditions concerning him with Scripture lead us to think they refer to Noah, though it is scarcely probable the patriarch himself ever entered the limits of the present Empire. His successor is said to have been Shin-nung, (possibly Shem) who is renowned for his discoveries in agriculture, medicine, and several arts. The next is Hwangti, who commenced the employment of a cycle of sixty years, which is still used as a periodic formula to measure ages of time. He adopted it in the 61st year of his reign—2638 years before Christ, probably not long after the first settlement of the country. The present year, A. D. 1855, is then the 52d of the 74th cycle.

It is remarkable that Jesus Christ was born in the first year of the reign of *Ping-ti*, the Peaceful Ruler, or "Prince of Peace."

The first idolatry is noticed about B. C. 1200, contemporaneous with the judges in Israel. Confucius, the Seneca of the Chinese, was born B. C. 519. The gross forms of Buddhism did not prevail till about the commencement of the Christian era.

The greatest dynasty was that of the Han, which divided the world with the Cæsars of Rome. Its dominion extended from the Pacific Ocean to the Caspean Sea. There is reason to think that, like Rome, it was a preparative for the work of preaching the gospel "unto the ends of the world."

The Yuen dynasty was founded by the renowned Mongol chieftain, Kublai Khan, called by the Chinese Shi-tsu.

Trade with various foreign countries is noticed from the remotest periods. Persians, Hindoos, Tartars, Arabs shared the earliest commerce. Silks and porcelain of China were sold in the Courts of the Pharaohs, the Dariuses, and the Cæsars, and probably in that of Solomon. They were well known over the West some centuries before the Christian era. The first European vessels by the Cape were Portuguese; they arrived in 1517, coinciding with the first year of the Reformation. The first ship from the United States was the Empress, which sailed in 1784, the first year after the close of the war. The first Missionaries were probably Christians of the Primitive Church; next were the Nestorians; then Romanists; the first modern Protestant, Rev. Robt. Morrison went out in 1807; the first American was the Rev. E. C. Bridgman, in 1830.

We close our rapid summary with a table of the Manchu Tartar dynasties, that made their first irruption into the North in 1644, and conquered the whole of China in six years. It is the general expectation of the people that their dominion is near its end. Tai-ping Wang may be the founder of a new family. The Christian world hoped so when they saw him stand under the banner of Jehovah, and destroy the idols of the nation. His name is now under a cloud. Is it not because the Church is not ready for so glorious an era as the revival of their Empire, is not yet awake to her part, and has not yet wrestled with the Angel of the covenant in prayer so as to prevail? It is a dreadful thing that Chinese history should have advanced to its seventy-fourth cycle of sixty years, without much more than the broken gleams, and dim and uncertain hopes, of primeval knowledge. Apostles, prophets, martyrs, and all the men and events that have marched around Revelation are a glorious band, with which their generations have been unacquainted. And all the immense libraries of that Empire contain not one definition of God, and not one satisfactory answer to the inquiry, what shall I do to be saved? May the day soon come when the chronology of China shall record the inauguration of a new "Celestial" dynasty, even "the Kingdom of our God."

The following is a table of the Emperors of the

TA-TSING DYNASTY.

No.	*Dynasty,*		*Years.*	*Commencing.*
1.	Shunche	reigned	18	A. D. 1644
2.	Kanghe	"	61	1662
3.	Yungching	"	13	1723
4.	Keenlung	"	60	1736
5.	Kiaking	"	25	1796
6.	Taukwang	"	29	1821
7.	Hienfung	"	5	1850

One of the most noted promenaders of our streets on a Sunday is a man with a white gauze skull cap, and a long straight muslin robe, gathered in at each side of the waist. His hair is soft and waiving, his features regular and pleasing, but all very black. Mohammed is a Javanese. His countrymen are the blackest of the Oriental nations, and the skin has not the common oily smoothness, but is cracked and scaly. These people are Mohomedans.

The big fellow lying in your cot at the hospital, with bold and knotty features, whom you at once suppose to be a German, is really an inhabitant of the Marquesas Islands. His people are remarkable for their difference from both the Malayan and the Papuan races of the Pacific. They have been among the last to surrender their ferocious habits. Perhaps this man may have helped to pick the bones of a roasted enemy.

And so you may find them from every portion of those regions that have, until this day, been called the ends of the world, and representing all the creeds of our bewildered humanity. It is a wonderful thing. Here we Christians are, at length, raising our institutions, and lifting mountain high our light, whose beams shine far over the dark and lonely ocean wastes. The nations behold it, like sea-birds, from every quarter of the heavens. The clouds over them become brighter, and they are attracted by its rays.

As we meet in our daily walks with these unconscious pilgrims to the shrine of religion and civilization, every sincere heart must yearn for the advancement of truth and righteousness in our midst—must hope that the impressions made will be such as will benefit the homes to which they shall return, and must pray for the advent of the day when "the Lord shall famish all the gods of the earth, and men shall worship Him, every one from his place, even all the isles of the heathen."

"Behold, these from far!"—The prophecies in regard to the intercourse of the remotest nations with the centres of gospel light seem wonderfully fulfilled in California. The multitudes "from the Land of Sinim" at once attract every stranger's attention, as they frequent our wharves, and stores, and mines, wearing even here the *cue* which is the badge of their unaltered subjection to the Imperial Tartar, whose dominions include all the nations between Thibet and Manchuria. But few have exchanged the garments of their Eastern clime for the apparel of those whom they will not acknowledge to be superiors. Twice in the year they go to the tombs, to worship the spirits of the dead.

These washmen, carrying bundles upon their heads, whose features are Grecian, and hair soft and waiving, tell you they are from Calcutta, or Cochi, or Bombay. Some of them are idolaters, some Romanists of Goa, possibly descendants of those ancient Syrian Christians, who suffered so terribly from the persecutions of the Romish Inquisition, and many of whom are yet true to their purer faith.

That sailor, washing the deck of yon schooner, is a Japanese. His name is Toraimo. He was born on the Island of Tosa, and is now about thirty-five years of age. Some fifteen years since he was driven out to sea in a small boat with five companions. They reached a desert Island, whence they were taken by an American whaler. He is entirely uneducated, and cannot, like many of his class, read either the native or the Chinese characters. He has forgotten much of what relates to his own country, and is afraid to set his foot again on Japanese soil, though he has had handsome inducements offered. He says the present *micado* or Emperor, residing at Ohosaka, is named Tonosama; the *ziogoon*, or military chief, at Yeddo, is Kopoasama. Beside him is a jet black West India negro cook, who, having once been wrecked on the Japanese coast, and being now in the habit of chattering with this sailor, has picked up a quite a passable vocabulary of that language. Toraimo is a Buddhist.

An article which appeared in the *Oriental*, No. 28, upon the *beri-beri* of the East, and its relation to the form of disease, under which so many of the Chinese immigrants of the summer of 1854 were laboring when they arrived at San Francisco, renders proper a few remarks upon the latter malady.

The disease was commonly ranked here in the papers, as "scurvy," and in a certain degree the term was inappropriate. Yet several of the characteristic features of scurvy were altogether wanting. And while the affection might be pronounced highly scorbatic, as well as allied to the beri-beri, it presented such a grouping of symptoms as would scarcely allow it to be fully classed with any of the commonly recognized types of disease.

Most of the patients were in an advanced stage of the malady when first brought to our notice, so that we seldom had an opportunity to witness its progress from inception. The first symptoms seem, however, to have been a feeling of great exhaustion, loss of appetite, and oedema of the lower extremities. The exhaustion and oedema gradually increased, and presently the serous effusion manifested itself in the abdominal and thoracic cavities, and within the pericardium. These were often, though not always, accompanied by an abundant, peculiar, squamous eruption upon the thighs, abdomen, arms and hands, and feet. The loss of strength was often extreme, even in those who made eventually a complete recovery. If the disease proceeded to a fatal termination, the debility and effusion both steadily increased, and the dyspnoea caused by the latter was frequently most distressing. The pulse was commonly at first, quick, hard, and feeble, and subsequently showed by its irregular intermittent beat, the embarrassed action of the heart.

Death seemed to commence at the heart, its pulsations being mechanically interrupted by the pericardiac effusion; while its cavities were gorged with non-aerated blood, since the lungs, in consequence of a similar cause, were hindered from their own action.

These, in few words, were most commonly the main features of this disease, as it came under our observation. The minor and the aberrant symptoms we have not space here to detail. It will be readily seen that the hemorrhagic, the *purpuric* element of "scurvy" was wanting. The great debility and depression of spirits, the pitting of the flesh on pressure, &c., we had, but not the spongy and bleeding gums, and the discolored spots and bruise-like markings.

With beri-beri the affinity seems closer, but the progress of that disease is described as being much more rapid and violent than that which we saw, neither is it attended with the eruptions we have mentioned. The poor immigrants, on their arrival here, had been for weeks exposed to causes which might be justly expected to develope either *beri-beri* or *scurvy*. They had been subsisting upon damaged rice, sour yam flour, and foul water, and often a scanty supply of even these; they had been entirely destitute of fresh succulent vegetables or any other antiscorbutic food. How far the peculiar national temperament and constitution of the Chinese, and their previous habits of life and quality of food, tended to modify the symptoms which would have shown themselves in others, how far they augmented (if at all) the proneness to anasarca we have not at present the means of deciding. That some effect, however, was produced by them is more than probable, and we may perhaps argue with much reason that the complex form of the disease was due to these causes alone.

The treatment which appeared most successful, was precisely that which the view which we have taken of the disease would suggest. Calomel, venesection, and any and every form of depletion were contra-indicated in every case that we saw; their use, where it was attempted, was entirely unsatisfactory. Anti-scorbutic remedies, on the contrary, and tonics met the indications most fully. Under the use of a nutritious diet (of which potatoes formed a part), a daily allowance of lime-juice, and the exhibition of the ordinary tonic medicines with mild diuretics, the improvement of the patients was, in almost every instance, constant, and not unfrequently it was surprisingly rapid.

The remarks made by the writer of the former article, upon the probable recurrence of this disease at this port, seem very just.

A.

Return of Chinese.—With the commencement of the present month the tax upon foreign miners, which means simply Chinese miners, for the collectors, it is said, do not attempt to inflict it upon any other people, is increased one half, making now six dollars a month. As the Chinese are driven into the poorest, or exhausted diggings, and many make but a dollar or so a day, and from that must support themselves, while many others are invalids, from severe work and disease engendered on ship board, they feel the burden to be intolerable. Last week, the "St. Germains" carried away a hundred and forty; this week, the "Sea Serpent," a fine large clipper, takes some four hundred. We have witnessed, among some of these, scenes of real distress. The prevailing tone of feeling among the Chinese at the present time is, that of despondency. Many have met with commercial misfortunes. There is a prevalent bitterness of feeling among their mercantile class, which, as Christians, we must witness with regret. The tide has now begun to set back from California. A few years will show our politicians their mistake.

Japanese Goods.—The first cargo from Japan, by the "C. E. Foote," was sold in this city at the beginning of the present month. The articles were nearly all lacker-ware and porcelain. An amusing feature of the sale was the designation of the uses of various articles. Numerous little cases for holding tea-pots were sold to contain coals to light segars. A writing apparatus was turned into a razor-case; a sash was elevated to a cravat; bottles of glass were imagined to be of rice, which contains less silex than perhaps any other grain. However, the crowd that sought mementos of the opening of a trade so long closed, seemed well pleased with their bargains. It is said cargoes can be procured without difficulty, though parties will not be allowed to reside in the country for any length of time. May this be the commencement of an extended beneficial commerce. When the Japanese find they have *nothing to fear* from "Christian" nations, obstacles to cordial intercourse will cease.

Tea in Brazil.—Tea is now cultivated with entire success in Brazil, and to such an extent that the import from China has nearly ceased. No plant seems to adapt itself to diversities and changes of climate more easily than tea. Who will be the first to make the experiment of its cultivation in California?

Japanese Paper is made of the bark of the paper mulberry, and is quite tough and smooth. That of the Chinese is made of bamboo, and is more brittle. Small sheets sell at about a dozen sheets for a cent.

Interpreters to the Colonial Government.—The British Government employs in China one Chinese Secretary, two Assistants and four Chinese Clerks, at Hongkong, and an Interpreter, with from two to four native writers at each of the other five ports. The total expense is £5,410 per annum. Besides these, the Police Department and Courts, at Hongkong, have one English and four Chinese Interpreters and Clerks, at a cost of about £725.

Hongkong.—This English Colony is on an island ceded to Eegland by the treaty of August, 1842. It is about ten miles only in length, and was selected for the residence of the English on the coast of China, on account of its deep and well protected harbor. Its chief support is the opium trade.

The population of the island is of a very mixed description, but may be divided into three classes, in the order of their numerical strength, as well as religious persuasion:—

1st—Chinese, amounting, according to last published census, to 37,536.

2d—Macao and Goa Portuguese and Manilamen, numbering 814, almost exclusively Roman Catholics.

3d—Europeans and Americans, Protestants, in number, 476.

Besides the English places of worship and a Mahommedan Mosque, there are several churches where Missionaries of various denominations preach to the Chinese in their own language.

For the education of the children of the Chinese, they have St. Paul's College, under the especial direction of the Bishop of Victoria; the College of the London Missionary Society; schools in charge of the Missionaries; and schools in the town and villages, which are patronized by the Government to the extent of allowing salaries not exceeding $10 a month to the teachers, with whom, we believe, it is made conditional that they should profess Christianity.

Louis Napoleon.—An able writer in Europe, says:—

"Louis Napoleon has three great objects at his heart, and if his life is spared he will attempt them all. The first, most important, and dearest to him is the invasion and conquest of England; the second, the extension of the French boundaries to the Rhine; and the third, the acquisition of Belgium."

Russian Expectations.—The members of the Greek Church look upon the present as in the main a religious war.

"If you ask," says Archbishop Innokenti, "what good will spring from war? I answer, that God only knows, but, trusting in the Lord, we can even now point to important consequences, and they are these: The end of the struggle will show that the Orthodox Church is not built upon sand, but upon the rock, Christ; and that our beloved fatherland was right, when disdaining the paths of worldly wisdom, and walking in the ways of God, thorny as they are, for in heaven it has been decreed that the sceptre which shall rule over the whole world shall remain alone in the right hand of the Lord's annointed autocrat of all the Russians."

In due season we shall reap if we faint not.—Dr. Judson was at his station six years before he baptized a single convert. After three of these years had elapsed, he was asked in view of his little apparent progress, what evidence he had of ultimate success. "As much," he replied, "as there is a God who will fulfill all his promises." This faith had not grasped a shadow. Thirty-one years has elapsed since its first baptism, and now seventy churches, averaging one hundred members each are presented to view.

The Shipwrecked Mariner.

O! my heart bleeds to think there now may live
One hapless man, the remnant of a wreck,
Cast on some desert island of that main
Immense, which stretches from the Cochin shore
To Acapulco. Motionless he sits,
As is the rock his seat, gazing whole days,
With wondering eye, o'er all the watery waste;
Now striving to believe the albatross
A sail appearing on the horizon's verge;
Now vowing ne'er to cherish other hope
Than hope of death. Thus pass his weary hours,
Till welcome evening warn him that 'tis time
Upon the shell-notch'd calendar to mark
Another day, another dreary day.
The hermit of the deep, not unobserved
The Sabbath passes. 'Tis his great delight.
Each seventh eve he marks the farewell ray,
And loves, and sighs to think,—that setting sun
Is now impurpling Scotland's mountain tops,
Or, higher risen, slants athwart her vales,
Tinting with yellow light the quivering throat
Of day-spring lark, while woodland birds below
Chant in the dewy shade. Thus all night long
He watches, while the rising moon describes
The progress of the day in happier lands.
And now he almost fancies that he hears
The chiming from his native village church;
And now he sings, and fondly hopes the strain
May be the same that sweet ascends at home
In congregation full,—where, not without a tear,
They are remember'd who in ships behold
The wonders of the deep:* he sees the hand,
The widow'd hand, that veils the eye suffused;
He sees his orphan'd boy look up, and strive
The widow'd heart to soothe. His spirit leans on God.
And thy right hand does lead him. Lo! at last,
One sacred eve, he hears, faint from the deep,
Music remote, swelling at intervals,
As if th' imbodied spirit of such sounds
Came slowly floating on the shoreward wave:
The cadance well he knows,—a hymn of old,
Where sweetly is rehearsed the lowly state
Of Jesus, when his birth was first announced,
In midnight music, by an angel choir,
To Bethlehem's shepherds,† as they watch'd their flocks.
Breathless, the man forlorn listens, and thinks
It is a dream. Fuller the voices swell.
He looks, and starts to see, moving along,
A fiery wave,‡ (so seems it,) crescent form'd,
Approaching to the land: straightway he sees
A towering whiteness; 'tis the heaven-fill'd sails
That waft the mission'd men, who have renounced
Their homes, their country, nay, almost the world,
Bearing glad tidings to the farthest isles
Of Ocean, that the *dead shall rise again.*
Forward the gleam-girt castle coastwise glides;
It seems as it would pass away. To cry
The wretched man in vain attempts, in vain
Powerless his voice as in a fearful dream:
Not so his hand: he strikes the flint,—a blaze
Mounts from the ready heap of wither'd leaves:
The music ceases, accents harsh succeed,
Harsh, but most grateful: downward drop the sails;
Ingulf'd the anchor sinks: the boat is launch'd;
But cautious lies aloof till morning dawn:
O then the transport of the man unused
To other human voice beside his own,—
His native tongue to hear! he breathes at home,
Though earth's diameter is interposed.
Let worldly men
The cause and combatants contemptuous scorn,
And call fanatics them who hazard health
And life in testifying of the truth,
Who joy and glory in the cross of Christ!
What were the Galilean fishermen
But messengers, commission'd to announce
The resurrection, and the life to come!
They too, though clothed with power of mighty works
Miraculous, were oft received with scorn;
Oft did their words fall powerless, though enforced
By deeds that mark'd Omnipotence their friend;
But, when their efforts fail'd, unweariedly
They onward went, rejoicing in their course.
Like helianthus,§ borne on downy wings
To distant realms, they frequent fell on soils
Barren and thankless; yet oft-times they saw
Their labors crowned with fruit a hundred fold,
Saw the new converts testify their faith
By works of love,—the slave set free, the sick
Attended, prisoners visited, the poor
Received as brothers at the rich man's board.

(*The Sabbath; by James Grahame.*

* "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." Psal. cvii.

† "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not, for, behold! I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, who is Christ the Lord. And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke ii. 8—14.

‡ "In some seas as particularly about the coast of Malabar, as a ship floats along, it seems during the night to be surrounded with fire, and to leave a long track of light behind it. Whenever the sea is gently agitated, it seems converted into stars: every drop as it breaks emits light, like bodies electified in the dark."—*Darwin.*

§ Sunflower. "The seeds of many plants of this kind are furnished with a plume, by which admirable mechanism they are disseminated far from their parent stem."—*Darwin.*

CHINESE SENSE OF HONOR.—A delicate and chivalrous sense of honor often governs Chinese merchants. At the Foreign Factories in Canton, tea and silk to the valae of many millions of dollars, annually changes hands, and yet it is rare that any paper is subscribed by either Chinaman or foreigner. Some of the incidents of this extraordinary commercial intercourse have exhibited a high minded fidelity, and noble generosity. A native merchant has sometimes forgiven the debt of an unfortunate creditor from abroad, and dismissed him with a handsome gift and expressions of kind concern for "his aged father and mother," who must feel his absence and suffer in his calamities.

These sentiments are occasionally the reflection of long intercourse with Christians. But often they seem the result of a spiritual tuition common to all mankind. With so much that is dark presented to us in heathen lands, it is pleasing to render justice where it is done, and to hope to find natural virtues in many cases, upon which may possibly be inserted the vital and vegetative grafts of grace.

A recent case, in this city, exhibited a high commercial honor. Mr. Sin Laisan embarked for California, in the ship "Coronation," in the spring of 1854, having under his charge as supercargo about eight thousand dollars worth of rice. The vessel was one of those illegally and cruelly over crowded with Chinese passengers. It will be remembered how dreadfully the immigrants upon some of them suffered. The "Coronation" was forced to go into the Sandwich Islands, where the captain, having no funds, seized upon the goods of some of the Chinese and sold them to procure provisions and water. Sin Laisan was left with but forty bags of rice. From his arrival here to the present time, he has been struggling in vain for restitution. With broken means, and subsisting almost upon the charity and hospitality of his friends, he has been awaiting the tardy and fitful action of successive courts of law. A few days since he again set sail for his native land, a picture of utter despair.

While here, he had at first offers of compromise that would have been to his own advantage, which he conscientiously rejected. One evening before leaving, having been furnished with such papers, at his own earnest request, as would show that he was in no wise to be reprehended by his principal, he sat long buried in thought. "Truly, it is hard," said he, "to have been associated fifteen years with a friend, and to have his property committed to you, and then lost in this way. It is almost beyond endurance."

"But the fault is not yours, surely; if your friend is a reasonable man, he will see it from these papers."

"He is a reasonable man, and is highly respected by all foreigners who know him. How can I show my face to him without the proceeds of his property? Ah, it is a painful and bitter trial," was his reply.

We tried to divert his mind from the subject, which has been so distressing that we have feared he might commit suicide. His attention was called to several interesting passages of the word of God.

"Yes, this just suits my case; we must trust in Jesus; I believe in Him. But, sir, will you please on to-morrow get me the legal paper we were speaking of." Thus he mingled up, like an insane person, expressions of reliance on our Saviour with those of mental torture.

We were particularly struck with the inversion ot all suggestions of comfort in quoting the verses at the close of the sixth chapter of Matthew. "Yes," said he, "we may take no thought, sometimes, for our own life and property; but it is very different when you are entrusted with that of a friend!"

POETRY IN A WASH-HOUSE.—Considerable sentiment lurks in some of the dismal looking shops on Sacramento and Dupont streets; upon whose inmates the uninitiated passer-by looks with only feelings of repulsion; in a wash-house, reeking with damp and musty odors, on either side of a little plain looking-glass may be seen a pair of scrolls. They contain a pretty conceit, quoted from some old Chinese poet, intended to apologize for the apparent disorder of the place. That on one side reads—

"The flowery walk, most honored guest,
We should have swept before."

On the antithetic scroll are the words—

"We but this moment, noble guest,
Opened the garden door."

STEAMERS IN DEMAND FOR CHINA.—There appears to be a growing demand in China for steamers to ply on the coast, and evincing an increased mercantile business. The steamer *Queen*, for some time under charter by the U. S. Government, as a refuge for American citizens at Canton during the late revolutionary convulsions, has been purchased by the Chinese firm of Akow & Co., they being thus the first native steamship owners in China. Three steam tugs, called the *Rose, Thistle* and *Shamrock*, have been built at Hongkong, to run between that port and Canton. They are owned by M. Munroe, of the firm of Y. I. Munroe & Co., of Hongkong. We yesterday announced the sale of the steamer tug *Carolina*, to ply in the same trade, and by our latest advices from China, we find that the old steamer *Unicorn*, of the P. M. S. S. Co. in 1849, was sold at Hingpoo, for $55,000, or $12,000 more than she had previously sold for in Hongkong at public auction. She was to be delivered at Shanghae, and to be employed in towing provision junks into Canton. The screw steamer *Paoushun* had also been sold for $90,000, to be delivered at Shaghae, to convey rice junks from Fomosa to the Main. The American steamer *Sea Bird* had arrived at Hongkong from New York, to run on the Canton river.

CHINESE MISSION HOUSE—MORAVIAN MISSIONS.—A correspondent of the London *Christian Times*, writing from Frankfort, Germany, says:

"A beautiful and touching history might be written of the toils, so devoted, so blessed, of the Moravian brethren ever since the days when, in 1731, the missionaries Dober and Nitschmann embarked to preach Jesus Christ to the poor negroes of St. Thomas's, while Stach and Bœhmisch set out for the icebergs of Greenland. And in such a history, the simplicity, the outward poverty, the Christian renunciation of the men employed in this work would be even more striking than the grandeur of the work itself. But this is not my subject. I wish merely to give you a brief *resume* of the actual proceedings of our brethren. According to their last report, which has just been issued, they have at present 69 missionary stations in 13 different countries. On these stations there are 297 missionaries, male and female, and 70,612 heathens, either converted or under the religious instruction of the missionaries. These stations are thus distributed: Greenland, 4 stations, 24 missionaries, 2,101 hearers; Labrador, 4 stations, 29 missionaries, 1,330 hearers; North America, 5 stations, 15 missionaries, 491 hearers; Danish India, 8 stations, 27 missionaries, 10,224 hearers; Jamaica, 13 stations, 24 missionaries, 12,800 hearers; Antigua, 7 stations, 22 missionaries, 8,008 hearers; St. Kitt's, 4 stations, 10 missionaries, 3,743 hearers; Barbadoes, 4 stations, 10 missionaries, 3.620 hearers; Tobago, 2 stations, 6 missionaries, 2,128 hearers; Mosquito Coast, 1 station, 6 missionaries, 53 hearers; Surinam, 8 stations, 55 missionaries, 19,519 hearers; South Africa, 8 stations, 54 missionaries, 6,595 hearers. All these stations were founded successively, from 1733 to 1853, that is to say, in a space of 120 years, during which the little Moravian Church has never allowed the missionary spirit to abate within her. The last station was established in 1853, among the Chinese of Mongolia; two missionaries set apart for this work are now staying on the Himalaya Mountains, with other of their brethren, so as to learn the language of the country. A large number of the sixty-nine stations completely defray their own expenses, either by the labor of the missionaries, or by the contributions of the new Churches themselves. Hence it is that this immense machinery is kept in motion, with an expenditure of 9,000 thalers, according to the report of this year, and receipts amounting to 8,000 thalers, thus leaving a small deficit. It is not this world's riches that accomplishes these labors—the love of Jesus Christ suffices to inspire them."

CAPE-TOWN AND CAPE COLONY.—The following statistical account of Cape-town, Cape of Good Hope, South Africa, is furnished by Dr. Mason, of the Baptist Burman Mission:

The population of Cape-town is 30,000, of which 8,000 are Mohammedans of the Malay race. The Episcopalians have a bishop, with his domestic chaplain, and six other clergymen. The Dutch Reformed Church have three ordained ministers. There are three evangelical Lutheran Churches, with four ministers, one of whom preaches regularly in Dutch as well as in English every Sabbath. "The Apostolic Union," a secession from the Lutherans, has two clergymen, and there is a Dutch Congregational Church with a pastor. Besides these, the London Missionary Society has two missionaries, the Free Church of Scotland one, and the Wesleyans three: making in the aggregate twenty-five Protestant ministers for a town with a much smaller population than Maulmain. There is also a Roman Catholic chapel, with two priests, a Jewish synagogue, and two Mohammedan mosques.

Cape Colony has a population of about 750,000, and the Episcopalians have three bishops, and forty-five other clergymen. The Dutch Reformed Church has forty-seven ordained ministers, the Evangelical Lutheran four, the Apostolic Union seven, and the Free Church six. The London Missionary Society has twenty missionaries within the colony, and beyond it twelve more; and the Wesleyan Missionary Society has sixty-four ordained missionaries. The established Church of Scotland has three ministers. The Berlin Missionary Society has fourteen ordained missionaries, the Rhenish Missionary Society has twenty-six, and the French Missionary Society fifteen; making two hundred and seventy-four Protestant clergymen in the colony, besides twelve Catholic priests.

TRUE HOLINESS.—Edwards says:—Holiness appeared to me to be of a sweet, pleasant, charming, serene, calm nature; which brought an inexpressible purity, brightness, peacefulness to the soul. In other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers; all pleasant, delightful and undisturbed; enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year; low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrancy; standing peacefully and lovingly in the midst of other flowers round about; all in like manner opening their bosoms, to drink in the light of the sun. There was no part of creature holiness of which I had so great a sense of its loveliness, as humility, brokenness of heart, and poverty of spirit; and there was nothing that I so earnestly longed for. My heart panted after this: to lie low before God, as in the dust; that I might be nothing, and that God might be ALL; that I might become as a little child.

MURDER OF CHINESE.—A correspondent of the Marysville *Herald*, of Oct, 7th, says:

"I have just returned from the scene of one of the most atrocious murders ever committed in this section of the country.

"From all that can at present be learned, it seems that seven Chinamen encamped on the banks of Slate Creek, about four-forths of a mile from this place; and about 2 or 3 o'clock this morning they were awakened by some Mexicans, demanding their money, and at the same time stabbed their victims. Five have been killed outright, and two are so severely wounded that they are not expected to recover. One of the survivors speaks very good English, from whom many particulars have been obtained. One of the bodies were found about a hundred yards from the camp, stabbed and cut in seventeen places.

He doubtless endeavored to escape from his destroyer, but to no avail, as side by side were to be seen the tracks of the victim and his unrelenting foe. They are all stabbed in from four to a dozen places, and two or three of them severely bruised with fragments of stone. One of the Chinamen, in his endeavors to get away, jumped into the mud of the creek, but the appearance indicate that he was overtaken there, and the murderous work completed. The murderers succeeded in stealing about one thousand dollars, principally in dust. The excitement is intense, and a feeling is gaining ground that a clean sweep should be made of the murderers, if they should be found out. Some two or three are suspected, and steps are being taken to render certain that which at present is wrapt in mystery. The wounded men were promptly taken care of, and their wounds dressed by our fellow-citizen, Dr. Jump.

A CHINESE TYPO.—There is a John Chinaman compositor in the Sierra *Citizen* office. He learned his trade in the office of the *China Mail*, Hong Kong. Although he sets type correctly, he is unfamiliar with the English language.

Married, in Sacramento, Oct. 8th, by Rev. Mr. Shuck, Leong Ah Chow to Miss Ho Ah Kew, both natives of the province of Canton, China.

CALIFORNIA WHEAT.—Count Mochosky, the Russian Commissioner to this country, and a distinguished botanist, affirms that the long eared California wheat, hitherto supposed to be indigenious to California, and a distinct variety, is no other than the ancient Syrian wheat, so greatly esteemed throughout Asia. In other words, it has the seven-blanded ears mentioned in Scriptures. There are those, doubtless, who will seek in this identity a further proof that California was the Ophir of King Solomon, by whose vessels the grain may be conjectured to have been introduced.

PROGRESS OF THE EVANGELICAL SECTS DURING THE LAST HALF-CENTURY.—It is a very prevalent opinion that their increase has not kept pace with the ratio of growth in our rapidly-multiplying population. Statistics, however, prove the falsity of this opinion. For, during the past fifty years, the number of *members* of the evangelical Churches in the United States has increased from four hundred thousand to three millions and a half, being an increase of eight-fold, while our population has increased *only four-fold.*

ABYSSINIA AND THE JESUITS.—The Bishop of the Abyssinian church, has invited the return of Protestant Missionaries to Abyssinia. The King of one of the districts has also written to Bishop Gobat, of Jerusalem, and to Queen of England, inviting the resumption of missionary labor. The Jesuits have been expelled from the country.

TRADE AT SHANGHAI.—The North China *Herald* tells of an export from Shanghai to the end of June, of full 26,000,000 lbs. of Tea more than was exported to Great Britain and the United States for a similar period the year before. From Canton, we have to tell of 40 1-2 million lbs. less exported to those parts for the year ending with June; say 37 1-2 millions of lbs. this year, against 78,000,000 of the year previous—being more than a half of short export. So much for the result of opinions put forth by local cotemporaries as regarded the prospective magnitude of the insurrection last year, and its problematical effect on trade. Silk shipments from Canton to Great Britain between 30th June, 1854, and 1st of July, 1855, have been about one-sixth less than they were the year before.

Sir John Bowring writes from China: "I think it likely a Siamese Ambassador will next year visit the Court of St. James. The gorgeous splendor of the Court of Bangkok (as we have seen it,) exceeds belief. When I find time I propose to write an account of my visit and of Siam. It is a country of wonderful beauty, great resources, various productions; and Bangkok will, I trust, become again what it once was—one of the largest emporiums in the Eastern world, following only Calcutta and Canton."

FAITHFUL UNTO DEATH.—On the day of his death, in his eightieth year, Elliot, "the Apostle of the Indians," was found teaching the alphabet to an Indian child at his bedside. "Why not rest from your labors now?" said a friend. "Because," said the venerable man, "I have prayed to God to render me useful in my sphere, and He has heard my prayers; for now that I can no longer preach, He leaves me strength enough to teach this poor child his alphabet."

FOREIGN MINER'S LICENSES.—The Grass Valley *Telegraph* apprehends that there will be a good deal of trouble in collecting the tax of $6 per month under the new law which now goes into operation, instead of $4, as formerly. Within the last three months $20,000 had been collected in that county—more, it is feared, than the new system will produce in the same period.

VILLAINONS.—We are informed by a gentleman, says the *Mouniain Democrat*, who is engaged in mining on the South Fork of the American river, that the stream is infested by a band of villains who make almost nightly descents upon the Chinese mining camps, robbing them of their hard-earned gains.

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Table of Distances.

The following distances were measured with a viameter, by Capt. Warner, of the U. S. Topographic Engineers, in the summer of 1848:

From San Francisco	to Mission Dolores	2½ miles.
" " "	to Sanchez Ranch	17 "
" " "	to San Mateo	21 "
" " "	to Santa Clara	48 "
" " "	to San Jose	51 "
" " "	to Murphy's	70 "
" " "	to San Juan	94 "
" " "	to Salinas River	113 "
" " "	to Monterey	125 "
" " "	to Mission Soledad	166 "
" " "	to Ojitos	206 "
" " "	to San Miguel	237 "
" " "	to Bra[illegible]es Ranch	258 "
" " "	to Santa Marguerita	265 "
" " "	to San Luis Obispo	276 "
" " "	to Capt. Dana's	299 "
" " "	to Los Alamos	321 "
" " "	to Santa Inez	340 "
" " "	to Gaviota Pass	352 "
" " "	to Arrogo Hondo	359 "
" " "	to Dos Pueblos	370 "
" " "	to Santa Barbara	387 "
" " "	to Carpenteria	398 "
" " "	to Rincon	402 "
" " "	to Buenaventura	415 "
" " "	to Santa Clara River	421 "
" " "	to Canega	475 "
" " "	to Los Angeles	485 "
" " "	to Los Coyotes	504 "
" " "	to Santa Ana	515 "
" " "	to Juan Avila's	635 "
" " "	to San Juan Capistrano	542 "
" " "	to Los Flores	562 "
" " "	to San Luis Rey	573 "
" " "	to San Diego	624 "

COUNTIES.	COUNTY SEATS.	Sac City.	Stockton.	San Quentin.
Alameda	Alvarado	175	185	50
Butte	Bidwell's Bar	75	120	230
Calaveras	Mokelumne Hill	60	55	220
Colusa	Colusa	140	195	295
Contra Costa	Martinez	110	120	45
El Dorado	Coloma	50	105	205
Humboldt	Union Town	290	400	265
Klamath	Union Town	550	560	425
Los Angeles	Los Angeles	660	670	535
Marin	San Rafael	158	168	3
Mariposa	Mariposa	155	100	265
Monterey	Monterey	260	270	135
Napa City	Napa City	130	140	55
Nevada	Nevada	65	12	220
Placer	Auburn	35	96	190
Sacramento	Sacramento	....	55	155
San Bernardino	San Bernardino	690	700	565
San Diego	San Diego	790	800	665
San Joaquin	Stockton	55	....	165
San Francisco	San Francisco	140	150	15
San Luis Obispo	San Luis Obispo	460	470	335
Santa Clara	San Jose	2[illegible]0	90	75
Santa Cruz	Santa Cruz	260	270	135
Santa Barbara	Santa Barbara	290	600	465
Shasta	Shasta	225	280	380
Sierra	Downieville	97	152	252
Siskiyou	Yreka	300	355	455
Solano	Benicia	110	120	45
Sonoma	Sonoma	138	190	40
Sutter	Nicholaus	30	85	185
Trinity	Weaverville	265	32	420
Tuolumne	Sonora	125	70	235
Tulare		265	210	375
Yolo	Washington	1	55	156
Yuba	Marysville	65	120	220

The following miscellaneous distances may also be useful for reference:

From Sacramento to San Francisco, 140 miles; to Stockton, 55 miles; to Benicia, 110 miles.

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未士花梨士号常有雜貨伙食俱齊發客鋪在咪利運埠依街併巴拉沙之角便是價錢相宜 貴客光顧可也

Luck-Long

德隆号在吵架免度埠磨人街第　号常有油糖茶米雜貨發行 貴客光顧可也

Blumenthal

未士布炉文嗲常有上好各色絨便賣鋪在唐人街第一百三十八号倘欲買頂好絨者請至光顧可也

Coleman & Co

高炉文号係買賣經紀併有各樣雜貨俱齊發行鋪在加利科尔亞街第五十六号併佛倫街交角便是

Market St Warehouse

未士滌時頂有磚屋貯栈一間無妨火烛之患名孖咭士踑列喊也口素如有白糖茶葉米及各項雜貨到貯者栈租甚平本栈在孖咭街咪乃[illegible]街角便是 貴客光顧可也

Chas Baum

未士鄧歷年包办报税事務甚是忠厚妥當写字樓在税館左側便是倘欲報税者請至光顧可也

Wm Reynolds

未士喊林連那常接办税館报税事務極之精通工價亦極相宜寫字樓在吵架免度街拔打乃横街轉角便是也

S. J. Jones & Co

未士噂時号夜冷館每逢礼拜一三五日常有衣服伙食各樣俱全開投本館亦代為買賣經紀包投夜冷 貴客有貨出投者請為光顧可也夜冷館在拔打乃街第九十一号即在得嘅沙咲打併平咭銀行右邊便是

Samuel Adams

未士三咲亞汞士開張藥鋪生理在契礼街併都本横街之角即在隆記店左

則常有各国鮮明熟葯發賣如有唐人到此光顧者定以礼貌相接即礼拜堂每礼拜日他取葯施贈唐人定然減價甚平也

E. Kuhl, Lith.

未士咕炉包接印㨂唐番字式鋪在咲打街坐都本加尔二横街之中或问李根便知 貴客如有字式到印者工價甚相宜也

California Steam Navigation Company

加利科尔亞火船公局本年九月内行船日期規條列左本公局火船往吵架免度一号名鮮呢打船主名捕炉每逢礼拜二四六日下午四点鐘在巴思拂街馬頭開行[illegible]一号名嘜地笠船主名湾八每逢礼拜一三五日四点鐘開行順埋边尔時地方各客如往咪利運者搭本埠公司火船至吵架免度執地結為泥過船便是往士嘚頓火船順埋嗎顛尔士地方火船名吓呢利也船主名吓建連每逢礼拜一三五日開行又一号名咲乃打船主名格叻每逢礼拜二四六日下午四点鐘開行本公司火船在吵架免度每逢礼拜二四六日十二点鐘開行貨脚完交然後起貨寫字樓在積喱街坐拔打乃並佛倫二横街之中本公局值理首人未士軒士厘謹識

Steamer "Martin White"

又有一新堅固大船名嗎顛嗟湾泊加利科尔亞馬頭每逢礼拜二四六日四点鐘開行往吵架免度每位搭客收水脚銀二員每墊貨收水脚銀四員如有唐人搭客或付貨搭此船者務宜照顧妥當不悮便是

Str. Pearl & Gem

在吵架免度有二火船一号名啤啰船主名喍吒吱又一号名占船主名唎地頓每逢礼拜二四六早十点鐘由二埠開行往唎卜琭便是

Str. Governor Dana

又在二埠有一火船名低吒船主名嗲鑮每日早晨七点鐘開行往咪利運如有唐人搭客或付貨者格外照顧妥當定然無悮也

Joshua Norton

未士助蘇亞哪頓係買賣經紀常有米發客如有唐商到来光顧者無論買賣俱能照顧妥当不悮寫字樓在契喱街客商会館第二号房便是

Peter Abrahamson

俾打亞吧拉龕且常運有鉄火炉併自造馬口鉄銅錫器具發賣價錢務必平于别店本号須以公平交易唐番無欺貴客光顧可也本店亦承办各項器罐工價亦甚相宜鋪在唐人街第一百五十七号便是

Granite Warehouse

司冕号有石貯栈一間名加蘭訥喊也口素不惧火烛之患本栈亦甚爽潔無妨鼠耗等弊每墊貨每月收栈租銀半員 貴客光顧可也本貯栈在吵架免度街第三十五号便是

R. H. Vance

未士湾時精於照相本埠前日陳列玩器景徵各人將兩照之相彼此較量惟未士湾時兩照之相為第一照相房在吵架免度街並孟甘麻乃街角樓上湛孟甘麻乃街柯士頓鋪側邊梯上便是 貴客光顧可也

Chinese Mission House

禮拜堂每逢礼拜日一点鐘又晚上七点半鐘至此講解耶穌聖書敢請諸君移玉至此同心敬拜上帝以獲無窮之福是所厚望每逢礼拜三五晚六点半鐘在楼下書館教習番書学習番語如欲学習者移玉此雅敍又礼拜三六日一点鐘有花旗醫生至此看症施藥倘有恙者不拘内外症至此取葯調治分文不取也

Felix Mercado

未士非力時孖吵度常有英銀錫杖及各国銀出換鋪在散沈横街積臣街併巴丫拂街之中第一百七十一号便是

貨物時價

貨物	價
唐山上白米	[illegible]
中米	[illegible]
花旗上白米	[illegible]
土產麵粉	[illegible]
唐山上白糖	[illegible]
吸喲白糖	[illegible]
波士頓白糖	[illegible]
烏龍茶	[illegible]
包種	[illegible]
小種	[illegible]
珠茶每罐一磅	[illegible]
花旗猪油	[illegible]
唐山猪油	[illegible]
火腿	[illegible]
虾米	[illegible]
檀香山木耳	[illegible]
洋烛	[illegible]
生油每加倫	[illegible]
孖姑烟每萬	[illegible]

Rev. Wm Speer Editor. Lee Kan Associate Editor.

E. Kuhl Lith. Sutter St. ab. Kearny.

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷壹 第六十二號 唐乙卯十月上浣

耶穌一千八百五十五年十二月中浣錄

加利科尔亞省散汎思歌埠

叫喉畧論

加利科尔亞省乃新闢之地現在各国雲集其中定然人心不一好悪或異有云中国之金山銀山不由異邦採取且貿易通運無多只是五港而已苋唐人所到本处不見携帶家眷在此業居久留只孤身来往耳以本处落業之人觀之時常論及不欲唐人多至前者本省議律諸說紛甚至院内有憎悪唐人者歎設新例將唐人初到者收銀一百元在山採金者亦逐云此律均在沙架免度議律院中所拟故本年議律之時予亦親蹚院中特將唐人事情淺細詳論其各官員有曉識唐人事情者欵減此例不顧照行後方酌議此一例以後到者收銀五十元現在採金者每月每人照旧例底加收至六元之例者也予番来年正月乃議律之期此中議律新人不少或有願唐人者定將此二款規條減除採金者每月收四元新到者亦收五元耳惟斯期未至未敢定実若待新議律官上任之時定然予尽力以助一臂使將不善之條則改新設良法料此事決可成功也惟有一事首要作訴詞一張抄錄刊刻即將斯詞傳知通省舗戶待各舗戶簽題名字後將此詞呈入院中使新旧官員則知汝唐人之艰难亦知我花旗之多保再係本省議律之日即請良善状師一二名看其所議𠰌何則加收叫喉之規條決可免矣目下本处之唐人屢受匪徒欺侮事款多端則耳聞目見心寔難安乃事情仍有許多欵刊刻于本東涯紙内惟此次未能尽錄者耳以予愚見或訴一詞錄成小簿刊刷數百卷傳派四方使各处人民知悉唐人事情料此法亦是甚善者也

阿利干乃北之省彼處近有烟哦六七族人聯同与花旗交仗亦有數類烟哦乃是純靜好結朋友惟現在与花旗交仗者甚是猖獗憎悪白人亦不准其在伊境内採金斯人先以將花旗委員一名謀殺併將其尸首房屋焚燬此处地方官兵甚少多有白人与其家眷均被謀害殞命前有花旗新聞紙云在淥河地方約有唐人七十名均被其人殺斃又在本省北邊附近沙時地方有烟哦亦甚猖獗現有白人各持軍械前往与伊交戰但其烟哦戰与不戰未可定也前日有花旗將軍一員名烏炉由本埠搭火船前赴阿利干又不日有兵師數号續往彼处矣斯蠻𢾾之人屢次滋事生禍惨不可言惟現有許多烟哦安居樂業花旗之人亦教他耕種薯麥稻麦各項以度活亦教他造作馬牛車犁鋤各器具以至得安靜矣花旗皇家于六年内為此処烟哦費用銀數十萬元特委人在此教習云

前云英佛会同淂祺国合兵伐俄国之士吧士多補城業已交仗迭次数旨從戰有一年之久此城尚未能破未淂所欲也惟前接到歐羅巴士彩閙紙云自番九月初五日三国合兵復攻此城連戰四日至初八日此城竟已破矣此城乃天下之固城也亦是俄国之咽喉茲失其城雖俄国亦未肯息干戈也其佛国約計損折兵將並受疾病而失者共五萬人又失將軍五員英国所失者三萬人淂祺国共失兵將二萬人即俄国失城之日約折兵將者有一萬五千人未至失仗之日所有船集泊埠此处者尽行焚燬只留存火船数号而已

前接香港之新聞紙云及粤東紅兵自敗陣之後却被官兵擒殺自本年正月初旬起至八月初旬止共殺亦有七萬人之多其家中父母妻子或親戚人等見已被殺諸多無有倚靠者各自懸樑投井或服毒而死者指不勝屈其約計人不下有一十二萬之多如此生靈塗炭蓋寔有惨不可言者矣又聞惠州府属有城池數座現被紅兵攻破佔據云

現聞南京之紅兵与官軍未有甚交戰新聞之事在紅兵一边命東王楊秀青帶領軍兵六萬出京向南而征云云

前日有洋船二只由香港揚帆至本埠一号駛八十日又一号駛七十四日一号名咩吡士边沙運有米五千三百四十一包白糖四千三百九十二包茶葉一千五百四十五箱洋烟王十三箱油二百箱又廿四埕爆竹二千箱雜三十九箱糖四箱布疋六十六箱[illegible]三箱酒一百零一埕烟仔廿九箱酸菓廿埕鼓油六十二埕河[illegible]共六十四箱[illegible]箱藥材十八箱又六箩生菓廿四箩檳[illegible]六千套乾菓五十八箱糖七十箱另雜貨各件甚多又哩尼北船載有[illegible]一千七百零五箱米四千九百[illegible]角糖一千六百一十七包雜貨五百一十六箱又四千[illegible]三十五箱爆竹三十八箱綠豆五百三十四包

現在本處之唐人返回唐山者甚多[illegible]金未难与[illegible]蔽重再抑之採金之[illegible]有諸多事業可為[illegible]而另图异業莫不[illegible]有番人一名[illegible]呢加約計有一十六七[illegible]所收成者淂銀一萬三千元除支費用工銀各項亦三千元而已在此另有許多下江捕魚在散咘嚈吧剌地方海面現有番人甚多尋覔珠寶者亦有甚多工業可能获利為唐人亦可行之何一旦輕棄源源而归耶

今唐人礼拜堂内新設有司管自来火灯數枝特[illegible]新礼拜日一点鐘又礼拜晚[illegible]半鐘

司鶠先生在此宣講福音道理敬請　諸君届期移玉至本堂聽講是所厚望焉

The Oriental.

Vol. I | Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. | No. 31.

REV. WILLIAM SPEER, EDITOR. | SAN FRANCISCO, NOVEMBER, 1855. | WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

MONTHLY, IN ENGLISH AND CHINESE.
WEEKLY, IN CHINESE.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim' [China.] Isaiah 49: 12.

Foreign Miners' Licenses.—The Chinese make several objections to the present system of licenses.

First: They say it is hard that they alone are every where required to pay, when people of other foreign countries that are not naturalized, do not intend to be, and quit the country as soon as they have obtained a sufficiency of gold, are allowed to go free.—When they alone submit is it generous to increase the tax upon them?

Second: They declare it to be impossible to continue to pay so heavy a tax. The diggings they occupy are generally so poor; they are so much less hardy than whites; there are so many poor and sick, and they are subjected to so many other expenses, robberies and losses, that they are really unable to meet so large a monthly demand.

Third: They complain bitterly of the vexations connected with the collection of the licenses. Accustomed to deference and ceremony, it is mortifying to be treated habitually with harshness. A collector comes along. He summarily counts the number in a camp. He of necessity omits some as merchants or invalids. But he demands pay for as many as possible. Some demur on the ground that they are mechanics, or shopkeepers, or casual visitors, or in some other employment, certainly not mining. "But no, John, down with the dust, you can't get off!" If they still refuse, perhaps the tax-collector *whips* (!) them till they pay: perhaps he searches their bodies all over, and if he can find no dust, seizes and sells some article of clothing or other thing; perhaps he lays hold of the best dressed one in the party and extorts from him payment for the whole of the company present, most of whom may be strangers, or in no wise responsible to him: perhaps he takes what he can get in money and then gathers up what mining tools and bedding are within reach and offers them, at an hour's notice, at auction. The illustrations of this mode of collecting licenses may be multiplied, were it needful to heighten the picture of distress. A respectable elderly Chinese gentleman of this city informed us day before yesterday with a countenance of shame that he was recently met in the mines, amidst a chance company of strange countrymen, by a collector. Said he, "that man finding that the other eight persons had no money, demanded that I should pay for the whole. They were people that I did not know anything about. It was not my business to pay for them. Yet he dragged me away, and put me in confinement until the next day, when I paid between thirty and forty dollars to get off."

Not only cruelty but dishonesty is practiced. Licences hnve been dated back, and we know a case where the date was put two weeks earlier, and when the company of four miners refused to pay, their tools were sold, so that they lost them, and for the two weeks work they were taxed two months' license, with an additional charge of four dollars for expenses of the auction, making thirty-six dollars in all. Men without receipts for previous months have been called on for additional sums. Receipts have been refused by one collector on the ground that some other individual who gave them was for one or another reason not legally authorized.

But why enter into further details! There are some just men and some merciful men employed as collectors of this tax. But in the mining counties how often is the public statement made, that "the Chinese are brutally treated in collecting the licenses."—The half is not told: and the worst is not told.

We do not advert to this subject now to give vent to honest American indignation or philanthropic regrets; but for something more practical. In view of the approaching meeting of the legislature, we do earnestly call upon our people to take some measures to have this tax upon foreign miners made more endurable, and to make the collection of it in a manner consistent with humanity and justice. First, the nonthly demand should not be above four dollars, else the Chinese must be forced to either beggary or fraud. They have hitherto been remarkably honorable in the payment of debts: we shall certainly not gain by changing them into a population of beggars, cheats, liars and thieves.

Second, we venture to suggest that *an officer be appointed in each county especially to supervise and decide questions connected with the Chinese;* to settle disputes, claims, matters relating to licenses, and to be a referee to whom they may appeal with confidence, and whose decisions shall be respected by others. We feel at liberty to urge this measure as one that meets with the approbation of some of our most intelligent and influential citizens: as one peculiarly suited to the Chinese customs and notions; and as one that possibly offers a solution to the most painful and perplexing question as to whether we cannot make the Chinese labor in the mines a source of revenue, and rid the lifting of it from the present acknowldeged abuses. Where the Chinese population is small, the office might be incorporated with some other, or still better, two or more counties united under it; but it were best distinct. With such an office in our counties filled with men disposed to be just and to be patient, we should probably soon hear little of vexations caused by the Chinese, and see them a busy, a useful, and a more cheerful and happy people.

Spirit of the Press upon Taxation of the Chinese.—The press in all parts of the State is urging the repeal of the unjust and oppressive laws against the Chinese. The principal reason may be seen in the remarks of the *Mountain Democrat*, which says: "The Chinese, unable to pay the additional tax imposed upon them since the 1st inst., are leaving our county in scores. El Dorado derived a revenue from them which she cannot afford to lose. The tax is exorbitant, and should be reduced."

The San Francisco *Herald* observes:—"Within the last month the revenues of many of the mining counties have seriously fallen off, attributable in a great measure to the increased tax—six dollars per month—imposed by the Legislature upon foreign miners.—With rare exceptions, the journals in the interior condemn the law as impolitic and unjust. It was in deference to the supposed wishes of the miners that the law was passed. Now, those journals which are supposed to represent them allege that the feeling against the Chinese was very much exaggerated, and that many who were formerly clamorous for their expulsion, find them useful laborers, and have become reconciled to their stay.—The moving cause which induced the passage of the law no longer existing, and it being confessedly impolitic, it ought to be repealed promptly by the next Legislature."

The *Alta California* says:

Amongst the laws passed by the last Legislature stand two which are scarcely compatible with the interests of a commercial nation. We allude to one providing for a tax on such immigrants as can never become citizens of this State, and another for the regulation of foreign miners' licenses. This Act of course puts an end, or will very soon put an end, to the industry of all foreigners of a certain description, so far as the mines are concerned.

So much has been said against the Chinese (for the law is aimed principally against this class of our population) that it has been thought best by many good citizens that they should be excluded; but we have never believed that such a policy would ultimately prove advantageous to the United States.—We have thought that a liberal course should be pursued even towards the Chinese. But admitting it were politic to exclude this class of our population from the mines, there is no good reason why we should put an onerous tax upon the movement of passengers from any portion of the world. If a Chinaman, Japanese, or indeed any one else, wishes to come to California, we say let him come, and go with as little restraint as possible.

The *Calaveras Chronicle* says:

"The journals of the mining counties are filled with complaints of the action of the last Legislature in imposing the additional tax of $2 per month, on that class who have contributed so largely and so generally, without complaint, to support our state and county governments.

It is now generally conceded, that the present tax is too high, and if continued will greatly diminish our revenue. The impositionof a mining tax which should bear equally on all classes of miners not citizens of the United States, would satisfy the foreign population, and be paid more promptly and generally than it now is. A tax of three dollars per month—divided equally between the State, the county and the collector—would be amply sufficient for the purposes of revenue, for which alone the tax ought to be imposed.

Departure of Chinese.—The Challenger left, a few days since, with 350 Chinese returning on account of inability to make a living in California. We are informed that there are six or seven hundred now in the city waiting to procure good vessels for home.

Laws Relating to the Exclusion of Evidence.—According to the principles of law handed down from the middle ages, and adopted from our European ancestors, certain entire classes of persons were deprived of the privilege of bearing witness before courts of law; and, however important the matters, affecting life, person, property or reputation, at stake, not alone witnesses, but widely radiating interests, and many other individuals, often suffered the greatest injustice. Some old and worthless quibble, like a rusty nail in the foot, locked a man's jaws, and destroyed him.

The English law upon which ours is based laid down three principal grounds of incompetency to bear witness: 1, a pecuniary interest in the case; 2, infamy of character; 3, disabilities arising from religious belief.—Now it will be admitted that these are reasons for suspecting the sincerity and reliability of testimony. But other reasons, in almost any particular case, may be more apprehended, which are not and cannot be reached by general laws: the administratton of justice must be greatly embarrassed by these checks; and again the amount of credit due to any witness can be better decided by the jury, and no witness whatever is allowed to pass without their weighing all the circumstances and relations of what he utters. So that now intelligent jurists demand the admission of all testimony in a suit. If any come not to the stand, it is not through prohibition, but privilege; not because he is forbidden, but because he is allowed. And all the light possible is thrown upon a case by the principles of a more civilized and more wise jurisprudence. There is something of fact in even falsehood; and something of virtue in the most vile. And what is true, and what is good, should be allowed its weight. There is no human creature but has some right, of which it is wrong and cruel to deprive him. And, on the other hand, sometimes matters of great consequence may depend upon the testimony of one, and that of a very ignorant or bad person. Distinctions between classes, or races, or creeds of witnesses must then always be partial, oppressive and dangerous.

Nor is it now considered by some of the highest authorities that oaths should always be required. Many are conscientiously opposed to their use in courts; persons of enlightened conscience are bound by the obligations of truth, honor, right and religious duty, without the employment of a form; and those unaffected by these considerations are beyond other sufficient restraint. It is not the oath that makes the false evidence a wrong to man and a sin before God. On the whole, therefore, it is declared to be "the wiser plan to abolish the oath altogether."

For a further elucidation of these principles, we refer the reader to the late edition of Blackstone with the abridgments and additions of Mr. Samuel Warren, and to a most complimentary review of that work in Blackwood for August. Among "the just and powerful observations" of Mr. Warren in relation to this topic, we find the following, that deserves to be well thought upon: "Such fundamental changes have been effected in the law of evidence within the last ten years, or even a much shorter period, that it may be said to stand upon quite a new basis, and to be thoroughly illuminated by the light of good sense. In no department of our jurisprudence has the hand of innovation been bolder or more successful. The Legislature has liberated the law of evidence from shackles which had for centuries impeded the search after truth; and whosoever can contrast the present with the very recent state of that law, will feel astonishment that such impediments should have been tolerated so long."

We have been led to make these observations from the consideration of the wrong and impolicy of the exclusion of a large and important class of the population of California from the witness box. It has insulted and inflamed the Chinese more than any other proceeding of our people, except perhaps the acts of oppression connected with the collection of the mining licenses. It is to be hoped, in the name of humanity, of justice, of national expediency, and of the superior pretensions of the religion of Jesus Christ, that this ban and curse may be removed.—Let the shallow and sophistical decision of the Supreme Court be reversed, or some legislative remedy be devised. While this continues, robbers and murderers may plunder, stab, club and shoot, in open day, and the poor Chinese be the prey of the wickedest and basest of every other race. It is a degradation which their proud Empire universally feels.

ITEMS FROM CHINA.

Trade of Shanghai.—The *North China Herald* states that there has been an increase of twenty millions of pounds of tea exported to Great Britain, and seven millions to the United States, during the first six months of the present year. The raw silk export has diminished, but silk piece goods have run up from 62,000 pieces in the previous year to 123,000 in this.

Fall of a Cathedral.—The *Chinese and Foreign Gazette* of Dr. McGowan, at Ningpo, states that the Roman Catholic cathedral, newly erected in that city, fell with a tremendous crash on the 6th of July.—He recommends to the Romanist priests the observance of the Sabbath as a day of rest in its reconstruction.

Hospital at Fuhchau.—The Rev. Wm. Welton, M. D., an English missionary, has obtained a handsome house and lot of ground at Fuhchau, from funds contributed by European and American merchants, for the erection of a charitable hospital for the benefit of the Chinese.

Purchase of Females.—A Portuguese bought forty girls at Ningpo to be carried to Cuba. Dr. Winchester, the English Consul, humanely released them, and a fine of a hundred pounds was laid upon the captain of the English vessel that carried them to Amoy. We hope the English authorities at Hong Kong may devise some means to prevent the exportation of a similar class to California.

Exports of Tea and Silk.—The following table is given in the statistics of the Canton Chamber of Commerce, as the sum of the exports from China in the season of 1854–5.

1854–5.	TEAS	SILKS
From China to Great Britain,	83,199,900	51,078
" " to the U. States,	31,097,115	1,494
" " to Australia,	5,895,400	...
" " to Europe, Continent,	2,491,900	...
lbs.	122,684,315	52,572

Thanks to an Idol for Assistance.—The following shows the reliance of the Imperialists on their old gods. The Peking Gazette says:

On June 25th, E-leang, the Viceroy of Keangman and Keang-see, reports that at the recovery of Paoushan, (a small city near Woosung,) remarkable assistance had been afforded by the guardian spirit of the city.—On September 9, 1855, when the city was lost. Tsaou-seih-tseo, an officer subordinate to the City Magistrate, had collected the gentlemen and graduates of the neighborhood, and with their co-operation fixed on September 22d as a day for forming a plan for recovering the place. At that very time there was suddenly seen on the city wall a bright red light, which was attended by a peculiar fragrance coming from the temple of the city god. Spirits were then observed walking to and fro, and beckoning persons to come to the attack of the rebels. On this the courage of the plunderers suddenly abandoned them, and that of the Imperial soldiers became a hundred times greater. They conquered at one beat of the gong. Will the Emperor be pleased to grant a new title as a reward to the protecting spirit for his assistance?

Executions at Canton.—It is stated in the *China Mail* that 70,000 persons have been put to death in Canton province since the commencement of the year, one of the leaders of the insurrection having been sawed into a hundred and eight pieces. He does not argue thence correctly, however, that the cause of the rebels is weak. A time of retribution is coming. Every execution is a seed of vengeance. The Chinese do not forget these acts. They have never forgotten the terrible slaughter when the province was conquered in 1650, when during two weeks, from Nov. 24 until they were stayed by an edict on Dec. 6, the savage Manchus spared neither man woman, nor child, and the blood of more than a hundred thousand filled the sewers and ditches of the city. The papers report successes of the rebel arms in some quarters, and the time for recompense will come.

Mr. Lai Sam, our faithful old brother, who was for a considerable time a colporteur and assistant in this mission, writes from Hong Kong by a late vessel that he has arrived at home after a voyage of sixty days, that his health is much improved. He had been threatened with consumption in San Francisco, but says "by the grace of our Heavenly Father I am miraculously recovered from my painful disease. Still I have to grieve that I am a poor weak creature. I cannot return to God one for His ten thousand benefits. I trust that God may widely extend the church under your care, through faith and prayers, according to the gospel. It would give me joy, and shall be my hope."

Indians in Oregon and California.—A number of the tribes of these poor creatures in Oregon and Northorn California have combined to wage war upon the whites. By nature they are as docile and gentle a race as exists upon the earth. Nothing but long continued and most shameful provocations could have induced these hostilities. Nor do we suppose they can be prevented till either the Anglo-Saxon race becomes Christian in its spirit, or the Indians are exterminated.—We have had it much at heart to obtain teachers for the few that are "settled" along this coast. But at present there seems to be no hope for their amelioration. We must go on, like the brute of prophecy, to "devour and break in pieces, and stamp the residue with the feet," forgetful of the vengeance of the Judge of Nations. With proper efforts we see not a single reason why the useful arts, a good English education, and the knowledge of the blessed precepts, comforts and hopes of Christianity might not be communicated to the tribes on this coast as successfully as to many in the valley of the Mississippi and along the Northern States. After considerable inquiry from the best authorities, and some observations, we believe it may be done. We most earnestly beseech Christians, and we entreat every thinking and feeling man, to consider this matter. Shall we take this feeble but amiable race, and elevate and civilize them? Or shall we continue to plunder, and ravish, and slaughter, considering neither their helplessness, their ignorance, their necessities, their provocations, or their miseries, and bring down their "blood upon us and upon our children?" Let us have mercy.

A Chinese Graduate at Edinburgh.—Mr. Wong Fun, formerly a pupil of the Morrison School at Hongkong in company with a number of others now in California, has graduated very creditably at the University of Edinburgh. We are informed privately that much interest has been felt in him by Christian friends in that city, and hopes are entertained that he may be an instrument of much good to his country. Four Egyptians took the degree of Bachelor of Arts at the same time.

Vaccination.—Among the greatest blessings conferred upon the East by Europeans is the knowledge of the means of arresting the ravages of small-pox. Vaccination was introduced into China by Dr. Alex Pearson, Surgeon of the East India Company, in 1805, and has been perpetuated by native practitioners. It is known over the Empire elsewhere by a treatise in the Chinese prepared by Dr. Pearson. The writer met at Canton an aged Chinese Doctor, styled by English merchants, from the peculiar shape of his cranium, "Dr. Longhead," who is said to have vaccinated immense numbers, and to have realized thereby a comfortable estate. Dr. P. Parker, present U. S. Commissioner to China, made the virtues of the vaccine virus known to the people of Loochoo in 1837. Dr. Rehman, physician to to the Russian embassy at Kiachta, planted this blessing among the Mongol Tartars in 1805, and stated that he had taken measures to extend it throughout all the tribes to the extreme of Northern Asia. Dr. Mohnike, a Dutch surgeon in the factory at Nagasaki, taught it in 1849 to the people of Japan. It is highly cheering to watch the extension of so great a benefit amidst nations that have been so fearfully ravaged in various ages by this epidemic poison. May it be but one of many that civilization and Christianity shall scatter, like the winged seeds of the sycamore, to adorn and bless now desert lands.

A Million Testaments.—A movement is being made in the Atlantic States towards aiding the great British enterprize of printing a million copies of the New Testament for distribution in China. Who wants to help?

Acknowledgment.—The editor of the *Oriental* acknowledges the reception of several beautiful and costly presents, sent to him as an expression of esteem from the members of the "*Chinese Merchants' Exchange*," of San Francisco. They consist of a cabinet five feet in hight and three in width, lackered and ornamented with various designs; a marble cameo, representing a tree, about sixteen by eighteen inches in size, set in a carved upright frame; two large vases of different patterns; and a ladies' workstand. The reception of these articles has given him peculiar pleasure, not so much because they are valuable and tasteful, as because they exhibit a kind appreciation of his missionary efforts in behalf of the Chinese.

TABLE OF SABBATH PARALLELS,

TO ASCERTAIN SABBATH TIME IN ANY PART OF THE WORLD.

RULE.—The figures at the heads of the columns represent various convenient hours at *San Francisco*, or in most of California: those beneath in any one of them show the time of the Sabbath it would be at that hour, in any part of the world. For instance, Saturday 3 P. M., is Sabbath 11 A. M., at Samoa, &c., or 6 A. M. at Canton &c.: Saturday 9 P. M. is Sabbath 10 A. M, at Calcutta &c.: Sabbath 3 P. M. is 6 P. M. at New York. If we rise at 5 A. M. we shall find a Sabbath sun shining nearly over the four great continents of the world, the Pacific ocean being then in the night; a July day might fill them.

Saturday at 12M.	3PM.	6PM.	9PM.	Sabbath at 6AM.	9AM.	12M.	3PM.	6PM.	At the following Places:
8AM.	11AM.	2PM.	5PM.						Samoa, Navigator's Islands,) Feejee Islands, Bherings Sts.
7	10 "	1 "	4 "						N. Zealand, N. Hebrides, N. Caledonia,
6	9 "	12M.	3 "	12PM.					Sydney, Solomon Is., Kamschatka.
5	8 "	11AM.	2 "	11 "					Van Dieman's L., Ladrone Is., New Guinea, Japan.
	7 "	10 "	1 "	10 "					Spice Is., Philippine I, Shanghai, and E. China, Manchuria.
	6 "	9 "	12M.	9 "	12PM.				W. Australia, Java, Borneo, Canton and Cent. China, Mongolia, Tongouses.
		8 "	11AM.	8 "	11 "				Sumatra, Malaga, Annam, Siam, Burmah, Irkoutsk.
		7 "	10 "	7 "	10 "				Ceylon, Madras, Calcutta and India, Thibet, Ostiaks.
		6 "	9 "	6 "	9 "	12PM			Bombay and W. India, Afghanistan, Bokhara, Turkestan, Kirguis, Tobolsk.
			8 "	5 "	8 "	11 "			Madagascar, Arabia Felix, Persia, Georgia, Calmucks.
			7 "	4 "	7 "	10 "			Pt. Natal, Mozambique, Abyssinia, Egypt, Syria, Armenia, Crimea, Circassia, Russia.
			6 "	3 "	6 "	9 "	12PM		Cape Good Hope, Ethiopia, Barca, Greece, Turkey, Austria, Poland, Prussia, Sweden, Lapland.
				2 "	5 "	8 "	11 "		Congo, Gaboon, Algiers, Sicily, Sardinia, Italy, Switzerland, E. France, Germany, Holland, Denmark, Norway.
				1 "	4 "	7 "	10 "		Liberia, S. Leone, Morocco, Spain, Portugal, W. France, England, Scotland, Ireland, Wales.
				12M.	3 "	6 "	9 "	12PM.	Cape Verde, Madeira, Canary and Azores Is., Iceland, East Greenland.
				11AM.	2 "	5 "	8 "	11 "	Rio Janeiro and E. Brazil, Mid. Greenland.
				10 "	1 "	4 "	7 "	10 "	Buenos Ayres, Paraguay, M. Brazil, Guiana, New Foundland, W. Greenland.
				9 "	12M.	3 "	6 "	9 "	Patagonia, Chili, La Plata, Bolivia, Venzuela, Hayti and W. Indies, New York, Philadelphia and N. England States, Nova Scotia, Canada, Labrador.
				8 "	11AM	2 "	5 "	8 "	Peru, Equador, N. Grenada, Cent. America, Jamacia, Cuba, South and West States E. of Miss. River, Mid. States, Upper Canada.
				7 "	10 "	1 "	4 "	7 "	S. and E. States of Mexico, Texas, US States and Territories W of Mis. and East of Rio Grande.
				6 "	9 "	12M	3 "	6 "	Lower California, W. States of Mexico, Utah, Oregon, British Possessions.
					8 "	11AM	2 "	5 "	British Possessions, New Archangel, Russian America.
					7 "	10 "	1 "	4 "	Georgian and Society Is., Sandwich Islands, British Pos., Russian Possessions.

SABBATH PARALLELS.—The table given in this number of the Oriental is one which we think will prove peculiarly profitable to Christians. Its object is to enable one to determine at once the time here that will correspond with any hour of the Sabbath at any place in the world. We wish to know at what time here the morning services in Calcutta will take place—at what time we can waft our thoughts to the chapels and bazaars and river shores and melas, at which the noble company of men from many Protestant lands, and of various denominations of Christians, are engaged in their morning worship. We see by referring to the third column that it will be about the time of our retiring to rest on Saturday evening. When we rise on Sabbath morning they are about commencing their evening services of the same holy day. Or let us look at our public worship of the morning, and we find it coincides with the evening services of the British churches, and the afternoon services of those on the Atlantic coast.

The plan of a table of Sabbath Parallels is one that we have long had in mind, and it has given us very pleasant thoughts, while engaged in our missionary labors in China and here, to think that just at any given hour or moment probaaly this or that man was proclaiming the gospel in the scene of the book or journal we had just read, and to lift a prayerjust while his was ascending to God for a blessing upon the labors of the day.

Now we recommend Christian pastors, Sabbath-school teachers, parents, and friends of the missionary enterprize, in every city and town of the country, to *prepare for their own longitude a table of Sabbath Parallels*. It will increase the spirit of missions,

1st, By drawing attention to many parts of the world, and the missions established in them that might not have been thought of before, and stimulating enlarged inquiry on these subjects.

2d, It will suggest subjects for prayer, make prayer more definite and fervent, and afford opportunities of observing the answers of our covenant God, who is everywhere present.

3d, It will bring down many blessings upon distant souls, help to revive far-off churches, strengthen the hands, encourage the hearts, and crown with success the labors, of many servants of God. Yes, every prayer you offer is answered as easily in China, or in Samoa, or in Turkey, as it would be here, or as it would be if you were among the flocks there.

4th, The study and frequent use of this table will help us to feel how little a ball this globe is; how omnipotent, almighty and glorious its Maker and its Redeemer; how trifling our worldly cares and interests, and how great those of the kingdom that fills heaven and earth, and embraces angels and men, the past and the present, all between the creation and the judgment, time and eternity.

Will not the reader, if the accompanying does not suit him, make out a table of Sabbath Parallels for himself? Will he not use it faithfully as described? Will he not remember in his prayers the Chinese and others in California?

A CHINESE SCHEME.—Some of the papers are inclined to attribute the "Chinese exodus" to a "deep-laid scheme to force the Legislature to change the laws" in regard to licenses! We should like to know what "deep-laid scheme" there is when six or eight hundred disappointed and invalid American miners embark on our steamers for their homes elsewhere?

THANKSGIVING DAY.—The 29th, Thursday, has been appointed by the Governor of the State as a day of Thanksgiving to God for the mercies of the year. We hope to see it universally kept.

FALL OF SEBASTOPOL.—Sebastopol is the Waterloo of Asia. Waterloo established the principles and the influences that were to control Europe for the time. Sebastopol affects its own continent also, but much more that vaster quarter of the globe whose patriarchal and dense populations are being penetrated by the light and heat of the revived science and Christianity of these latter days. For this great victory every part of the human race should thank God. Great Britain stands throughout the Eastern world as the friend of all that is precious to humanity. Widow-burning, infanticide, human sacrifices, midday and midnight assassinations, and a thousand ever-trickling rivulets of blood, have been dried up in their fountains by the establishment of new principles of justice and of human intercourse. Millions of arms have been nerved with industry; millions of minds illuminated with knowledge; millions of hearts gladdened with the consolations of divine truth, and the hopes of a blissful future, through the influence of Britain. Providence has opened to her control the gates of the whole East. In Southern Asia, since 1840, she has added to her territory successively four immense districts: first, Scide and a great region of the Indus; second, the Panjaub and several tribes among the Himelays of Central Asia; third, Gevalier, an important interior State; and lastly, from Burmah, a country of great fertility and value, as large as the Middle States of this Union, around the mouths of the Irrawaddy, the Saluen, and the Meinam, whose floods with all their precious freights are collected from China, Thibet, Tartary, Siam, Annam, and other Oriental lands. This last addition contains eight thousand towns and villages, among which are the important commercial cities of Rangoon, Prome and Pegu. In Armenia, Georgia, Persia, Bokhara, throughout Central Asia, among the tribes of Tartary, and in India, immense issues have been suspended upon the fate of Sebastopol. The success of Russia would, humanly speaking, have been a triumph of Cossack barbarism, of Siberian ignorance, of Hellenic baseness and superstition. It would have been a political and a religious calamity to full one-half of the human beings upon the globe.—The tricksters that would alarm us with threats of British interference with pro-slavery propagandists in Cuba shall not check our hearty exultation. Thank God, Sebastopol has fallen!

CHINESE POOR.—We have been requested by the Superintendent of one of the largest Chinese Companies to call the attention of the American community to the fact that there are no Chinese beggars in California. Their countrymen have by voluntary subscriptions provided for their wants here, or have paid the expenses of their passage home, and they will continue to do the same hereafter.

SPECIMEN OF INGENUITY.—We noticed about two months since that a Chinaman named Sam Mill had commenced the manufacture of a miniature locomotive,—a working model. Previously we had given a description of a small operative steam engine that he had constructed in an exceedingly creditable manner. He has since continued. with more or less application, the construction of the locomotive, which is now nearly completed. The boiler is admirably made, one foot seven inches in length, nine inches across the face, and furnished with a double door, in regular style. The cylinders are two and one-fourth inches in length and one and three-eighths in diameter—stroke of piston, one and a half inches. The locomotive is provided with two sets of driving wheels, and when completed, will be exhibited by the ingenious builder on a miniature track under a full head of steam.—*Sac. Union.*

PRESBYTERIAN CHURCH IN SACRAMENTO.—The Rev. Wm. E. Baker, of Bridgeton, N. J., a talented and accomplished young minister, has signified his willingness to labor in Sacramento, and will probably be out in January next.

BAYARD TAYLOR'S NEW BOOK.—That enterprising traveller, Mr. Bayard Taylor, has given us another spirited and pleasant book upon the East. From his "India, China and Japan," just out, we make some extracts.—The following passages in relation to the success of the culture of tea in India affords both information and encouragement to any who may think of engaging in the same department of agriculture in California:

The introduction of the Tea Culture into India is an interesting experiment—if, indeed, it can still be considered an experiment. The Government, within the past ten years, has devoted much attention to it. All the principal varieties of the tea plant have been imported, experimental gardens laid out, at different points in the Himalayas, from Assam to the north-western frontier of the Punjaub, and Chinese workmen procured to teach the preparation of the leaves. Mr. Fortune, whose travels in China, on his mission to effect these objects, have excited considerable notice, had been dispatched a third time to that country, to procure fresh supplies of plants and workmen. The Tea Plant was first introduced into Assam, a district next to Bengal and lying on the Brahmapootra River. A company was formed about fifteen years ago, for the cultivation and manufacture of Tea; but through ignorance and inexperience, it was for some time a losing concern. At present, however, it has so far succeeded as to produce 300,000 pounds of Tea, and to pay 10 per cent. annually to the Company. The experimental gardens in the northern and western parts of the Himalayas have been established more recently, and the natives are now beginning to take up the cultivation of the plant.

One of the gardens is at Kaologir, about three miles from Dehra, and I visited it in company with Mr. Keene. Mr. Fortune considers that a level alluvial soil, like that of the Dhoon, is not so well adapted for tea as the hilly country about Almorah and in the Punjaub, and if he be correct, I did not see the plant in its greatest perfection; though I should think it difficult for any plantation to present a more flourishing appearance than parts of that at Kaologir. It consists of three hundred acres of level ground—a rich, dark loam, mixed with clay—and contains plants in every stage of growth, from the seedling to the thick, bushy shrub, six feet high. It was then the blossoming season, and the next crop of leaves would not be gathered before May. The plant bears some resemblance to the ilex, or holly, but the leaf is smaller, of a darker green, and more minutely serrated. The blossom is mostly white—in some varieties a yellowish brown—and resembles that of the wild American blackberry. The plants were set about three feet apart, in rows four feet from each other, with small channels between, for the purpose of irrigation. Mr. Fortune, however, considers irrigation is rather injurious than otherwise.

Mr. Thomson, the Superintendent of the plantation, assured me that the average yield of the plants, after they had reached a proper growth for plucking, might be set down at 1 cwt. per acre, though, under favorable circumstances, it could be increased to 200 lbs. At present the Dehra and Almorah teas sell for purely fancy prices, being bought up with avidity at the annual sales, at from two to three rupees a pound. Dr. Jameson, who has charge of all the tea plantations in the north-west, estimates that when the culture shall have become general, Tea can be profitably produced at six annas (18 cents) the pound. The zemindars, who are with difficulty are brought to accept of the slightest innovation, are very reluctant to undertake the cultvre, although the Government releases them from all tax upon land planted with Tea shrubs, but binds itself to buy from them, at a remunerative price, all the Tea they can produce. It is now proposed to *command* every zemindar who leases property beyond a certain number of acres, to cultivate five acres of the Tea plant. Those who know the natives best say that this is the only way in which Tea Culture can be rapidly extended; the natives being perfectly willing to obey any commands, although they may be immovable to all persuasion. I have been told that when urged to introduce certain improvements into their system of agriculture, they often answer: "If you really want us to do so, why don't you give us the *hookm* (command)?" There would seem to be some reason, then, in such a despotic mode of introducing the Tea Culture. I drank of both the Dehra and Almorah Teas, which were deliciously pure and fragrant, though much stronger than the adulterated Teas, exported from China.

He bears honorable testimony to the labors of American Missionaries in India, as follows:

In the evening I attended Divine service in the Mission Church, and was much pleased with the earnest and serious air of the native converts. They were all neatly dressed and behaved with the utmost propriety. The Missionaries have instructed four natives. who were ordained as ministers, under the names of Paul, Thomas, George and Jonas. The mission school was attended by three hundred pupils, the most of whom were natives, and all received under religious instruction. There is also a printing office under the charge of the Rev. Mr. Hay, in which, during the previous years, six millions of pages, in the Hindoo, Urdoo, and Persian languages had been printed. The Lieut. Governor of the Northwest, during his visit to Allahabad, spoke in public in the highest terms of the labors of the American Missionaries.

The only passage to which, in a cursory glance at the book, we would make objection, is one relating to Dr. Bettelheim, the worthy physician at Loochoo. It throws a shade over the results of the labors of a man who suffered most unjustly. Mr. Taylor tells nothing, and we presume knew little, of the spirit of martyrdom that sustained Dr. Bettelheim, when the intrigues and threats of the Japanese and the Chinese Courts were brought to bear ineffectually, from the hour he took up his abode on the island, upon the great end of his expulsion. It was not for his sake, but on account of the great vexations his presence brought down, from the jealousy and tyranny of powers to whom they sender subjection and tribute, that the timid and amiable Loochooans wished their friend removed. We are sorry this does not appear in the narrative. Mr. Taylor says:

On my return to the vessel, I called at the residence of Dr. Bettelhiem, which was a very neat cottage furnished him by the authorities of Loo-Choo, on a slope behind Capstan Rock. His family consisted of his wife, a mild, amiable English woman, and two children. The house was plain but comfortable, and the view from the neighboring rock enchanting, yet I could not but doubt whether anything can atone for such a complete removal from the world of civilized men.—Even the zeal of the Missionary must flag, when it is exercised in vain. After seven years' labor, all the impression which Dr. Bettelheim appears to have produced upon the natives is expressed in their request, touching from its very earnestness: "take this man away from among us!"

CHINESE FISHERMEN.—A company of Chinamen have been employed at the mouth of the Tuolumne River, by an American, to fish; an art in which many of those in California are very expert. Another company of twelve have entered into a contract with an American vessel to convey them to an island not named upon the coast, to collect the sea-ears, or California shell, (*haliotis*); the flesh of which is a favorite article of Chinese diet, being made into a gelatinous soup, while the shell is valuable for shirt buttons, knife-handles, and imitations of pearl. The Chinese might possibly be well employed in pearl-fishing upon the southern coast, where the genuine pearl-oyster abounds.

SCHOOL FOR CHINESE IN SACRAMENTO.—The Rev. J. L. Shuck asks for "an ordinance establishing a public school for the Chinese people, in which their youth may receive instruction." We heartily wish him success. Our own school has not afforded so much encouragement as some other departments of missionary work, on account of the unsettled habits of the Chinese, and their extraneous cares and excitements. But we have thought before that those in Sacramento were more favorably situated in some respects for the exertion of a good influence over them.—Again we wish our brother much success.

FRIENDS IN MAINE.—A reader of the Oriental, (in which he says he is "always interested,") formerly a resident of Sacramento, sends us a contribution from the children of the Second Parish Church, Portland, Maine, to be used for the good of the Chinese. He kindly adds the prayer: "May God comfort and strengthen your heart by the thought that you and your efforts for the Chinese are remembered by Christians in this land, and may our Lord bless all your labors for the good of souls." This spirit and this deed is worthy of commendation as an example to others. We plant; others must help to water. We disseminate the truth; they must call down the fructifying influence of the Holy Spirit. Preaching, printing, pence and prayers, have each their office.

METHODIST MISSIONARIES.—A Presbyterian gentlemen in Ireland has given two thousand five hundred pounds towards preparing two Methodist missionaries for China.

CHINESE MURDERS.—Seventy Chinese miners, who had found their way north from California, have been killed by the Rogue River Indians.

CHINESE APPEAL.—The *Miners' Advocate* thinks "there is more truth than poetry" in the following appeal of a Chinese miner to a collector of licenses. We think so too. He said to the officer: "John, me no good claim; one pan no one quarter one cen-se, one bucket no one cen-se; me no chow-chow, me no li-se, me no one claim. American man fi-te me, me no six dollar, licen-se man he fi-te me. Californy no good. Mon mon (by-and-by) me Canton go. Canton, one sack li-se six-ee bit-ee, sometimes three bit-ee Californy, four bit-ee, sometimes six bit-ee: me have money, American man he fit-tee (rob) me, me no give money he shoot-ee me; my partner he 'fraid he shoot-ee me, he give ah-la (all the money), me no hab got coo-lo (gold), no hab got chang-ee, me hab no got money; nex-ee week you come me heap chang-ee, me pay you; me tank you berry much."

INDIAN THANKSGIVING.—We see that Jackson Frazier, the chief of the Chickasaws, appointed the 19th of the present month to be observed by the people of the Chickasaw district as a day of fasting, humiliation and prayer, in view of God's providence in withholding rain and cutting off supplies. The distress has been very great, and we learn that the recommendation of the chief was generally observed.—*N. O. Creole.*

GAS IN THE CHINESE MISSION HOUSE.—Our chapel and school room have been furnished with gas pipes, and with a neat chandelier, by Messrs. Dilhorn & Co., (194 Montgomery st.) We take pleasure in acknowledging so handsome a donation to the cause, and commending them as obliging and superior workmen to our friends in San Francisco and Sacramento.

ADVERTISEMENTS.—We ask the attention of those wishing to advertise in Chinese to our terms. The Oriental is widely circulated among this important class of buyers and sellers.

The Oriental.
PUBLISHED MONTHLY IN ENGLISH AND CHINESE,
PUBLICATION OFFICE, 151 CLAY STREET.
TERMS:
By the quarter, to the carrier.......................... 50.
Yearly, by mail..$2 00.
ADVERTISEMENTS.
Business Cards, in Chinese, at $3 per quarter for 25 words.
" " in English, $2 per quarter.
Other advertisements in Chinese and English inserted at much lower than ordinary rates. This paper is the only medium for reaching an important part of the trading population of the country.
WHITTON, TOWNE & CO. Publishers.
JARVIS JEWETT, General Agent.

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REV. WILLIAM SPEER, MISSIONARY,
CHINESE MISSION HOUSE,
(N. E. corner of Sacramento and Stockton Sts.)
CHINESE SERVICES.
PREACHING, Sabbath at 1 P. M., and 6 1-2 P. M. BIBLE CLASS at 10 A. M.
PRAYER MEETING, Wednesday evening, at 6 1-2 o'clock.
ENGLISH SCHOOL, (free) Tuesday and Friday evenings.
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CHINESE TRACTS AND SCRIPTURES distributed gratis.
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Monthly Concert for prayer and missionary address, on the first Sunday of each month, at 3 o'clock P. M., which all friends of the Missionary cause are invited to attend.

THE ROOMS OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION, over the Post Office, are open every day and evening. Strangers and others are invited to visit our Library and Reading Rooms, which are Free. Ladies will be especially welcome on Thursdays. H. L. LEFFINGWELL. Librarian.

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Corner of Front and Broadway Streets,
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佈告編

Wells, Fargo & Co

威炉士花嘀公司包寄來往書札金砂金單銀行在孟甘麻乜街口加利科尔亞街東北角本行併找換金砂收貯銀両 貴客光顧可也

Pacific Express Company

巴恩拂公司包寄來往書信凡 貴客有書信小物件各項交本公司寄帶者定必妥交速到決無失悞本同伴俱乃向來包帶往來書札故必篤務此事本公司館在孟甘麻乜並和勝頓街西北角每日定期包付信到吵架免度併各处埠

Robert Reed

拉業咧買賣經紀常有唐山白米白糖茶葉各項發賣店在拔打厘街第一百四十七号近側唱街便是

Crafts, Smith & Co

未士花梨士号常有雜貨伙食俱齊發客鋪在咪利璭埠依街併巴拉沙之角便是價錢相宜 貴客光顧可也

Luck-Lung

德隆号在吵架免度埠唐人街第　号常有油糖茶米雜貨發行 貴客光顧可也

Blumenthal

未士布炉文嗲常有上將各色絨便賣鋪在唐人街第一百三十八号倘欲買頂好絨者請至光顧可也

Coleman & Co.

高炉文号係買賣经纪併有各樣雜貨俱齊發行鋪在加利科尔亞街第五十六号併佛倫街交角便是

Market St Warehouse

未士喺時頂有磚屋貯棧一間無妨火燭之患名孖咭士跌列喊也口素如有白糖茶葉米及各項雜貨到貯者棧租甚平本棧在孖咭街咪乜𠮶街角便是 貴客光顧可也

Chas Baum.

未士鄢歷年包辦报稅事務甚是忠厚妥當写字樓在稅館左側便是倘欲報稅者請至光顧可也

Wm Reynolds

東士喊林連那常接办稅館报稅事務極之精通工價亦極相宜寫字樓在吵架免度街拔打乜橫街轉角便是也

S. L. Jones & Co

未士嚹時号夜冷館每逢礼拜一三五日常有衣服伙食各樣俱全開投本館亦代為買賣经纪包投夜冷 如 貴客有貨出投者請為光顧可也夜冷館在拔打乜街第九十一号即在得𠱸沙咊打併卒咍銀行右边便是

Samuel Adams

未士三咊亞叅士開張藥鋪生理在契礼街併都本橫街之角即在隆記店左

則常有各国鮮明熟葯發賣如有唐人到此光顧者定以礼貌相接即礼拜堂每礼拜馬他取葯施贈唐人定然減價甚平也

E. Kuhl. Lith.

未士咕炉包接印𢫬唐番字式鋪在咦打街坐都本加尔二橫街之中或问李根便知 貴客如有字式到印者工價甚相宜也

California Steam Navigation Company.

加利科尔亞火船公局本年九月內行船日期規條列左 本公局火船往吵架免度一号名鮮泥打船主名捕炉每逢礼拜四六日下午四点鐘在巴恩拂街馬头開行一号名嘆地笠船主名湾八每逢礼拜一三五日四点鐘開行順埋边尔時地方各客如往咪利運者搭本埠公司火船至吵架免度執地結為凴過船便是往士嚹頓火船順埋嗎顛士地方火船名吁呢利也船主名吁建連每逢礼拜一三五日開行又一号名咊乜打船主名格叻每逢礼拜二四六日下午四点鐘開行本公司火船在吵架免度每逢礼拜二四六日十二点鐘開行貨腳完交然後起貨寫字樓在積唱街坐拔打乜並

佛倫二橫街之中布公局值理首人未士軒士厘謹識

Steamer Martin White"

又有一新堅固大船名嗎顛噻湾泊加利科尔亞馬頭每逢礼拜二四六日四点鐘開行往吵架免度每位搭客收水腳銀二員每墊貨收水腳銀四員如有唐人搭客或付貨搭此船者務宜照顧妥當不悞便是

Str. Pearl & Gem

在吵架免度有二火船一号名啤唎船主名喺吔吱又一号名占船主名咧地頓每逢礼拜二四六早十点鐘由二埠開行往咧卜𡃁便是

Str. Governor Dana

又至二埠有一火船名依吔船主名嗲𡁻每日早晨七点鐘開行往咪利運如有唐人搭客或付貨者格外照顧妥當定然無悞也

Joshua Norton

未士助蘇亞哪頓係買賣经纪常有米發客如有唐商到來光顧者無論買賣字號照顧妥当不悞寫字樓在契叭街客商会館第二号房便是

Peter Abrahamson

俾打亞吧拉龕目常運有鉄火炉併自造馬口鉄銅錫器具發賣價錢務必平于別店本号湏𠯿公平交易唐番無欺貴客光顧可也本店亦承办各項器罐工

價亦甚相宜鋪在唐人街第一百五十七号便是

Granite Warehouse

司𪓐号有石貯棧一間名加蘭訥喊也口素不惧火烛之患本棧亦甚爽潔無妨鼠耗等弊每墊貨每月收棧租銀半員 貴客光顧可也本貯棧在吵架免度街第三十五号便是

R. H. Vance.

未士湾時精於照相本埠前日陳列玩器景徵各人將兩照之相彼此較量惟未士湾時兩照之相為第一照相房在吵架免度街並孟甘麻乜街角樓上泩孟甘麻乜街柯士頓鋪側邊梯上便是 貴客光顧可也

Chinese Mission House

禮拜堂每逢礼拜日一点鐘又晚上七点半鐘在此講解耶穌聖書敢請諸君移玉至此同心敬拜上帝玆獲無窮之福是所厚望每逢礼拜二三五晚六点半鐘在樓下書館教習番書学習番語如欲学習者於玉此雅敘又礼拜三六日一点鐘有花旗醫生至此看症施藥倘有恙者不拘內外症至此取葯

調治分文不取也

Felix Mercado

未士非力時孖吵厄常有英銀錫杖及各国銀出換鋪在散沈橫街積目街併巴𡰪拂街之中第一百七十一号便是

貨物時價

唐山上白米	[illegible]
中米	[illegible]
花旗上白米	[illegible]
土產麵粉	[illegible]
唐山上白糖	[illegible]
吺喲白糖	[illegible]
波士頓白糖	[illegible]
烏龍茶	[illegible]
包種	[illegible]
小種	[illegible]
珠茶每罐一磅	[illegible]
花旗豬油	[illegible]
唐山豬油	[illegible]
火腿	[illegible]
虾米	[illegible]
檀香山木耳	[illegible]
洋燭	[illegible]
生油每加倫	[illegible]
孖姑烟每萬	[illegible]

The Oriental
東涯新錄
OR TUNG-NGAI SAN-LUK.

卷壹 第三十六號 唐乙卯年仲冬中浣

加利科尔亞省散沉思歌埠

耶穌一千八百五十五年冬季中浣日錄

現有一国原其名曰阿士、利亞內有一埠名曰雪梨其国本是天下至最一大海島蓋在中国之南者也其地計近中土之南約二千五百咪路自㴔左中国南边至雪梨以水路而度則有五千咪路之遠也約七十年前英国凡有軍犯者俱発配此處如中土朝廷遣犯之于北外烏魯木齐一般矣該犯民在彼生聚日蕃畜養駝馬牛羊不勝之數其本土所產生菓野獸者甚稀蓋英人未至此之時先有一類㖞哦土人斯人乃天地间最貧且賤者度日以木根蟻昆虫等類並無屋宇居止不成鄉落其国內有一大沙漠由此並無河水通流是以向来人跡難度此沙漠者該民俱在洋濱居住斯處天氣炎熱常沾疾病于一千八百五十一年春季有英人名客非凡係此人先行採出金的原其前经已到過本加利科尔亞故能察其土色料必有金果然驗之有人數千往彼采出金於數處矣迄今四年之內頗多良民至此之埠亦有廟堂增多建立於此建一所以為唐人之廟云今者彼處開耕植有薯仔烟麦疏菜菩提生菓蔗各所產甚多但該国無善章程因輸納餉咀多生為難事端以至流擾不定今議不論何国之人必須捐納餉咀方能採金迎來設律院內擬立新規凡唐人到此每名要船鈔銀五十元為唐人众等携眷至彼如別国之人與居立業也是英人窺伺唐人採金稍得遂利即便回帆實無利于其国是以欲唐人採金于彼境之由也所到之中国人者約有三萬餘眾云

本省民人前者舉定之設律官員俱以每年新月初次礼拜一日至于晚集免度埠院內聚会該本处之唐人畧曉其意矣亦本年十二月初一日即番新月初七日乃首次礼拜一日是聚会廣期矣其始一月皆是辯論其次一月然後定擬行事其会期須以四五個月間可告厥成功前者設律官所擬加收唐人餉咀並重收每人船鈔銀五十元之例二件此事且特至二月間当論及之矣惟現有花旗人一党聯同酌議良謀以呈稟于院內意將此二例刪除但山上採金者看闻此事人盡其聯呈請止之蓋惟以善法兼以慎審行事該能成此功矣

本處至多金之地乃近于加林啤境域其所有金者之路通至渡阿林徵河處長有四五十咪此處尺寸之地俱是花旗人號佔矣今有人連用數月之工擬挖石底下流有二三丈之處現時每日可取得百數元之間以有所採大獲其利者多矣此處取出一物甚多而奇亞加工將視一般前日有人將數物送來余观其色如猪肝以其浴手有番視之好無異矣聞有採金人交而言曰其重較得礦是產桔水糖以及麵餅等語云

至阿利干之㖞哦爲見本埠之兵將前至殺戮恐亦不能與敵是以各皆奔散無廣日久相戰也惟現在彼處採金之人併各住眷尚恐這蠻數之人再有侵擾之患云云

前有花旗師船数号由日本[illegible]前日加[illegible]灣洲之各洋面而至本埠其彼之所往者出[illegible]盡山海之所所[illegible]便国中之漁船備[illegible]此處有暗石皆得平息顧防以免其誤之[illegible]自本国與日本国既立和約之後各漁船至彼者任便買伙食柴水致他日定多船隻前往彼處云

適日在[illegible]及將海于打[illegible]其若郵馬牛畜甚多于前數日該英主夜[illegible]命舍即將其行事于[illegible]枝上而死云

前者[illegible]有花旗人六名[illegible]艇過渡吧吔河均[illegible]而死云

本埠現今在設律院內新設一例禁止本埠界內之[illegible]娼寮事倘有呈訴証據者定即加責故近日有數不良善之婦人被[illegible]至[illegible]中將其監禁云

前日有火船一只名善那剌由羈嘷嗎抵本埠帶有呅吻番十一月二十日之新聞紙云英佛二国暫將干戈停息惟近日只佔得小埠一座耳

本埠之燒氣灯每盞每点鍾之久計燒價銀六個先士惟其点一灯可作洋烛三四枝之光也現在吵架兔度埠之街道亦均皆有此氣灯矣

本省火車路之設始乃至于吵架兔度埠通至挽蜂打埠耳又漸向北而上今有二十咪之長经已竣工每咪路約計值銀四萬元惟計火車之快如路其車每点鍾可能行四十咪閒有能行至六十咪之遠者惟是如此之快恐遭險阻之患耳今合衆国共有火車路三百九十六条共計有一萬七千三百咪路約共值銀五千百萬元

現在英国共有火烟車路長有八千咪之遠至佛蘭西国有二千五百咪车禧文倪国共有五千五百咪路云

本埠現在共有太平水井六十個計其每井可載水二萬個加倫現下該井約三份之一俱要修整矣

自番本年八月起至十一月止共計回祿二十五次共約計失銀五萬七千四百元

本埠馬夫現有許多痳瘋牢有因此數甚下海至被食禁者本埠布政司無銀修理倘若痳間上落各宜慎之可也

The Oriental.

Vol. I | Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. | No. 32.

REV. WILLIAM SPEER, EDITOR. | SAN FRANCISCO, DECEMBER, 1855. | WHITTON, TOWNE & CO. PRINTERS.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

MONTHLY, IN ENGLISH AND CHINESE.
WEEKLY, IN CHINESE.

"Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim' [China.] Isaiah 49: 12.

THE CLOSE OF THE YEAR.

My days, my weeks, my months, my years,
Fly rapid as the whirling spheres
Around the steady pole:
Time, like the tide, its motion keeps,
Till I must launch through boundless deeps,
Where endless ages roll.

The grave is near the cradle seen;
The moments swiftly pass between,
And whisper as they fly,
Unthinking man, remember this,
Though fond of sublunary bliss,
Thou soon must gasp and die.

My soul, attend the solemn call;
Thine earthy tent must quickly fall.
And thou must take thy flight,
Beyond the vast expansive blue,
To sing and love as angels do,
Or sink in endless night.

BEYOND THE RIVER.

The following beautiful lines, from the Dublin University Magazine, will remind the reader of the last scene in Bunyan's "Pilgrims Progress;"

There is a river deep and wide;
And while along its banks we stray,
We see our loved ones o'er its tide,
Sail from our sight away, away.
Where are they sped—they who return
No more to glad our longing eyes?
They've passed from life's contracted bourne
To land unseen, unknown that lies
Beyond the river,

'Tis hid from view; but we may guess
How beautiful that realm must be;
For gleamings of its loveliness,
In visions granted oft we see.
The very clouds that o'er it throw
Their veil, upraised for mortal sight,
With gold and purple tintings glow,
Reflected from the glorious light.
Beyond the river.

And gentle airs, so sweet, so calm,
Steal sometimes from that viewless sphere;
The mourner feels their breath of balm,
And soothed sorrow dries the tear.
And sometimes listening ear may gain!
Entrancing sound that hither floats;
The echo of a distant strain,
Of harps and voices blended notes,
Beyond the river.

There are our loved ones in their rest;
They've crossed Time's river—now no more
They heed the bubbles on its breast,
Nor feel the storms that sweep its shore.
But there pure love can live, can last—
They look for us their home to share;
When we in turn away have passed,
What joyful greetings wait us there
Beyond the river.

RELATIONS OF CHINA AND RUSSIA.

The first notice of any formal intercourse between the two great powers which divide the sovereignty of Northern and Eastern Asia is found in the embassy of Pheodorowich in the year 1619. During the whole of that century there were occasional conflicts between them. The decaying condition of the Ming dynasty invited barbarian encroachments. But for the providence which led a Chinese general to invite the aid of the Manchus, Russia might have added this empire to her already immense domain. We can scarce conceive the consequences to the old world had the Czars two centuries ago become possessed of the wealth of China, and infused into its countless population their military spirit and insatiable ambition.

Baikov was sent to pay the respects of the Czar to the new dynasty at Peking or Kambalu, in 1655, but his embassy was so fruitless that when he left he says, according to Erman, that "neither himself nor his people could tell whether Kam-balu was great or small."

THE BOUNDARIES SETTLED.

The formal boundaries, by which the two empires have been separated during the past century and a half, were fixed at Nipchu, in 1689. The narrative of the negotiations is given by Pere Gerbillon, who was present as interpreter to the Chinese ambassadors. Gerbillon gives, in his "Travels into Western Tartary," a full journal of each day's proceedings. After many discussions, protracted through six weeks, and several times almost broken off, at length, on the 17th of September, all the particulars having been agreed upon, and the originals written in Latin, with copies in Tartar and in Russian, the treaty was signed by the ambassadors of both countries. The shrewd diplomacy of the Chinese, and their apprehensions of their confederates are seen in the statement of the Frenchman, "our ambassadors had express orders from the Emperor to swear the peace by the God of Christians."

According to this compact, the line separating Irkutsk and Yakutsk from Manchuria was to be the Erwon or Argun River, and the Hing-an range of mountains, so as to throw the whole water-shed of the Amour River into the Chinese side. On the 8th, presents were exchanged. Those of the Russians consisted of "a striking clock, three watches, two vessels of silver-gilt, a telescope of about four feet, a looking-glass somewhat more than a foot in height, and some furs;" no doubt all quite valuable in those days. Those returned by the Chinese "made a much better show, and were more valuable." They consisted of a "saddle embroidered with gold, whereon were the dragons of the empire, two little gold cups very neatly made and engraven, a large parcel of the finest Chinese silks, satins, diamonds, and gold and silver brocade," with presents also for the servants and interpreters.

Though death was to be the penalty of any infringement of this solemn covenant, it was not long before the claws of the bear began again to protrude. The Muscovite was ever wanting new treaties. The wily Chinese experienced great difficulty in keeping their rude neighbor quiet. In 1720, Ismailoff was sent by Peter the Great to form a new treaty, but was completely baffled. It excites the sense of the ludicrous to read how the emperor and cunning mandarins bothered him, so that he could scarce tell whether or not they were in jest. The Journals of John Bell of Antermony, and of de Lange, who accompanied this expedition, are almost the counterpart of those of the English embassies of Macartney and Amherst. Ismailoff was "sealed up" in a house, and managed pretty much like a wild animal in a managerie. When at last he went off, leaving de Lange to get up the treaty, the latter says (Journal p. 387) they told him for answer, "That they expected to have been freed from their importuning the council about their beggarly commerce, after they had been told so often that the council would not embarrass themselves any more about affairs that were only beneficial to the Russes; and that of course they had only to return by the way they came!"

CONTINUED TREATIES. KIAKHTA. RUSSIAN MISSION AT PEKING.

But with the same spirit that leads the Russian noble to feel no shame in soliciting a present of wearing apparel from his friend and fleecing him out of his money, surpassing, as a late traveler among them says, all other people in "their great abilities for plunder," so the Czar was not to be defeated. In 1728 we hear of another treaty. Timkowski describes it as chiefly resulting in the establishment of a Russian mission at Peking, the only one from any foreign country allowed residence there. According to its fifth article, the Russians are to occupy a *kouan* or court, which shall be kept in repair by the Chinese government; four ecclesiastics are permitted, who perform the duties of a Greek convent and church; and two officials of advanced age, and four young students, whose object it shall be to acquaint themselves with the Chinese, Mongol, and Manchu languages. The Chinese Emperor, it may also be remembered, established a school at Peking for the instruction of classes of twenty young Manchus in the Russian language. This mission continues at the capitol for a period of ten years, when it changed. It is said a few proselytes have been made to the Greek faith. The arrangement certainly gives the Czars great advantages over all other monarchs or nations for the accomplishment of their political schemes.

By the treaty of 1728 an avenue was opened for natural traffic between the two countries at a point south of Lake Baikal. Kiakhta, on the Russian side of the line, and Maimaichin on the Chinese, form a gateway in the otherwise impenetrable barriers round the North of the Celestial Empire. Erman visited these towns in 1829. He says the former is just like a German village, and that he saw there goods manufactured for that market in the German cities of Breslau, gieznitz, Zullichau and Berlin, but that on the other hand Mai-mai-chin exhibits the gaudy finery of a fair, more fantastic and extravagant than could ever be seen at home. "The change upon passing through the gate seemed like a dream, or the effect of magic; a contrast so startling could hardly be experienced at any other spot upon the earth. The Chinese are not allowed to carry their females thither.—The trading lasts from October till January; when the latter having disposed of all their teas, (of which the most curious is that in balls, called brick-tea,) silks, rhubarb, nankeen and other cottons, sweet-meats, lackered ware and toys, quit without regret the dissolute Russian company of the place, and go to enjoy their profits upon the sunny shores of the Hwang-ho.

The articles carried by the Russians to Kiachta consist of cloth of various uniform colors, (blue and black are preferred,) camlets, coarse linen goods, velveteens, furs, (especially squirrel, otter, lynx and musquash,) lambskins, catskins, leather, military weapons, hardware, watches, jewelry, and, of late years, also opium. The latter article has been smuggled in since 1838, in probably increasing quantities; it is obtained in Turkey. The value of the entire imports at this point, it is hard to ascertain. Judging from Erman's and other statistics, it might be estimated at from fifteen to twenty millions of dollars annually. A Russian duty of about 25 per cent. was formerly laid on tea. The present war has, however, exceedingly deranged this trade. The Paris *National* asserts that an Imperial ukase was issued on on the 14th of August, abolishing the monopoly of the Company, establishing free-trade, and introducing other regulations calculated to maintain the annual traffic.

LAST AND GREATEST ENCROACHMENT. IMPORTANCE OF THE MATTER TO US.

In the meanwhile the unscrupulous and ambitious government of Russia has pursued a course of continued aggression upon the surrounding territories. Amiot refers to encroachments on China about the commencement of this century. In 1828 it was stated that it had seized a district of 220,000 square miles in Soungaria. The last and boldest step, when the naval power of the Allies is considered, has been to take advantage of the Chinese civil war, and grasp the territory between her and the Amour. This territory covers, says McCulloch, 725,000 square miles, nearly as much as that of the United States east of the Mississippi, or more than all the European domain of her Allied enemies. This opens, also, a river communication to the western province of Siberia from Lake Baikal, and greatly consolidates Russian power in Asia.

We have enlarged upon this subject because it is one of very great importance to us as Americans, as citizens of the shores of the Pacific ocean, as republicans, and as Christians. The Russian trade to Kamschatka and Siberia is almost worthless to us — the mere peddling to a sparse population of a few groceries that wonld not be supplied from the opposite direction. But that of China has in all past ages, rolled wealth upon all that have shared it. It suits, moreover, the Arctic despotism to fondle and flatter us now.—But it is of immense consequence to maintain our dignity and our principles. Russia is assuming a position, as has been shown, that may, when again at peace with Europe, enable her to shatter, invade and select at will, the possessions of her pacific neighbor. And even now it is in the power of the Emperor, through hts emissaries at Peking to embarrass and thwart the germs of a great national regeneration which we see putting forth its leaves in China. The unanointed Pope of the Greek church is more to be feared, in many respects, by all that toil and watch and pray for the spread of the gospel than even that deadly enemy of God, and God's free word, and God's spiritual church, that has for three centuries been struggling, several times almost successfully, to throttle, to throw down, and bind in her sore, strong toils, the oldest, richest, and in several aspects, most wonderful empire of the earth.

Reflections on the Return of the Chinese to their Own Land.—The Chinese who have, for six years, been coming across the distant waters to our shores are beginning in large numbers to quit them again. The tide, which some feared would run till we should be overflooded, is now seen to be governed by the same laws here as over all the world. It begins to ebb. Three thousand will have returned during the latter half of the present year. We drop now the considerations suggested by this state of things to those who view it with the eyes of men of the world. There is one thought that should deeply affect our hearts as Christians, that is, the spectacle of these Chinese remaining, notwithstanding their longer or shorter sojourn here, almost wholly ignorant of the great truths of revelation which we possess. Should they go back, or a large portion of them, or if even they remain here, how vast the influence of the more than fifty thousand that have been here, of whom near forty thousand remain, had they been brought to know the true God.

There are in the United States but about twenty five thousand ministers of all denominations. Yet it is these twenty five thousand men that chiefly uphold the religious organizations of the twenty four millions of our people; that thus are the main stay of our republicanism, of our prosperity, of our pre-eminent social blessings, and of our national character. America would fall without the chnrch of America. And what would the church of America be without its Sabbath ordinances, its pastoral care, its schools and colleges and seminaries, its missions at home and abroad, its religious newspapers and tracts and books, its ten thousand charities and works, which are the life-blood of our national frame, but to which the ministry are the heart, the great organ of circulation and control! And now just imagine the consequence if the forty thousand Chinese in America could be converted, could be imbued with the spirit of our homes, our halls of knowledge, our altars, and at once transported, on fire with love to the souls of men and to God, and distributed among the provinces of China. With the blessing of God's Spirit, what a speedy, what a mighty, what a joyful change, would be wrought! Like the whirling of a myriad sparks by a passing rail-road train through a forest of dry leaves, kindled by a mighty wind, we should soon behold a great burning, and a great clearing away of old shade and rottenness, and a grand and enriched soil laid open to the sun, and prepared for coming harvests, and for the bright abodes of refinement and piety.

Does not there lie a great and solemn duty upon the people of California? Have not you and I a share in its performance? Now another year has come to its close. What record has it borne, to meet us before the "great white throne," where we are soon to stand trembling, in regard to our earnestness, diligence, and singleness of mind, in our Master's service? Perhaps our season of life shall close before another harvest shall have been cut down. The present is an opportunity for self-inquiry, for prayer, and for engaging at the beginning of another year, like one refreshed by sleep, with new activity, in what our hand finds to do. With regard to the Chinese, special prayer should be lifted up for all laboring to bring them to the Savior. Casting the net will be in vain if no morning light break on our labors, and if no Almighty Friend stand on the shore. With His presence and aid, the waters around the ship should soon ripple with a finny shoal, and we should not be able to draw the net for the multitude of fishes.

John Milton's Description of the Russians.—The following extract is taken from Milton's "Brief History of Moscovia, &c., Gathered from the writings of several eye witnesses, [first published in 1682]." It presents an amusing picture of a people who still retain many of their former characteristics and customs, although we must acknowledge that those portions of them in contract with the civilization of the West have undergone marked improvement. The poet says:

"The empire of Moscovia, or as others call it Russia, it is bounded on the north with Lapland and the ocean; southward by the Crim Tartar; on the west by Lithuania, Livonia, and Poland; on the east by the river Ob, or Oby, and the Nagayan Tartars on the Volga as far as Astracan.

The north parts of this country are so barren, that the inhabitants fetch their corn a thousand miles; and so cold in winter, that the very sap of their woodfuel burning on the fire, freezes at the brand's end, where it drops. The mariners, which were left on shipboard in the first English voyage thither, in going up only from the cabins to the hatches, had their breath so congealed by the cold, that they fell down as it were stifled.

The emperor exerciseth absolute power; if any man die without male issue, his land returns to the emperor. Any rich man, who through age or other impotency is unable to serve the public, being informed of, is turned out of his estate, and forced with his family to live on a small pension, while some other more deserving is by the dukes authority put into possession.

The revenues of the emperor are what he list, and what his subjects are able; and he omits not the coarsest means to raise them; for in every good town there is a drunken tavern, called a Cursemay, which the emperor either lets out to farm, or bestows on some duke, or gentleman, in reward of his service, who for that time is lord of the whole town, robbing and spoiling at his pleasure, till being well enriched, he is sent at his own charge to the wars, and there squeezed of his ill-got wealth; by which means the waging of the war is to the emperor little or nothing chargeable.

The Russian armeth not less in time of war than three hundred thousand men, half of whom he takes with him into the field, the rest bestows in garrisons on the borders. He presseth no husbandman or merchant, but the youth of the realm. He useth no foot, but such as are pioneers, or gunners, of both which sort thirty thousand. The rest being horsemen, are all archers, and ride with a short stirrup, after the Turkish. Their armour is a coat of plate, and a skull on their heads. Some of their coats are covered with velvet, or cloth of gold; for they desire to be gorgeous in arms, but the duke himself above measure; his pavilion covered with cloth of gold or silver, set with precious stones. They use little drums at the saddle-bow, instead of spurs, for at the sound thereof the horses run more swiftly.

They fight without order; nor willingly give battle, but by stealth or ambush. Of cold and hard diet marvellously patient; for when the ground is covered with snow frozen a yard thick, the common soldier will lie in the field two months together without tent, or covering over head; only hangs up his mantle against that part from whence the weather drives, and kindling a little fire, lies him down before it, with his back under the wind: his drink, the cold steam mingled with oatmeal, and the same all his food: his horse, fed with green wood and bark, stands all this while in the open field, yet does his service. The emperor gives no pay at all, but to strangers; yet repays good deserts in war with certain lands during life; and they who oftenist are sent to the wars, think themselves most favoured.

They follow the Greek church, but with excess of superstitions: their service is in the Russian tongue. They hold the ten commandments not to concern them, saying, that God gave them under the law, which Christ by his death on the cross hath abrogated; the eucharist they receive in both kinds. They observe four lents, have service in their churches daily, from two hours before dawn till evening; yet for whoredom, drunkenness, and extortion none worse than the clergy.

They have many great and rich monasteries, where they keep great hospitality. That of Trojetes hath in it seven hundred friars, and is walled about with brick very strongly, having many pieces of brass ordnance on the walls; most of the lands, towns, and villages within forty miles belong to those monks, who are also as great merchants as any in the land. During Easter holydays when two friends meet, they take each other by the hand: one of then saying, The Lord is risen; the other answering, It is so of a truth; and then they kiss, whethet men or women The emperor esteemeth the metropolitan next to God, after our lady, and St Nicholas, as being his spiritual officer, himself but his temporal. But the Muscovites that border on Tartaria are yet pagans.

When there is love between two, the man among other trifling gifts, sends to the woman a whip, to signify, if she offend, what she must expect; and it is a rule among them, that if the wife be not beaten once a week, she thinks herself beloved, and is the worse: yet they are very obedient, and stir not forth but at some seasons. Upon utter dislike the husband divorces; which liberty no doubt they received first with their religion from the Greek church, and the imperial laws.

Their dead they bury with new shoes on their feet, as to a long journey; and put letters testimonial in their hands to St. Nicholas or St. Peter, that this was a Russe or Russes, and died in the true faith: which, as they believe, St. Peter having read, forthwith admits him into heaven.

They have no learning, nor will suffer to be among them; their greatest friendship is drinking; they are great talkers, liars, flatterers, and dissemblers. They delight in gross meats and noisome fish; their drink is better, being sundry sorts of meath; the best made juice of a sweet and crimson berry called Maliena, growing also in France; other sorts with blackberry, or divers other berries; another drink they use in the spring, drawn from the birch tree root, whose sap after June dries. But there are no people who live so miserably as the poor of Russia; if they have straw and water they make shift to live; for straw dried and stamped in winter time is their bread; in summer grass and roots; at all times bark of trees is good meat with them; yet many of them die in the street for hunger, none relieving or regarding them."

Religion in Germany.—A correspondent of the *Independent*, describing one of the Evangelical meetings in connection with the Great Exhibition at Paris, says:—"A general report upon the state of religion in Germany, by the *prelate* Kapff, of Stuttgard, gave a sketch of the religious awakening which, begun in 1817, has been growing more and more important until the present day, and has caused a transformation in the theology, in the preaching, and in the activity of the Church, which is most cheering. But while Christianity was revived and raised up from its very ruins in Germany, that same country has been worked upon by all the excesses of an anti-christian philosophy. After the reading of the report, Professor Tholuck delivered in French a deeply interesting address upon the German Universities, showing how, little by little, under the blessed influence of public sufferings a godless rationalism yielded the ground, among the Professors and the Students, to a science friendly to faith.—'Once,' said Professor Tholuck, 'there was perhaps only one University in Germany which could be called evangelical; to day only one could be found which is not such.'"

Exodus of the Chinese.—The departure of the Chinese from the State has been partially arrested through the representations of American friends that the license law would probably be changed at the next meeting of the legislature. Our people in the interior seem to be generally awakened, and express their desire that this should be done. We have heard of but one paper that opposes the repeal of the obnoxious laws. Most of them have expressed their opinions very energetically, and it is to be hoped the Legislature will act upon the subject at once after they have convened.

"THE WEDGE OF GOLD, OR ACHAN IN EL DORADO.—By the Rev. W. A. Scott, D.D. Whitton, Towne & Co, Printers and publishers." pp. 183, 12 mo.

The first thing that catches the eye on opening this volume is its pearly materiel and tasteful typography. It is the finest specimen of book printing yet produced in California, and the harbinger of a time more genial to literature, when we shall see something better than mere fledgelings, in their callow and cottony dress; and the results of maturer study and reflection shall be winged with clean and handsome feathers. But it is of more importance to commend the subject of the volume, the treatment of which, if we may extend the illustration, is lofty and vigorous, and its notes loud and clear.

The Scripture history of Achan suggests many lessons, to most readers unobserved, that may be especially profitable to multitudes on this coast. The writer's travels in the East, with an unusually happy tact in the illustration of his themes, enable him to present them in a fresh and striking way; and there is an observation of human nature and every day life, and a directness of application to the conscience, that must awaken seriousness and consideration. We have seen no book so well calculated to be useful in this region of our country. The "golden wedge" in our interior localities, and the "Babylonish garment" in our larger towns have brought awful curses of God upon O! how many, that were once honorable, prosperous, beloved, virtuous, and possibly professors of religion. Ah! what rottenness, degradation, and utter ruin have been the penalty of the avarice and the criminal indulgences of many, within perhaps the sphere of the reader's observation. This is an effort to arrest the intention of young men in California by a California book. We call notice to it as suitable for a New-years memento; and suggest that merchants sending packages to the interior should enclose some copies for distribution among their remote customers and friends.

A CHINESE MAGAZING AT NINGPO.—Dr. D. J. McGowan of Ningpo has sent us a complete file of his "Chinese and Foreign Gazette," in pamphlet form. It is filled with news, and valuable scientific and religious information, mingled with articles on religious topics. We notice in one number an account of Capt. Scoresby's microscopic observations upon snow crystals, in another an explanation of comets, and elsewhere descriptions of steam and hydraulic engines. Fronting a cut of a railroad is the Ten Commandments; and so may truth from God's works and truth from God's Word fly together, and the sleep of ages be startled by the sweep before their astonished vision of facts and principles and blessings and warnings and hopes, of which their fathers never dreamed. Success to this new magazine in the heart of China.

WEBSTER'S QUARTO DICTIONARY.—We are under obligations to the enterprising and benevolent publishers of this work for a copy. No encomiums of ours can make it more highly appreciated than it is now, by the American people. It is as noble a monument of learning and philological acumen as the Pei-wan-yun-fu, which is contained in a hundred and thirty volumes, and occupied seventy-six sages of China eight years to complete; and like the Shwoh-wan, compiled about the year 200, it may be as immortal as the language in which it is written. But more blessed than either the one or the other, the dictionary of Webster will be carried to every nation of the globe, as the best key to that tongue whose missionaries and whose literature have been accepted of God as His great means in the final proclamation of the Lord Jesus Christ "to every creature."

CHINESE MONTHLY SERIAL AT HONGKONG.—This well-conducted Chinese magazine is still continued with success. We have noticed it in previous numbers of this paper, and take now the opportunity of expressing to its publishers our thanks for their handsome monthly present of fifty copies, for distribution among the Chinese in California. They are read here with much satisfaction and profit.

THE FIRST WORDS EVER TELEGRAPHED. Professor Morse says the first words ever winged upon lightning, after the erection of the first wire between Washington and Baltimore were the following, from a lady friend, to himself: "*What hath God wrought!*" Would that every new invention of American genius, would that every influence shed invisibly but potentially from the capitol of our nation, could publish to every part of it and to all the world the acknowledgment of God's providence, and our gratitude to Him. Like the voices of the stars, we should hear ten thousand proclaim,—"What hath God wrought!"

WHOLESALE MURDER.—Half a million of strong and healthy human beings have been cut down like green wheat by a tornado, in the one year's fight about Sebastopol.

TWO NEW SEAS.—It seems that two new seas are to be added to the aqueous surface of our globe, which is already three times as extensive as the dry land. Dr. Rebmann, the African traveler, has heard from the natives of that region, of a vast body of water twice as large as the Black Sea, with a lake near its extremity, just south of the Equator in the heart of Ethiopia, hitherto marked "unknown." It is called the Ukerewe, or Unismeri. Several lakes were known to exist there, but none suspected so great as this.—The other new sea is to be made between Palestine and the Red Sea, by one canal from tne latter, and another from the Mediterranean near Mt. Carmel, crossing the Plain of Esdraelon. Capt. Allan of the English navy urges this proposition on the grounds of the ease with which it could be accomplished, the desert being in many places 1300 feet below the Mediterranean, and the benefit to trade and to the population of Palestine and it neighborhood. He thinks it would submerge about 2000 square miles. Two such seas would certainly work great changes in their respective regions.

CHINESE GAMBLING.—The more respectable Chinese in the city find much fault with the non-execution of the anti-gambling enactments of last winter. We are informed that there is on Sacramento street a lottery office on Dupont street, between Sacramento and Clay streets, two gambling houses; and between Clay and Washington, seven. These are public and noisy; even Americans frequently resort to them. They complain that the policemen of the district recieve bribes from the gamblers, in sums of from seven to ten dollars a week. They dread the influence of these establishments in seducing young men about the shops, and the idle and thoughtless, into vice and crime. And they beg that Americans, who make such protestations of superior excellence, will see that their own laws are enforced. One remarks that "a little care of the health in time is better than pounds of medicine after we fall sick."

A PHILANTHROPIC CAREER.—An Edinburgh journal says the career and success of John B. Gough "has been the most remarkable of any orator who ever ascended the pulpit or platform in Great Britain.

He had addressed, during the two years, 460 meetings, and in round numbers, 800,000 persons. In Exeter Hall, London, he spoke upwards of 40 times, a place in extent like a seated field. He has traveled 19,837 miles per rail and coach. His correspondence amounts to 3,500 letters."

The return of Mr. Gough affords the opportunity to make to him an earnest appeal to visit California. It is a vast concourse of young, intelligent and enterprising men. We know of no field more inviting, or where his labors would do more good, both now, and in the age of which we are yet in the stormy and unsettled seed-time. Many thousands would greet with great joy a visit from him to the world that is being born upon the Pacific.

AUSTRALIA.—It now embraces four colonies upon the southern and western edge of the Island Continent. The population has sprung up like spring wheat, since gold was discovered in 1851, to 710,000 souls. They derived the knowledge of the presence of the precious deposit from a returned Californian, seem to be copying the republicanism of this country, and we believe will be a magnetic pole opposite to California that will govern the subtle and powerful currents of civilization and religion over the length and breadth of this newer world.

SAN FRANCISCO BIBLE SOCIETY.—The sixth Anniversary of this Society was held on Sabbath, Nov. 25, at Calvary church. The annual report was read by the Secretary, the Rev. F. Buel. The issues of the Society during the last year amounted to 5174 volumes, of which 2174 were copies of the whole Scriptures and 3000 of the New Testament; 935 copies were in foreign languages; 465 volumes were donations; 2800 volumes were sold from the depository to individuals and to bookstores, and the residue 3500 volumes to societies and depositories in the interior. After a sermon by the Rev. Dr. Scott, to a crowded audience, a collection of over $700 was taken up in aid of this object.

FRANCE AND ROME.—The French, the old tormentors of Italy and the Pope, are said to be insisting on "the secularization of the administration, the adoption of the code Napoleon, and a liberal government;" moreover that the Emperor is paving the way for a French pope, in the person of his cousin, Lucien Bonaparte, Prince of Como. Pius IX is in bad health, and it is thought will not live long. The Italian Revolutionists are full of hope.

RAILROAD ACROSS THE ISTHMUS OF SUEZ.—This is said to be progressing, and in two years will be opened for passengers between Europe and the East.

LAWS AGAINST THE CHINESE.—The Sacramento *Union* makes the following just and sensible remarks in regard to the legislation of last winter in opposition to the Chinese:

The law passed by the last legislature, and which imposes a very onerous tax upon this class of the population, has had the effect to drive from the mining sections of the State a very great proportion of the Chinese laborers. This sudden withdrawal of so much active capital is creating an alarming deficiency in the receipts of the various County Treasuries of the State. The tax-payers who have advocated the expulsion of the Chinese from the mines already find that their own taxes are being greatly increased, and that their policy is reacting with a vengeance at the expense of their own pockets. In the single county of El Dorado there has been collected from the Chinese annually from sixty to seventy thousand dollars, and of this amount not a moiety accrues to their benefit.

It is universally known that during the last year the Chinese have expended large sums for the luxuries of life, and in the cities and towns are regarded as not only a law-abiding but liberal portion of the poulation. In this place they have built brick stores, paid promptly and cheerfully all the heavy assessments levied upon them, and exhibited a spirit of enterprise in the highest degree commendable.

As long as these foreigners *are* amongst us, policy, as also the dictates of humanity should induce American citizens to protect their persons and property from harm. We regret to say that each day furnishes us with evidence to the contrary. In every portion of the sparsely settled sections of the country they are murdered, robbed and imposed upon in a shameful manner. Their evidence being inadmissible in courts of justice, a license is virtually given the evil-disposed to prey upon them with impunity. The inhumanity they meet with at the hands of Americans, together with the exorbitant taxes to which they are subjected in the mining regions, is decimating the population.

If the present policy is much longer pursued, His Excellency the Governor, the newspaper advocates of his peculiar views, and his personal and political coadjutors, will be gratified in the consciousness of their having rid the State of no small number of the most willing and heaviest tax-payers within its borders. The time, mayhap, is not very far in the future when services such as these Asiatics would cheerfully render may be absolutely required to develop the agricultural as well as mineral resources of the vast territory comprised within the limits of California.

SILK WORMS.—Yesterday we visited the rooms of the Academy of Sciences of this city, for the purpose of witnessing the operations of our *native silk worm*, (*Saturnia Ceanotha, Behr.*) The insects have been collected by Dr. Lanszwert, and placed in the rooms for the double purpose of convenience for examination, and to secure more readily their eggs for propagation. There are a large number of the worms enclosed in a box, feeding upon the common shurb of our hills (Ceanotha) to the west of the city. There are also a number of cocoons in various stages of forming, the most of them being near two inches in length and one inch in diameter. Upon guaze at the ends of the box containing the greatest number of worms, we observed an entire pellicle of silk, lying in the track that the insects had traveled, which, to all appearance, was very pure, and nearly milk white. Of this pellicle, we detached without trouble a strip of the raw glistening fibres half an inch in breadth, and sixteen inches in length. This, we believe, is the third variety only, that is at present, known; and, judging from the appearance of the raw silk, as well, also, as the quantity produced by each worm, we think that its culture would prove profitable. The worm in this country, would not require the same amount of care as is required either in Europe or China, as our seasons here are much more dry, thus avoiding the necessity of erecting those extensive, as well as expensive buildings for their protection which are required in the above countries and in the Atlantic States. To those who feel an interest in matters of this kind, we would suggest a visit to the above rooms as they are always open to the public, and where an opportunity now offers for a critical examination of our native species.—*Transcript.*

REMITTANCES TO IRELAND.—The sums snat from America by Irish emigrants to their friends at home amounted in 1853 to £1,430,000, and in 1855 to £1,722,000. The sum of $15,750,000 in two years is certainly rendering "aid to Ireland" on an extensive scale. And it is done in such a way that every hamlet feels the benefit.

MONTHLY CONCERT AT CHINESE CHAPEL. The Rev. Mr. Syle will deliver an address on the subject of Missionary operations in the North of China, at the monthly concert, at 3 o'clock in the afternoon of the first Sabbath of January.

SHANGHAI.—A note from the Rev. Dr. Bridgman, by the ship Rose, informs us that the Rev. Mr. Culbertson, and family, of the Presbyterian Board's Mission, had embarked a few days previously for the United States, on account of long continued ill health. He hopes however for restoration from the voyage, and a speedy return.

TRUMPETERS.—There are three sorts: 1st. The impudent man, who blows his own trumpet. 2d. The clever man, who gets the trumpet generally blown for him; and, 3d. The really clever man, who will see all the trumpets blown first before he will stoop to any such trumpery expedients. It is for the latter that fame takes up the instrument, and, with a trumpet-note, sounds their names all over the world; but, as this class is necessarily a very small one, we cannot quarrel with the modesty of certain men, who, feeling there is but little chance of Fame ever blowing the trumpet for them, become subscribers of that highly popular Musical Society of "Every man his own Trumpeter," and blow away lustily for themselves. Some of our greatest politicians, patriots, doctors, tragedians, and tight-rope dancers are already members of the above society, and the numbers are increasing daily.

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At 9 a. m.	At 7½ a. m.	At 7 a. m.
At 12 m.	At 11 a. m.	At 10½ a. m.
At 3 p. m.	At 5 p. m.	At 1½ p. m.
At 6 p. m.	At 5 p. m.	At 4½ p. m.

CHAS MINTURN, Agent.
San Francisco, Aug. 20, 1855. [sept6

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未士明歷年包办報税事務甚是忠厚妥當寫字

Chas. Baum

樓在税館左側便是倘欲報税者請至光顧可也

Wm Reynolds

未士喊林嗹那常[illegible]办税館报税事務極之精熟工價亦極相宜寫字樓在[illegible]打乃横街第一百四十六号近側唯街便是也

S. Adams

未士三吠亞氏士嘛張贵舖生理在與礼街併都本横街之角即在隆記左側常有各国鮮明熟藥發賣如有唐人到此光顧者定以礼貌相待郎礼拜堂每礼拜与他取藥施贈唐人定然減價甚平也

F. Kuhl

未士牯炉包接印掃唐番字式舖在吠打街坐都本加尔二横街之中或问李根便知 如有字式刻印者工價甚相宜也

Granite Warehouse

司戥号有石貯栈一間在蘭訥喊也口素不惧火烛之患本栈亦甚爽潔無拆簽耗等弊每整貨每月收栈租銀半元 貴客光顧可也本貯栈在啰架免度街第三十五号便是

Felix Mercado

未士非力時孖啰度常有英很锡杖及各国銀出換舖在散沈横街積臣街

併巴尸拂街之中第一百七十一号便是

California Steam Navigation Company

加利科尔亞火船公局本年十二月内船隻号数及行船日期規條開列 本公局火船一号名嗅寫船主西摩一号嘆[illegible]亞船主捕乃一号千非顛上喊乃啫之恵一軒乃軒士乃以上俱是前往啰架免度又火船往士得頓船名紀被一号名叨頓船主思乃被一号名嗦乃打船主格叻又一号千尼乃亞船主千見連此船俱是灣泊巴思拂馬頭定于每日下午四点鐘或二隻開行前往二埠惟逢礼拜日不往寫字樓在積咀街併佛倫街交角便是值理首人軒士厘謹識

Chapin & Co

未士雜品開設寫字樓在書信館樓上專代人尋覓傭工事務如有人欲覓生理叠事厨子事仔馬夫農夫寫字並不論何項工匠者到本寫字樓諭知究即代為尋覓妥當無悮便是

禮拜堂每逢礼拜日一点鐘及晚上六点鐘[illegible]請[illegible]耶穌聖書敬請

諸君屆期移玉至山同心敬拜 上帝致獲無窮之福是所厚望每逢礼拜三五晚六点鐘在樓下書館教習番書学習番語如欲学習者祈至此难敘又礼拜三六日一点鐘有花旗醫生在此看病施藥倘有恙者不拘内外症至此取藥調治分毫不取也

Chinese Mission House

Farm To Lease

現一佛嘯西人有好園一段附近咪利運埠今欲出批与唐人種植此地各物俱倫無廣多費資本可能耕作也地内亦有許多杉料可作柴用傍边亦有江河可以捕魚任其生便繼四五十人在此亦可工作如有唐人欲批此園者在本埠請至都般横街併加利科尔及啰架免度二街之中未士大必倫交面叙在咪利運新至書信館第六十四号箱未士架冸酌議便是

六月十八日乃 耶穌生辰之期此日乃世人之所相傳惟聖書所未載及故未得覆耳至今此日各人亦均相慶賀交歡以為樂也倘此日有酒醉滋事者須嘆 未俱不得其所宜惟望各人存心信寔多讀聖書

朝夕敬拜則他自然默祐各人今生可享無窮之福未世可得荣生之樂者矣

昨有火船一隻名加利科尔亞由阿利千至此其後在于海面時遭遇一大風擊不免有隔溺之憂船上器具亦被打破雖有帆悝可用後將駛至二十一日之久方得至本埠云

前夜在[illegible]街有佛嘀西人見此妝有別客在哭起始進得其自鄉之妝女一屋因心特携火藥一包私放屋内点放遂火引治着被一人因見火烟起發是以上前看視不料藥势轟發被其燒傷後屋内之妇即向差館告知出差往外尋拿其放火之人後果被差蒐至衙门云

本埠馬夫之変常有盜賊在于夜间駛艇載運馬夫所停之貨甚至拍前蔓艇[illegible]盜所偷盜之貨物等類迭受其害斯匪实難緝拿惟幸前數日獲得此窃徒一名現在官衙候審云

前礼拜三由士得頓所落之火船名吠乃打有搭客一名失去咖啶袋一個内裝有金砂銀両共該銀一萬二千元料是被同船之根徒携去向边处時畢逃走去矣

現在本埠之設律官酌議欲新設立自来水衛一度云、

番十一月内本埠差館共獲得犯人四百六十七名内行兇案七件大偷竊十三件小窃廿八件抢窃三件持刃打架十四件欺詐刺廿一件抱根行兇九件賊偷窃十七件打架八十二件酒醉滋事一百二十三件滋事五十九件癲狂十二件扒手之徒十二件快走馬四件云

貨物時價

貨物	價
唐山上白米 每磅	[illegible]
花旗上白米	[illegible]
土產麵粉	[illegible]
唐山上白糖	[illegible]
嗷哟白糖	[illegible]
波士頓白糖	[illegible]
烏龍茶	[illegible]
包種	[illegible]
小種	[illegible]
珠茶 每磅	[illegible]
豬油	[illegible]
火腿	[illegible]
虾米	[illegible]
魷魚	[illegible]
生油 每加倫	[illegible]
孖牯烟 每萬	[illegible]

The Oriental
東涯新錄
OR TUNG-NGAI SAN-LUK.

卷貳壹號 唐乙卯年十二月中浣

加利科尔亞省散汎思歌埠

耶穌一千八百五十六年正月中號 東涯新錄

前者本省奔定之訟律官經已赴任者集訟事訟一人回和勝頓京城充訟律官之職亦已酌舉出四人矣尚属未定寔是誰又本省訟定之總督官于本正月初十日他陞任之時諭及本省後來遇有作動各項事務宜以儉約為本免致多欠他人銀兩惟唐人之訟唱一事雖未有訟及料其待唐人定然相敬如賓也

現在本正埠之花旗人有与唐人交厚者聯同尽力代唐人呈稟于訟律院之內恳將前所訟增收唐人採金之紙唱及到埠之船頭銀兩二規條更改又由本處有信數百封付于山內及各埠恳各人代為通傳多簽名字呈于院內茲有朋友在于吵架免度處論及此事其功料亦可成矣或有說不然者此事功之成与不成在於准与不准耳亦訟律官有別事所訟非至三月訟不及此凡唐人若見此新聞紙務宜前往所与交易之各行客商處恳他等多簽名字以助一臂蓋此事皆因山上採金之番人用人事以阻止如各唐人視此為閒不急于同心尽力恐此事亦難以成功矣

本省總督于每年正月定出一諭乃本省最要事宜現本月有一諭內云及亞西亞人之事即唐人來客也前者一千八百五十二年所出之諭以吾之意亦若是耳凡人之至此處不論有碍無碍有仇無仇与自主国之人任由以權勢治之所以本加利科尔亞省照依花旗規例不但能禁止唐人來埠亦可能遷逐以離于本處民人為其有損患于本人之故自花旗創業之時迄今所有外国之人在此落業照依我花旗者皆能入籍均得受其益正如本產民人惟料唐人不能在此入籍又不能結秦晉之好且品貭亦不合此不得以花旗之人一同相視也斯等之人倘准其來定然所來者衆將必有占於本處人之益如此該令本籍之人驚恐而去即外国之人亦相繼而去矣且本省之地方或開山取金或開耕種植与及各等工藝甚多須要多人以助興旺惟在我之意斯人可以不用至于歐羅巴之人我甚喜他之來他制度又合常欲他在此入籍同受其益如我之花旗人一般即他等亦不欲与斯類人同處矣是以亞西亞之人不能入籍如同亞非利近即黑人另居一處彼自有其規矩自有其品情与我等不同即後日亦決不能与花旗人相類是以我意不欲斯人來也荷尽我之道極我之人出乎衆人之上此諭尚未尽錄者也

本埠有一花旗人現覔得一類虫如中国之蠶虫一般其身頗大但所吐之絲幼而且軟熟蕉之甚固其所食者不獨桑葉即山上所生之樹葉亦食矣此虫最為賤甚易照理此人現有數百条亦特倫物耕絲矣斯屋併花園在央被花梨處即在人和会館下邊之處他度本處之唐人或務此事者料然發財之生理也他現欲僱一位唐人精通打理養蠶以及能曉理耕絲事務或得薦引者即得其位以及得將工錢矣如有人識理此事欲覔其工者祈至礼拜堂司鬼先生處便是

夫安息礼拜日之設始在于天地造成之時如聖書所錄易經亦云其西西方來者亦識安息之日內中之意但不能尽明其故易經云反復其道七日來復是世間觀書之人愈久而愈忘却 真神之聖誡由此觀之則安息非設与一二国之人而守是世上之人亦應敬守之矣本處之唐人宜守安息礼拜日是日宜往礼拜堂處敬拜 真神禱求平安以及來世無窮之福祉庶可免永遠地獄之苦也

前有二枝半桅船一只喚士被打軒由香港載運有糖茶米絲髮各貨特起本埠惟本十二月初二夜駛到本埠近進口外約离本埠三十五咪路之遠為因霞霧迷塞前途不料被駛上岸其船連貨俱失去矣船內大伙因見船主不肯登岸遂同在船上均被溺斃惟各水手皆得逃生矣該船併所存之貨仍在彼處惟在本埠中夜冷館經已投去云

昨礼拜五晚前者本埠衙所除去之差駁訟聯同欲在本埠告訴討取前六個月所欠之俸給云

閘在吱第礼處有一山名沙乃拿士覔有銀銅鉛等之礦云、

現一佛蘭西人有好園一段附近咪利運埠今欲出批与唐人種植此地各物俱備無用多費資本可能耕作也地內亦有許多私料可作柴用傍邊亦有江河可以捕魚任其隨便即四五十人在此亦可工作如有唐人欲批此園者在本埠請到都般横街泚加利科尔及吵架免度二街之中未士大必處面訟在咪利運祈到書館第六十四号鋪未士架濟問訟便是

加啉俾新聞紙云在彼處參補山覔得金甚好的有一坭口每桶坭可取得金五元半云云

去年共載運出口金砂照本埠閣房部登記計銀四千五百一十八萬二千六百三十一元

由外国至此共支貨脚整位銀四百零四萬四千五百一十四元

在俄羅斯国与英佛合兵交仗之事現已暫息干戈各国現時均未見有打仗之事云

The Oriental.

Vol. II. | Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. | No. 1.

REV. WILLIAM SPEER, EDITOR. SAN FRANCISCO, JANUARY, 1856.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

MONTHLY, IN ENGLISH AND CHINESE.
WEEKLY, IN CHINESE.

"Behold, these shall come from afar; and lo, these from he north and from the west; and these from the land of Sinim." [China.] Isaiah 49: 12.

ARTICLES ON THE CHINESE SIDE OF THIS NUMBER.

Meeting of the Legislature of California.
Disposition of Americans to Chinese; laws effectin them.
Translation from Gov. Bigler's message.
Cultivation of Silk in California.
The Sabbath, its appointment by the true God, hint of i in an ancient Chinese classic.
Shipwreck of the Isabellita Hyne.
Inducement offered by a French gentleman to cultivate a Farm near Marysville.
Statistics of last year's trade, immigration, etc.

ANOTHER YEAR.

With the help of God, the ORIENTAL has concluded its first year. It was commenced with trembling, as an experiment, has been carried on under some great and discouraging difficulties, has subsisted upon morsels of time snatched by us from other labors, and yet by the good favor of our Master it lives. And we trust it will live. During the year, it has removed much unnecessary odium from the Chinese; for instance, during the last winter and spring, by a series of articles in relation to their companies, their numbers, coolies, and other matters, which were afterwards collected in pamphlet form, and distributed in the Legislature and through the State. Instances could be furnished where it has turned enemies into friends simply by supplying light. Far as it has come short of our wishes to make it valuable and interesting to the general reader, profitable to the scholar, and to the Christian a wick in the way of Missionary information, and oil in that of fresh and inspiriting truth, expressed from God's Word and providence, the experience of His servants, and the yearnings of our own heart, so that his path might shine more brightly—still, there are not a few to whom it has been in various ways a benefit. And not alone here; we have heard of it in the Sandwich Islands, in Scotland, in China. A friend in the north of China, writes that he receives the paper, which, compared with the size of the Chinese bamboo paper, is a "Times-like sheet," and that he takes "great pleasure in exhibiting it to literary men to whom it is a great curiosity." Twenty-four thousand copies have been scattered during the year.

Our paper has before it a great work; new duties lie upon us; and new motives urge us on. On the one hand, it is the only conduit of the knowledge from whose gushing fountains we drink so copiously. And to commence the year, we have made arrangements by which its circulation among the Chinese will be made much more extensive, and yet, less burthensome to them. And there is many a poor fellow to whom it will be a means of instruction of encouragement, and of wakening feelings of more respect and interest towards the religion and the peculiarities of America. The Chinese will learn in its pages, that under our rude, savage, precipitate, and avaricious exterior, there are not a few compassionate hearts, and a religion which is meek, courteous, patient, and benevolent, beyond even the brightest conceits of their own philosophers.

On the other hand, the English side is almost equally necessary. And if, during the coming year, we can do anything towards a change in that state of feeling, and that legislation, which are bearing them overwhelmed towards a gulf of beggary, crime, and debasement; if we can make these pilgrims of Providence, their country, their capabilities, their feelings, better understood and appreciated; if we can animate one soul to prayer for them, and efforts to do them good; if we can sow but a little seed that will bear fruit in coming days on earth, or only blossom and send its odor up, acceptable to God; then we shall feel that the anxiety and labor devoted to maintaining the *Oriental* have not been spent in vain.

Then, with the commencement of another of our fleeting years, who will kindly, sincerely, effectively give us aid?

Sabbath Schools in San Francisco.

This city has sixteen Sabbath Schools, containing 1500 scholars; 250 teachers; 10,000 library books in which are distributed 12,000 papers a year; and $2,000 have been contributed to religious purposes. It is said that seventy-five thousand children have been converted to God through the influences of Sabbath Schools in the United States. This fact has had a powerful effect in awakening the interest of the people of Europe to this department of christian abor. It should encourage us also.

ASIATIC IMMIGRATION.

The favorite topic of the late Governor, as might have been expected, occupied a prominent place in his valedictory document to the Legislature. Governor Bigler will be remembered in the history of California, with respect, as an unassuming and laborious man. Few could have filled his office more discreetly, and few could have secured under the circumstances a re-election. But that species of ancestral sedateness which fitted him to keep his balance and bear burdens, while the mass around him were frantic with novelty, license and superfluous metal, is an almost fatal incapacitation to comprehensive views upon a new, complicated and vast question like this. Every reader has remarked how one idea, and that too, more than a scientific heresy, that the Chinese are "socially, morally, and physically a distinct and seperate people," and how one idea of that one idea, renews itself verbosely in three annual messages, and is reproduced in almost every one of the nineteen little paragraphs into which the section relating to Asiatic Immigration is divided. We presume the opinions of no one man will be altered by any new views of the subject presented in the Message. The question stands just where it did four years ago.

The careful discrimination between European and Asiatic immigration is deceptious We are a race of Europeans. We love Europe. Our land has blossomed and is fragrant with its donations. The writer represents no party or set of men. We love many that come from Europe. All honor to the industrious, the contented and the true hearted, from our dear fatherlands. But it cannot be concealed that our greatest national dangers are thence. All immigration of strangers has its hazards. Strong and steaming vices, cast out in the morning, are infinitely less dangerous than the subtle spead of opinions and manners that leave the husks of society apparently firm, but change the garner that was once sweet and nutritious into intoxicating rottenness. And even the most offensive habits of the shrinking and patient Chinese are less disgusting than putrid females corrupting our best youth, or than the intrigues of ignorant and bad men, arrogating political and religious privileges beyond the sanction of our principles, and in outrage of our most sacred feelings.

The truth simply is, that the two classes of immigration, the two species of interest, and our welfare and our responsibilities in the two cases, are different as the two opposite hemispheres. A man who makes his home upon the Coral Islands of this new ocean, will not cut down the cocoanut and the bread-fruit, because they do not bear wheat and peaches. They must be cracked and steamed in their own way. And so in this giant young republic, which is to help to mould the new side of our planet, we must exercise our genius, our knowledge, our opportunities, our manifold and immense power, with reference to the novelty, the difficulty, and the grandeur of the trust that the Almighty Sovereign of men has put into our hands.

California looks to the present Legislature to investigate this subject in a serious, intelligent and statesmanly manner. And from the character of its membership she expects not to be disappointed. Our social quiet, the condition of the distracted and wretched men that are flying from our shores as from a pestilence, that are hiding in our mountain thickets like hunted beasts, and that are carrying even their dead out of their sight; and, there is no exaggeration in saying, the world-wide influences and the lasting consequences depending upon their action, demand this much from them. One of the first measures that appears to be indicated, is the appointment of a Committee of Information, with authority to examine persons and records, that as far as possible all the facts and relations of the subject may be comprehended and collated, light thrown upon it, and the enactments be wise, clear and stable.

Chinese in Calfornia.

SILK.

The attempt to introduce the cultivation of silk into California has been fairly undertaken by E. Seyd, Esq. of this city. The occasion of it was the recent discovery of a native species of worm, by Dr. Behr, larger and more hardy, but, we are assured by the first named gentleman, spinning as fine, soft, and strong a fibre as the European or the Chinese. In these respects it may resemble that of Northern India. Food in abundance, such as the *Ceanotha* and other shrubs of which it is fond, is obtained upon our hills; so that there will be required no outlay for plantations of mulberry, as would be the case were either of the other species of worm adopted. Mr. Seyd is at present experimenting upon the effects of different kinds of food. The cocoon seems to differ materially from that of the Europeun worm, so much that no Italian manipulators have been found as yet capable of transferring it to the reel. Efforts are being made to obtain Chinese who have had experience with their own species. We have called attention to the matter in the present number of the *Oriental*.

Silk has been for four thousand years the characteristic and most valuable production of China, unless it be rivalled by tea, within a couple of centuries past. It was worn at Babylon and at Rome. In the Augustin age it sold for its weight in gold, and is repeatedly referred to by the classical authors. The act of raising the worm, and putting in the forms of vesture, this most brilliant, metallic, comfortable and lasting of all the tissues that protect and adorn the human form, has gradually extended Westward, through Persia, Phoenicia, the Ægean, Venice, Naples and France. In England, large quantities of silk goods are annually woven, but to a considerable extent from raw silk imported from China.

The cultivation of silk may be made profitable to us in two ways. The delicate and patient skill of the Chinese, and their simple and cheap looms, may produce the firm but less polished tissues that now pay duties on their way from China. On the other hand it will be probably more lucrative for a time to export the silk raw. In either case by the aid of the labor referred to, it may compete with American silk from any other portion of the country. With patience, this branch of enterprise may attain great importance. Plantations over our boundless hills devoted to these creeping herds, to these flocks whose fleece is so much more precious than that of Southdowns and Merinoes, has from the first appeared to us one of the most feasible and beautiful applications of the labor of the Chinese when they shall come to fairly settle down and feel that they may dwel in the land.

INCOME FROM MINER'S LICENSES.

The Marysville *Herald* says that the amount of money collected in Yuba county, from foreign miners, for the year commencing Dec. 15th, 1854, and ending Dec. 15th, 1855, was:

Total, exclusive of percentage	$31,670 00
Add Sheriff's commission	12,896 25
" Auditor's percentage	1,481 75
Total amount collected	$46,058 00

The Sonora *Herald* says, the Sheriff of this county has paid over to the County Treasurer the sum of $10,009 80, realized from the sale of foreign miners' licenses for the period of two and a half months. We believe this is a larger sum than was ever before collected from the source, in the same length of time.

The Coloma *Argus* gives the following as the receipts in the treasury of that county from foreign miners, *exclusive* of percentages and the share paid to the State.

In 1853	$36,692 57
" 1854	32,806 34
" 1855 (9 montns)	24,475 71
Total	$93,974 62

It adds the remark:—"On the 1st October the increased license tax went into operation, since which the monthly receipts have diminished nearly one-third, in spite of the most strenuous efforts to collect. The law of last session, increasing the foreign miners' tax, was a foolish piece of legislation, and ought to be repealed immediately."

AN UNFORTUNATE MEMBER OF THE FACULTY.—A good doctor from the land of rhubarb and ginseng complains of some of his "outside country" patients. He says, "A French laborer came to me. He had fallen from a house and bruised his leg. He said if I cured him I should have a hundred dollars. I gave him medicine. In a week he was half well, and then he said I should have fifty dollars, When cured he put me off with only promises of what he would do when he got work. But I am afraid I have lost my labor, my time, and a considerable sum paid for drugs."

LEGISLATIVE.

SENATE.

LIEUT. GOV. ANDERSON, Presiding.

Jan. 10.—Mr. Pratt elected Chaplain.

Jan. 11.—The Standing Committees were announced.

Mr. Fisk gave notice of a bill to reduce the tax on Chinese miners.

Jan. 17.—Mr. Fisher introduced a bill to amend the Forégn Miner's Tax, so as to reduce it to $4 per month, to take effect on the 1st of February. Referred to the Committee on Mines.

Jan. 18.—Mr. Fiske presented the petition of seventy-five citizens of El Dorado county, praying the repeal of the act to discourage the immigration of persons who cannot become citizens, and the amendment for the protection of foreign miners so as to destroy its proscriptive features. On motion of Mr. Hawks, who stated that the Judiciary Committee were engaged in drafting a bill to cover the case, it was referred to that Committee.

ASSEMBLY.

Jan. 14.—Mr. Bowe gave notice of his intention to introduce a bill to provide for the better observance of the Christian Sabbath.

Jan. 14.—Mr. Bowe offered an act to amend an act to discourage the immigration to this State, of persons who cannot become citizens thereof, approved April 28th 1855.

The Standing Committees were announced.

Mr. Crouch elected Chaplain.

Jan. 17.—Notice was given by Mr. Bell of intention to introduce an act amendatory of an act entitled an act for the protection of foreigners, and to define their liabilities and privileges, passed April 30, 1855.

Jan. 18.—Two separate bills were introduced into the Assembly, bearing on the miners' license question, by Mr. Oliver and Mr. Gray. They are each entitled "An act to repeal an act for the protection of foreigners, and define their liabilities and privileges." It does not appear in what they differ. Both were referred to the Committee on mines and mining interests.

Thus it will be seen that efforts have been commenced at once for the repeal of the laws imposing increaseh license and capitation taxes which were passed last winter.

Asia.

NEWS FROM CHINA.

By the *Ed. Koppische*, which arrived Jan. 17th, 76 days out, from Hong Kong, it appears that the discontented spirits of the department round Canton are gathering upon the Island of Lintin, which occupies a very commanding position in the bay between the Bogue and Hong Kong and Macao. They will attack the city of Canton when sufficiently strong, and vow ample revenge for the murders of their friends during the past year. None can foresee the end of this civil war. We are firm believers however, in the ultimate overthrow of the old dynasty of Tartars.

The American ship *A. Cheeseborough*, bound for San Francisco, was run into on October 5th, by a British clipper, the *Invincible*, and sunk at sea in the neighborhood of Formosa.

Sir Jas. Stirling's Convention at Japan, was ratified on the 9th of October.

American whalers are already in trouble with the Japanese, who endeavored to embarrass them in procuring supplies as granted by the Treaty. There was, it is said, some fighting and bloodshed. The course of action indicated by our own commanders in those seas, and by the cabinet at Washington, will not suit the Japanese. Unless a bold, decided position is assumed, and a disposition to hold to *our* interpretation of the treaty, not that which intrigueing Dutch interpreters or sly mandarins, may put upon it, we shall only meet with defeat and contempt. Directness, honesty, and energy are all-important in dealing with Eastern nations. Vacillation, policy, hesitation, only open the door to falsehood, and in the end to mutual dislike, misunderstanding, and bloodshed.

A RUSSIAN ARMY FOR INDIA.

It appears by advices from Austria that a force had already been concentrated at Khiva, a city east of the Caspian, where they made a campaign some fifteen years ago. The Czar has always been very quiet in his operations, and as the St. Petersburg journals have the correspondence with the armies, the first news we shall hear will be the sudden appearance of an army forcing its way to Hindostan.

ROMANISM IN ANNAM.

The King, Tu-duc, issued an edict at the close of 1854, enjoining severe punishments upon those professing Romanism and refusing to recant and trample on the cross. The churches were to be burnt, and the rice belonging to Romanists distributed to the people. Inferior mandarins harboring them would be punished with death. The first French Missionary, Deydier, reached there in 1666. Until the present time, there have been sixteen Bishops and eighty French Missionaries. They have met with various success. At times, they have controlled the throne. At the beginning of the present century they incited a civil war, and have been since then especially sufferers. The two French rigates *La Gloire* and *La Victorieuse*, were sent, while the writer was in China, in 1847, to liberate Bishop Le Fevre, who was reported to be in prison. They went to the bay of Turon, but not finding him, and being refused communication with the government, spitefully attacked five large native vessels of war, which they destroyed. Out of over thirteen hundred men on board of them, only a few individuals were saved! On the French side, two men were wounded, one of whom died.

Miscellaneous.

MAILS IN THE UNITED STATES.

In the United States there are 120,000,000 of letters mailed annually, and $100,000,000, remitted in them. There are about 4,000,000 that mis-carry every year. This is more than eight times as many, in proportion to the whole number, as mis-carry in England. In 1790, under Franklin, the whole number of Post Offices was 75, now it is 25,000.

AIMS OF ROMANISM.

Bronson says, in regard to the destiny of the Romish Church: "It must become the arbiter between the State and the subject. It must guard the man by interposing its flaming sword as a defence. *It must construe constitutions and expound laws*, deciding where is the limit of centralized power, and what is its absolute duty to perform."

THE ARCTIC EPPEDITION.

Dr. Kane is engaged in preparing a full and complete account of his late Arctic expedition—the most perilous and interesting voyage of the age. The estimated cost of its production is upward of $20,000. There will be twenty fine steel line-engravings, including portraits of Dr. Kane and Mr. Grinnell, and there will be in all upwards of three hundred illustrations.

POPULATION OF NEW YORK.

A census just completed shows that the population of N. York city has now reached 633,189. In 1845, the population was 371,223, and in 1850, 515,394. The census of the State of N. York shows that the tendency of population is towards the cities, rather than towards the country. While all the cities have increased largely since the previous census, the returns show a falling off in population in many of the rural districts.

COAST RANGE COAL MINE.—We understand, says the Stockton *Argus*, from Mr. Baker, the acting agent of this Company, who returned from the mine on Saturday, that the prospect for the discovery of a vast deposit, or lead, of Coal is very encouraging.

THE LAWS RELATING TO MINERS' LICENSES AND CAPITATION TAX.—All persons interested from either pecuniary, philanthropic, or either motives, in the repeal of the two enactments of the last Legislature, should circulate petitions asking their repeal among the people in then own special neighborhoods, and send them at as early a day as convenient to their representatives in the Senate and Assembly. We hope the press will supply the facts needed to hold up the former in its just light, and also to urge attention to the matter, until they are both removed from our statute book; and not alone this, but till a reform is instituted as to the whole mode of the collection of foreign miners' licenses.

WRECKED.—The Bark *Isabelita Haynes*, was wrecked some thirty miles south of the San Francisco Heads on Wednesday of last week. She was owned by Messrs. Macondray & Co., of this city, and was bound from China to this port, with a valuable cargoe of teas, silks, sugar and rice. Estimated at $100,000. The vessel and cargo were a total loss.

SYCEE SILVER.

This, word which occurs often in narratives relating to the East, means only "pure" silver; The Chinese government require the duties at the several ports to be paid in silver without alloy, by weight. The dealers in opium also demand payments in sycee. The refiner usually casts it into bars or "shoes,"—masses of several pounds, convex on one side, and concave on the other.

Chinese Directory.

The compilation inserted in another column of this paper will be curious, and to some persons possibly useful. There are Chinese of almost every employment in the country, not however engaged in them here, but, like Americans and all other people, preferring the lottery of the pickaxe, in the mines. It is another illustration of the folly of the notion held by some that those in this State belong to a particular caste called "coolies," a word which means only in Canton a common laborer, such as a farm-hand, a porter in a warehouse, and the like. The stores on Sacramento st., and some of those on Dupont, are occupied by an enterprising and intelligent class, many of whom speak good English. A list of these and of the wash-houses in the city is necessarily reserved for our next number.

In connection with this subject we take the opportunity especially to recommend those wanting Chinese servants, cooks, laborers, &c. to Messrs. G. W. Chapin & Co., who will endeavor to obtain for them such as may be desired. A good and reliable Intelligence Office will be a benefit to all, both those who offer and those who need labor.

Poetry.

Dispersion of Idols at the Birth of Christ.

This bright picture of the flight of the idols, and the forms and creeds of superstition, before the "rising of the Sun of Righteousness," is one of the most splendid conceptions of our great Christian poet.

The oracles are dumb,
No voice or hideous hum
  Runs through the arched roof in words deceiving.
Apollo from his shrine
Can no more divine,
  With hollow shriek the steep of Delphos leaving.
No nightly trance, or breathed spell,
Inspires the pale-ey'd priests from the prophetic cell.

The lonely mountains o'er,
And the resounding shore,
  A voice of weeping heard and loud lament;
From haunted spring and dale,
Edgd with poplar pale,
  The parting genius is with sighing sent;
With flower-inwoven tresses torn,
The nymphs in twilight shade of tangled thickets mourn.

In consecrated earth,
And on the holy hearth,
  The Lares, and Lemures, moan with midnight pliant;
In urns, and altars round,
A drear and dying sound
  Affrights the Flamens at their service quaint;
And the chill marble seems to sweat,
While each peculiar Power foregoes his wonted seat.

Peor and Baalim
Forsa e their temples dim,
  With that twice-batter'd god of Palestine;
And mooned Ashtaroth,
Heaven's queen and mother both,
  Now sits not girt with taper's holy shine;
The Libyc Hammon shrinks his horn,
In vain the Tyrian maids their wounded Thammuz mourn.

And sullen Moloch, fled,
Hath left in shadows dread
  His burning idol all of blackest hue;
In vain with cymbals' ring
They call the grisly king,
  In dismal dance about the furnace blue:
The brutish gods of Nile as fast,
Isis, and Orus, and the dog Anubis, haste.

Nor is Osiris seen
In Memphian grove or green,
  T ampling the unshower'd grass with lowings loud,
Nor can he be at rest
Within his sacred chest;
  Nought but profoundest Hell can be his shroud;
In vain with timbrell'd anthems dark
The sable-stoled sorcerers bear his worshipt ark.

He feels from Judah's land
The dreaded Infant's hand,
  The rays of Bethlehem blind his dusky eyn;
Nor all the gods beside
Longer dare abide,
  Not Typhon huge, ending in snaky twine:
Our babe, to show his Godhead true,
Can in his swaddling bands control the damned crew.

THE EMIGRANT INTEREST.

The following excellent article from the *American Messenger* contains a number of suggestions relative to the moral aspects of foreign immigration, that may be considered by ourselves as well as by our friends on the other side of the continent. Those who see only evil in the *flotsam* cast upon our shore from the agitations of the far East, may learn that dangers and troubles environ this subject everywhere. There are national and social perils borne on the winds of both East and West. And we are under christian obligations to our brethren from one continent equal, or even greater and more loud than those to our kinsmen from the other.

"During the political excitements connected with the great subject of foreign immigration, we have mostly avoided the general discussion of this topic, as partisan zeal might wrest even the language of Christian compassion into elements of strife between races and creeds. But we have not ceased our labors or our prayers for one of the most interesting and important classes of our population. Amid all the complications of politics, the work of evangelization has moved forward—hindered and prejudiced, indeed, thereby; but still exerting its benign and elevating power on the souls of those whose civil relations were in dispute. Is it not a blessed feature of the tract and colporteur enterprises, that while sectarian differences are discussed, and sectional questions are agitated, and the rights of races and of creeds are adjusted—though engendering the bitterest animosities—a converting and a cementing gospel, which, after all, is to furnish the grand solution of these vast problems, may be diffused without hindrance among all classes, in all parts of the land?

Two aspects of the emigrant interest may be briefly noticed. First, *the provision for the safety and comfort of the emigrants.* The infamous wrongs in our emigrant ports in former years, have been exposed in our columns. They were gross enough to have disgraced Barbary itself. We are happy to believe that they have been essentially righted. The arrangements of the Commissioners of Emigration in New York, by which the spacious Castle Garden is appropriated to the reception of the living cargoes; protecting them at once from runners, "fighters," boarding-house keepers, and "land-sharks" generally, are worthy of all commendation. Money, character, health—all are saved. And the new settlers will go thence to their cabin-homes in the West with kindly feelings towards their adopted country, as compared with the hatred and revenge that rankled in their bosoms when their first taste of freedom was associated with robbery and insult.

Second, *the diminished numbers of emigrants.* Not more than about half the number of the annual average of emigrants for the past ten years, have come to our shores the present season. The diversion of the tide of emigration from Great Britain to Australia; the increasing remuneration for labor in the United kingdom; the occurrence of the Eastern war, and the exaggerated accounts of political movements in this country affecting the rights of foreign-born citizens—all have exerted their influence. But we have chiefly to do with the fact, rather than the causes of this change. Whatever its economical bearings may be, has it not much significance in its moral and religious aspect? May it not be that the flood-gates of population are partially closed by Providence, with a view to the more complete instruction and evangelization of the millions now here? May not the voice of God to American christians and Christian institutions be, "I have laid at your door vast numbers of the oppressed and the erring and the unconverted from many lands—enough to awaken your compassion and call forth your energies—not enough to overwhelm and destroy you. Take care of these; and then I will again try your faith with other millions to be similarly treated. But if you will not do the work laid to your hand, the ocean shall become the highway to be traversed by the hordes of Europe, whose coming will be in judgment for your neglect."

Such seem to be the providential alternatives. Strenuous and persistent effort, with God's blessing, may now amalgamate the masses among us, and mould them into citizenship for both worlds; but opportunities neglected for a single generation may engulph us beneath a deluge of ignorance and unbelief and superstition irrecoverably. Considerations like these, in addition to the ever-impelling motives of love to the Redeemer and to the souls of men, should incite us to renewed efforts for the speedy evangelization of our emigrant population; and should call forth the increased liberality of all who love their country and their Saviour, towards all the enterprises of Christian benevolence bearing on their emigrant interest."

Missions.

The Right Weapons.

Sir George Grey, Governor of the Cape of Good Hope, is seeking to avert Caffre wars, and secure the peace and prosperity of the Colony over which he is placed, by means of civilization and Christian education. He proposes to expend £30,000 a year in Missions, the Missions to extend beyond the limits of the Colony, and the grants being intended to call forth, and be met by, corresponding efforts on the part of religious bodies, prepared to enter largely into the work. Various religious denominations at the Cape have already availed themselves of the offer.

An old Prophecy.

It is wonderful how some old interpretations of scripture seem tending toward fulfilment. In a lecture lately given by the Rev. Dr. Cumming, he quoted the following lines, which he stated that he had copied from an old volume of the fifteenth century:

In twice two hundred years the Bear
  The Crescent will assail:
But, if the Cock and Bull unite,
  The Bear will not prevail.

But mark! in twice ten years again,
  Let Islam know and fear,
The Cross shall stand, the Crescent wane,
  Dissolve, and disappear.

Twenty Ydars.

Within this period, about one hundred churches, numbering about twelve thousand converts, have been planted along the coast of Africa; many schools also have been established, which are now in successful operation, and hundreds of natives have received, and are now receiving a Christian education; and yet previously to that time, the whole twenty-five millions of that section of Africa were in a state of deepest degradation; witchcraft prevailed universally; polygamy also was everywhere permitted, and honesty and truthfulness were utterly unknown; and this is still true, where Christianity has not triumphed. How great the work to be done in that dark portion of the earth! How precious the encouragement derived from the past smiles of heaven! And how earnest is the appeal of these facts to the sensibilities of Christians.

Romanism in Spain.

The breach seems to be widening between the State and the Church. The immense property of the latter has been siezed, and several of the fundamental privileges of the religious orders subjected to civil control. The ancient and intimate relations of the government with the Holy See are broken up; eight archbishoprics or bishoprics are vacant, four bishops are in exile, and the cures of their dioceses are under surveilance. The Scriptures are being introduced. A Roman-Catholic priest in Madrid, Spain, recently died declaring that auricular confession is of no possible avail, and that he made his confession to God alone, who only is able to forgive sins. A letter from Madrid says, that "never has there been presented so favorable an opportunity as at this day for sowing the seed of life in this nation, and for feeding with the true manna a people that are hungering after the pure doctrine of Jesus Christ. Pray let us have Bibles, Testaments, and Prayer-books, and we will spare no pains to make the best use of them, and proclaim faith alone in Jesus our Saviour."

Romanism *vs.* Republicanism.

The following extract from an article originally appearing in a newspaper published in Mexico, exhibits a boldness and a sense of right which almost lead one to hope that Mexico may tread in the steps of the mother country and declare her freedom from the Pope. But, alas, what can be hoped from the momentary struggles of a people whose object is not true religious independence, but the mere plunder of those that have been their plunderers? "The truth shall make you free." Ignorant of that "truth," there is no genuine or lasting freedom.

It appears that the clergy were born to be the vassals of despots. The history of the thirty years since Mexico became independent is sufficient to demonstrate this truth. When there is a tyrant like Santa Anna the priests do not stop at expense, though they know him to be the scourge of the Republic. The public ceremonies, as far as the Church is concerned, are conducted with the utmost magnificence, and the tyrant is received as if he were a king, and loans and presents are made to him from all sides. If a liberal reaches the supreme power, the doors are immediately closed, and in public ceremonies the clergy do as little as possible; they look upon the head of the Government as a hateful person, and if they make any loans to him it is only to avoid waiting until their money it taken from them by force. It is well known that under the dominion of Spain the clergy had great influence to support the mother country. They were, in fact, one of its principal supports. They preached and pronounced anathemas against the advocates of independence, and their discourses showed their ignorance, and their disposition to support the despotism. The sentence which the Inquisition pronounced against Morelos, (one of the leaders of the Mexican revolution,) after charging him with being guilty of many heresies, ended with these words: "And what is worse, for having said that sovereignty resides in the people." Thus the priest reckoned popular sovereignty as a greater heresy than the false doctrines which are real heresies.

THE MORAVIANS.—The recent report of the Moravian brethren states that they have at present sixty-nine missions in thirteen different countries, in which are employed many missionaries, male and female, and 212 brother converts.—Their last station was formed in 1853, among the Chinese in Mongolia. A large number of these stations defray their own expenses, and for the rest only $9,000 per annum are required.

The Lord's Prayer.

Booth, the celebrated tragedian said, after reading the Lord's prayer with a powerful effect, in the presence of a company of ladies and gentlemen: "to read the prayer as it *should* be read has cost me the severest study and labor for thirty years, and I am far from being yet satisfied with my rendering of that wonderful production. Hardly one person in ten thousand comprehends how much a beauty, tenderness and grandeur can be condensed in a space so small and in words so simple. That prayer of itself sufficiently illustrates the truth of the Bible, and stamps upon it the seal of Divinity."

Chinese Money.

Notes of hand, and Banker's, or Pawn-brokers certificates, a paper circulation extremely ancient, pass for large amounts or in remittances to a distance. Silver is weighed in quantities from a scruple to a ton. Gold dust is bought for concealment in these times of trouble. But it appears remarkable that the only coin, that is, national coin of the Empire, should be those little bronze pieces, larger than a dime with a square hole in the centre to string in bundles of hundreds and thousands together. The obverse side is adorned with four square and venerable symbols in the Chinese, that give the name of the reigning Emperor, and the words "CURRENT MONEY;" the reverse publishes the same in the dashing characters of the wild Manchus, to be scanned in the Tartar wastes far in the heart of Asia. Thus, this little worthless coin sets the imagination wandering back almost to Tubal-Cain and Ham, or leads it over the ocean and across the continent, near to where our Patriarchical ancestry first pitched their tents, and scattered upon their camels towards the quarters whence the great empires sprang. But the chief employment of the *tsin* in the New World, illustrates the depravity of our own age, for they are only used for counters upon the tables of Chinese gamblers.

VEGETABLES.—Chinese gardens have been attempted at Sacramento, and in this vicinity, with only partial success as yet, on account of the differences of climate, failure of seed, &c But they will be prosecuted and extended. Arrangements are now being made for planting a large piece of ground below Sacramento, and another will probably be commenced near the Mission Delores. The favorite vegetable of the Chinese is *pak tsoi*, the stalks of which look somewhat like celery. They use largely also turnips, potatoes, cabbage, pumpkins, and other vegetables. They are most fond of various kinds of greens.

PROLPECTS OF PEACE.—The London *Times*, and the *Press*, are prominent in asserting that peace is near at hand, and that Austria is about to address an ultimatum summoning Russia, under the threat of breaking off negotiations with her, to accept these conditions of peace which the Western Powers can admit at present but which they will not assent to after another successful campaign.

It is a very noticeable circumstance that the assertions of the British press on the subject of negotiations are quite at variance with those of influential Continental papers.—*Pacific.*

The Rev. E. S. Lacy, lectures next Tuesday evening, before the Young Men's Christian Association. Subject, "Life-Plan."

ADVERTISEMENTS.—We ask the attention o those wishing to advertise in Chinese to our terms. The Oriental is widely circulated among this important class of buyers and sellers.

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[A list of these and of Washermen, who are both very numerous, will be given in our next issue.]

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KAU-CHEUNG, Dupont, East side, near Commercial st. JN19

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KWONG-HOP,........Dupont, East side, n Clay. JN19

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SHE-WO,......................No. 189 Sacramento street.

BAKERS.

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YUT-CHEUNG,.........No. 185 Sacramento, South side.

OTHER MECHANICAL OCCUPATIONS

CRAFTSMEN of various kinds, such as Weavers, Painters, etc. etc., are scattered over the country, but as yet, have no shops or employment in their original pursuits.

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TAM NGAI-LAM, Dupont, East side, near Clay street.
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SHE YUK-LAN, Dupont, corner Sacramento.

DRUG STORES.

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CHAI-WO-TONG,.................No. 194 Sacramento.
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Yan-Shan-Tong,.................No. 183 Sacramento.
Hau-Tak-Tong,..................No. 184 Sacramento.
Yan-Chai-Tong,.................No. 172 Sacramento.
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本公局火船一号名奴窩船主西摩一号唛地笠船主捕兀一号千非頓士一嘁兀咀之患一希倫軒士兀以上橫是前往吵架免度埠又大船往士滘頓的名白吻頓船主思兀祓一号名嗹兀打船主格吻又一号千兀兀亞船主千兒連此船俱是湾泊巴思拂馬頭定於每日下午四点鐘或一二隻開行前往二埠惟逢礼拜不往写字楼在積唎街併佛倫街之角便是值理背人斬士厘謹識

Chapin & Co.

未士雜品開設所字楼在于書信館楼上專代人舂覓傭工事務如有人欲覓生理會事厨子事仔馬夫農夫写字並不論何項工匠者到本写字楼說知定即代為尋覓妥决不至悮便是

Chinese Mission House

礼拜堂每逢礼拜日一点鐘又晚上六点鐘在此講解耶穌聖書敬請 諸君 届期務 至至此同心敬拜上帝致獲無窮之福是所厚望每逢礼拜二三五晚六点鐘在楼下書館教習番書番語如歉学習者祈至此罪斂又礼拜六日一点鐘有花旗醫生至此看症施葯倘有恙者不拘内外症至此取葯調治分毫不取也

Janson Bond & Co.

嘭臣邦号常有紅藍各色毡發賣價錢亦甚相宜如有唐人欲買者請至光顧本店開張在撘打兀街第六十九号便是

C. V. Grey

未士继礼狀師專務包办官衙案件事凡唐人有案情者請僱未士继礼包案定然隨機應變妥当写字楼在契礼街第一百八十二号即嗃博落行第一号房便是

R. H. Vance

未士湾時精于照相前者本埠陳列玩器画景各人將所照之相彼此較量惟未士湾時所照之相為第一素経二次取上奘其現有照相房四間各器皆備以便照相丟論何項人等至此光顧者定然十分相似照相房在吵加免度街並孟甘麻兀街交角楼上湼孟甘麻兀街柯士頓鋪側邊梯上便是

C. C. Knowles

未士那厘時妙理換牙鑲牙並事凡有人失去一齒或上下俱失去亦能成套換回依然如故如有牙腳空毀皆能用足金填塞堅固以免弊壞至于痘牙痛爛牙等弊至此定以巧工調治潔淨工資亦甚相宜館在孟甘麻兀街併吵加免度街角即湼湾時照相房梯上便是

S. L. Jones & Co.

未士專時号夜冷館每逢礼拜一三五有油糖茶米絲髮各項雜貨開投本館併代沽發貨物經紀 貴客光顧請至加利科尔街第六十一号併六十三号便是

De Ro, Bendixen, Eldrige

未士地盧边涛巳並咏迭洽開張夜冷館在于加利科尔街併佛偏街交角每礼拜二礼拜五上午十点鐘開投貨物 貴客如有貨物交于本館代沽若要先取銀両亦任其便可也

往日屢有唐人欲買唐番語書無有賣处惟現在礼拜堂司鶝先生現有唐番語書三樣俱有英華文字刋刻如有唐人欲買與書学習番語者請至礼拜堂便是也

番去年在本埠共計進口船隻大小共一千五百二十号共裝載五十一萬七千九百一十九整其内号數有一千零二十二号係由本加利科尔亞省併阿利近和勝頓省属各埠港来的又由花旗東省各埠鎮來者共有一百三十八号由歐羅巴来者共七十九号由松香山共四十六号由中国四十一号由阿士大利亞共二十三号往捕魚至此共十三号由南花旗埠共四十五号由各鶏頸埠至此者共火船四十八号

本埠共計出口大小船只一千一百六十三号共整數四十六萬七千零六十整内船數有六百六十号係往還花旗巴思拂大洋海皮之各港鎮埠又船十三号往田花旗大東洋海皮各鎮埠又船一百號係往中華的又往南花旗的共一百四十六号往阿士大利亞共三十八号往歐羅巴四只往小呂宋十六号往架拉吉打十三号往新加波六号前往捕魚船共十四号

計去年共出口貨併計水銀共值銀四百一十八萬九千六百一十一元惟出口金砂未計貨内麵粉二千二百四十四萬三千八百磅麥八百二十七萬一千四百磅大麦七百二十二萬一千五百磅云

去年共計由船隻載搭客至本埠者共有三萬一千七百五十九名由本埠船載有搭客出口往別处者共二萬二千八百九十八名是以本省所增来客者八千八百六十一名

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷貳 第二號 唐丙辰年正月下浣

耶穌一千八百五十六年六月下浣

加利科尔亞省散汎思歌埠

本月未有甚要新聞惟于前日造成新書一卷刊刻番字論及唐人之来有益于本埠特將此書送呈議律院内使議律各官員尽悉一切唐人事情並將書内畧錄以便一覧閲可也

查黃埔香港澳門並上海各埠乃是我国到彼貿易之港口独唐人之船隻入在他本国附近之港口貿易而已安能遠涉大洋哉則来金加利科尔埠定必催我国之船且又將我国之船共胸快駛茶約照本埠稅館所記于一千八百四十九年来船十三隻共載位三千七百整搭客三百二十三名一千八百五十年来船廿二隻共載位七千七百零八整搭客四百四十七名一千八百五十一年来船卅五隻共載位一萬一千七百整搭客二千七百一十六名又五十二年来船八十四隻共載位四萬三千一百四十四整搭客一萬八千四百卅四名又五十三年来船五十四隻共載位二萬五千五百三十五整搭客四千三百一十六名又五十四年来船五十二隻共載位二萬八千零二十一整搭客一萬五千零六十三名又五十五年来船三十七隻共載位一萬五千五百廿七整搭客三千二百一十二名已上七年内共来船二百九十七隻共計載位一十三萬五千三百三十五整共来搭客四萬四千五百一十一名自一千八百五十一年起至五十五年底止由本埠前往中国共船五百一十八共計載位三十三萬五千九百七十七整共計在搭客一萬二千四百三十六名但無唐人各公司所記至一千八百五十四年底止未有稅館所錄之多也惟約計水腳之銀来者每名四十元回者每名二十元共着船腳銀二百三十二萬九千五百八十元尚有伙食及各項使用未計又到本埠每名醫生銀五元共計有二十二萬二千五百五十五元又本埠之稅館上年被火燒亦畧失未得詳細耳然約計自一千八百五十三年七月初一日起至十二月底止共来貨計值銀七十三萬七千二百二十五元一千八百五十四年正月初一日起至十二月底止共来貨值銀一百四十二萬一千五百九十九元又五十五年正月初一日起至十二月底止共来貨值銀一百五十一萬五千六百卅二元已上二年半共計来貨值銀三百六十七萬四千四百五十六元此畧計年中所到之貨共有一百五十萬元又約計自本埠初開之日計至担今共来貨物者不下有九百萬元

又即以本省之叱咁而論蓋自一千八百五十四年六月起至一千八百五十五年六月止所收之叱咁紙銀不過將一半交于布政司之庫者有一十五萬元又自一千八百五十五年六月起至五十六年六月底止所收之叱咁紙銀又將一半交于庫者亦有一十六萬元又計唐人在此處或買些口伙食或掘金器具衣服雜襪靴雜帽等項約計已有一千零○八萬之多尚有快車駁馬及火船載運併有許多使用尚未計及予有一友作唐人生理者云及咇架免度埠約計唐人所催貨車者每月有三百二十車每車工銀四十元計貨車銀有一萬二千八百元查咩利運者每月有一百車計銀有四千元又計由埠咇架免度士咩頓咩利運阿品側咁數埠每月約計所收唐人屋租者有一萬九千餘元仍有各埠店租未計以此而論唐人之貨用如此浩繁則所剩者料然無幾也又試以在山採金而論之彭邊埗口不佳每日中不過一元半而已之間勉強取之此度日給稍得如意定從我花旗取餘之地遥以重價而沽且吾又有一友云及伊曾到各埠親見取金者各国莫如唐人之勤慎莫如唐人之忠厚安靖理宜將他之叱咁減回与各国之人同受其益且唐人在于山内或被我国及外国欺侮官門又例不許其作証亦應删改任其作証庶免含冤莫白之弊

又聞有收叱咁命之官員云及唐人採金者現在十分艱難蓋伊又見我花旗人所說二十人之中已有十九欲將叱咁減回五十人中亦有四十九欲將加收之例删除併喜唐人在此且山上各埠之新聞紙逐次欲將叱咁減收即減至二元更為妥當也茲我有事四件呈于議律院内懇求各議律官員察核第一件唐人不可准其十分多来恐以所来者過多而本处工藝且恐有日後生端之患第二件叱咁紙之事所関甚大必詳細而收不可遂尔生較遂之心也惟加收之例已覚太過況唐人之坭口所者甚罕若收如是之重吾国採金之叱咁請到位官長小心議於立良謀加以現在之法而恐愈窮其途矣第三件以外收某處有三位唐人被叱咁紙官打死某處唐人又因攔阻亦被打死則所收叱咁固非良法而弊端之見聞亦多也第四件唐人在此居住者恳求早設良法以保護他如或有人命家財各等患難之事任其官门作証以冤情直達是所幸甚

A. D. Baker

本士沉架常有二十四十加倫桶上好洋醋發賣每加倫價錢二十個先士本加利科尔醋每加倫五十個先士店在振打九街一百五十四号即在俾咁併在於巴思佛二街之中便是貴客光顧可也

本月初十日有二枝桅船一只由日本揚帆抵本埠據云彼国京都于去年十月初三日偶遭地震竟至崩裂其屋宇被陷者約計有十萬座之多廟堂五十四間居民斃命者有三萬人之衆云云

于本月十一日早約五点後鐘之間在本埠地方遍偏地震其勢甚大即本處之人睡稔者多被其驚覚者也在士咩頓處亦有震動並对海屋倫地方啲尔仁埠散賀哔等地方均有震動惟在咇弟礼所震更甚独是咇架免度咩利運等處埠未見其震動云

前數日聞在沙士地埠約咪餘路之间有白人六名進至唐人帳篷内攻擊被斃命者一名另受傷者二名惟未得其寔云

上年六月二十五日 上諭啟駿奏下北蘭陽汛三堡漫溢本年黃河水勢暴漲堤工危險六月十八日水勢複漲二十日全行奪溜刷寬口门至七十八丈追北至河業已斷流下游居民罹此災厄殊甚憫之

六月三十日 上諭官文奏收復雲夢應城兩縣現在督兵迅攻德安德安賊匪被兵懲剿陸續下竄六月初九日吳瑛帶練進攻縣城殺賊三百生擒十一人当將雲夢城克復初十日王培厚探聞長江單賊船下竄帶勇追擊燒燬賊船數隻應城境內一律肅清云云

The Oriental.

Vol. II. Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. No. 2.

REV. WILLIAM SPEER, EDITOR. SAN FRANCISCO, FEBRUARY, 1856.

The Oriental: OR, TUNG-NGAI SAN-LUK.

MONTHLY, IN ENGLISH AND CHINESE.

"Behold, these shall come from afar: and lo, these from the north and from the west; and these from the land of Sinim." [China.] Isaiah 49; 12.

REPORT OF THE MISSION TO THE CHINESE IN CALIFORNIA FOR THE YEAR 1855.

It is expected of the missionaries connected with the "Presbyterian Board of Foreign Missions," scattered over various parts of the world, that beside their occasional and more minute accounts of their labors, and of incidents relating to the progress of the gospel, they shall annually present a summary report of the transactions of the year. The support of this paper comprises one branch of the labors of the editor. Our readers will be interested in reading some extracts from the report for the year 1855, which he has recently sent to the Board, whose "Mission Rooms" are in the city of New York. Being the only missionary of the Presbyterian Board in this field, his labors have necessarily been very diversified. Indeed, three persons could not more than do justice to the various departments of employment thrown before him. He has, however, been greatly indebted to the Rev. E. W. Syle, of the Episcopal Church, to the physicians named in the report, and to other Christian friends for assistance. These joint labors have not been without fruit. We sincerely and earnestly request the prayers of the Christian reader, that those of the present, and of ensuing years, may receive more manifest and abundant tokens of the Divine power. We hope suggestions may be derived that will be of some benefit to those who are willing to improve the opportunities Providentially placed in their hands to be themselves "missionaries" to the heathen. The reader is one "*sent*" as well as the writer; and the "reports" we make to each other, and our churches on earth, should fill us with trembling, and excite us to more humble, prayerful, and diligent labors in view of "that day," when "*every one of us shall give account of himself to God.*"

It has pleased God to add another year to our lives. And how we stop and look back over it with mingled gratitude and regret. He has forgiven our iniquities; he has healed our diseases; he has redeemed our lives from destruction; he has crowned us with loving kindness and tender mercies. And we would praise him for all his benefits. But a review of the year shows how little has been done in acts that would glorify his name and lead sinners that know him not to learn his ways and join in blessing the Lord.

The past, like the previous year, has been for the Chinese, one of darkness and trouble. Of this to some extent, our missionary labors have partaken, and yet we have had some rays of bright sunshine through the clouds.

Preaching.

Public services have been maintained twice day on Sabbath during the whole year, in the chapel. The attendance however as previously reported, has been small. The fullest notices has been given by advertisements, placards and special invitations; they have signified in various ways esteem for us personally; but still they will not come to hear the preaching of the gospel. The prevailing neglect of religion, their own trials, the opportunity of a day's leisure for casting up their accounts, the natural dislike to the "old legends," which they know nothing of, and the repugnance to the supreme claims of a crucified Redeemer, have combined to keep them from the house of God. And yet we are not satisfied with these reasons. If ourselves and Christian brethren around possessed more of the spirit of urgent prayer to God in behalf of these heathen, they would be moved to come. In this respect we have hope. There is more of humble and determined strife and struggling with God for a blessing among members of churches than we have ever known before in California. And when the promised gift of the Almighty Spirit is granted, the stupid and ignorant idolaters must be melted too. Instead of one or two dozen hearers, the house will be filled. Instead of the doubtful and wondering expression of their faces, we shall see them at once convinced, and crying: "What shall I do to be saved?" There certainly shall be years when we shall remember the right hand of the most High. We shall not have to wait through a long dark period, like many of our brethren in regions wholly filled with heathen gloom. A few are already inquiring. Several cases during the year have manifested the inward working of the Divine Spirit. The most hopeful of these is a young man who applied for baptism in August. This person in a statement of his faith and motives made in writing, uses the following language: "In days past I have believed the doctrines of Buddha, have recited the liturgies of Tau, and worshipped idols; I have been licentious, disobedient, covetous, malicious, spoken, falsehood, and broken the Sabbath, times without number. I came to California in March '52, Since hearing the preaching of the truth, and awakening to the search of the Scriptures, every chapter, every verse, every word of them, seems worthy of belief. The doctrines that I have rejoiced in most are (Mat. 4; 17 and 11; 28) the preaching of repentance by the Savior that had come into the world, and his invitations to the weary and heavy laden to come unto him. The lesson that I most watchfully and earnestly strive to learn is the Savior's injunction to his disciples to be humble like little children." He cannot understand as yet parts of the Old and New Testament, he says, but gives a sketch of what he takes to be their general meaning and object. He discribes the fall of man, the eternal punishment of sin, the offer of salvation by the Son of God who bore all our sins in his own body on the cross, the gift of the Holy Spirit to lead us to know Christ and to impart comfort. He humbly declares his only trust to be God's mercy, and implores help to save him from destruction and set his feet in the way of heaven and eternal life. At some future time, if please God to uphold this apparently earnest minded young man and he is received into the church, I will furnish a full translation of this paper. After several months probation he still appears to be desirous to confess Christ. He anticipates great trials and persecution from his friends. When baptized I trust he will prove a valuable auxiliary in making the truth known to his countrymen. We ask the prayers of Christian brethren in his behalf.

An old man who lived many years in Charlston, South Carolina, and married there an American woman, by whom he had several children that yet reside in the Atlantic States, has been a diligent listener, and says he wishes to learn about Jesus Christ. There are several other individuals who seem convinced of the untruth of their previous religion and of the truth of that which they hear preached; but the heart, alas! the heart, is untouched.

The Chinese monthly concert has at times awakened the feelings of some, and at two occasions the sums of twenty-eight and seventeen dollars were contributed. But I found that pride was at the bottom of most of it, and that if public collections were pressed the givers would not attend. Latterly therefore none have been thus made, but small sums are handed in privately. In April a contribution of thirty dollars was sent for the benefit of the Waldenses, in answer to the appeal from the Mission Rooms; and it was determined after the departure of Lai Sam, to support a boy in one of the Indian mission schools to be called by his name. [Thirty dollars was sent for that object.]

As in previous years, I have been frequently called upon to preach in English, to deliver lectures of a religious or missionary character, on visit sick persons, to officiate at funeral and marriages, and give counsel to those in spiritual and other troubles. There are several young men who, unlike the majority in California, seem to have been chastened by their trials, and who may hereafter be led to give themselves to the work of the minister or the missionary.

School.

In this department there is at present nothing encouraging to notice, further than that the few who find time to come in without regularity, and the stragglers from the mines, have there in the evening opportunities to converse about religion and other matters; and thus acquaintance is made with them, a few tracts are distributed, and some little seed is scattered by the wayside. The school, in this country, cannot be relied upon as a means of imparting an education in English. Grown up men learn to smatter a few common phrazes, and then are gone. On Sabbath we have a small bible class at which the Shorter Catechism is recited.

Dispensary.

Since January, 155 patients have been treated. From Keang-nan Province, and from Chih-keang Province; the remainder were from different districts of Canton Province, as follows: from Heung-shan (near Macao), 64; from Nam-hoi and Pun-yu (City of Canton), 40; San-ui, 13; San-on, 10; Shun-tak and Tung-kun, 4 each; the rest from Hok-shan, Tsang-shing, Kwai-shin, Hoi-ping, Sam-shui, and Lung-mun. These names are mentioned to show that the spirit of emigration pervades a large district, that the dialects vary considerably, and that whatever benefit is obtained from these visits to America will be widely diffused on their return.

The ages, so far as ascertained, were from 10 to 20, 33; from 20 to 30, 51; from 30 to 40, 47; from 40 to 50, 11; from 50 to 60, 7.

The dates of arrival were, in 1849, 3; in 1850, 3; in 1851, 5; in 1852, 36; in 1853, 20; in 1854, 66; in 1855, 14.

The records present a great variety of occupations, showing how incorrect the statements sometimes made that all in California are of a certain degraded caste. There were 27 farmers, 13 merchants, 5 rice and liquor dealers, 4 teachers, 8 servants, 3 sailors, 3 carpenters, 3 bakers; and the trades of silk-weaver, embroiderer, dyer, tailor, barber, stone-cutter, mason, sail-maker, fisherman, duck-tender, washerman, steward, watchman, broker, actor, tobacco-dealer, and restaurant-keeper, were all represented by one or two each.

There were 47 females, all, with the exception of 3, who were *tsip-shi*, or secondary wives, being unmarried. I have not yet heard of a Chinaman who has brought his proper *tsai*, or wife, to America. They say if they can settle down and have homes, they will do so, but at present they are afraid. The presence of these hordes of infamous women illustrates the moral condition of the Chinese here, and shows the fearful temptations to which many that would be comparatively virtuous, sober, and industrious at home, are subjected. Many a promising young man is wrecked, as we see among Americans.

The diseases treated were, opthalmic affections, 16 cases; rheumatism, 15; scurvy, 6; cough and bronchitis, 8; local inflammations, 15; ulcers, 4; tumors requiring operations, 2; diarrhœa, 5; abuse of opium, 5; dyspepsia, 4; debility, 8; eruptions of skin, 4; injuries, 5; Panama fever, 2; consumption, scrofula, poisoning, paralysis, necrosis, hemorrhoids, and miscellaneous affections, 20; and syphilis, 36.

The proportion of those cured in this out-of-doors practice of course we cannot tell. The relief in many cases was decided and permanent. Medicine was occasionally given away to persons not recorded. On the whole, the number of chronic cases, and the opposition and interference of Chinese "doctors," who are becoming numerous, have made this department of our labors not so interesting and satisfactory in its results this year as last. Much is owed of whatever good has been accomplished to the punctual and kind assistance of Dr. W. O. Ayres throughout the year, and during a considerable portion of it to that of Dr. F. Downer, rendered in both cases without pecuniary recompense. Dr. Sam'l. Adams continues to furnish the necessary drugs at cost prices.

The number of tracts distributed this year has not been so great as in the previous years, owing to not receiving sufficient supplies from China.

Tract Distribution.

Lai Sam our former assistant, distributed most of what we had in the spring, and others have aided. Such as could be spared have been put on vessels returning with emigrants. The old elder has been endeavoring to procure us a faithful colporteur from the church of the Rev. Dr. Legge in Hong Kong.

Several Chinese not church members have aided in scattering tracts, and in various matters connected with our work. I desire to interest such in acts of benevolence to the bodies and souls of men. Ho Cheung, before his return to China, was one of the managers of the City Tract Society.

Newspaper.

The *Oriental or Tung-ngai San-luk* has been widely circulated, chiefly in California, the Sandwich Islands, and China. Twenty thousand copies have been scattered during the year. We have reason to think that the information in regard to the Chinese and missionary matters, on both the English and Chinese sides of the sheet, has done good. Some prejudices have been removed at least, and a better spirit excited. With the commencement of the year we are enabled to increase its circulation. It is published monthly, at two dollars a year. We earnestly hope that God will aid this effort to extend and increase a sympathy for the Chinese, and to instruct and benefit them. It is one of our most important instrumentalities for reaching the people of both nations, and we are anxious that He shall give His blessing.

Visits to the Interior.

During the spring of the present year two visits were made to Sacramento, and one to Stockton, for purposes connected with the welfare of the Chinese. In May, two courses of lectures were delivered, at the request of leading citizens, in the towns of Nevada and Grass Valley, which are four miles apart, and in a region where many Chinese are engaged in mining. In October, a distant journey was undertaken into the Southern mines, partly for health. In the region of Mariposa, distant some two hundred and fifty miles from the city of San Francisco, the people exhibited a more kindly feeling than we had observed elsewhere toward the Chinese. The country is one rich in gold, but with a limited supply of water, either in the streams, or in artificial channels. The Chinese work industriously while other miners lie by, and one mercantile house was mentioned which had realized forty thousand dollars from their trade. The visits to their camps were received with signs of much pleasure. A number of tracts and newspapers were distributed, and I preached on Sabbath in both Chinese and English. In the little camps by the roadside I was greeted with cordiality by those to whom we had given medicines in the city; and at one place a company left their work, crying out, "That's the teacher, that gave us medicine," and gathered round quite overjoyed, stroking the horse, and expressing their pleasure. Little scenes like this repay one for a great deal of trouble, and are worthy of being noticed in contrast to the painful epithets of contempt and hatred applied by some of our newspapers to this persecuted race.

* * * * *

General Condition and Prospects of the Chinese.—The present seems to to be a period of change in the condition of things generally in California. The tremendous crash which brought down the universal banking interest and many private individuals to ruin in a single day, Feb. 23d., was the commencement of a more regular and temperate state in our history. We trust a time is approaching when a quieter temper, purer morals, and a deeper interest in religion shall prevail. It is necessary to success in missionary enterprizes.

The irregular and tardy administration of justice in our courts perplexes these foreigners. Not only are they disqualified to bear witness by our laws, but further, they are subjected to enormous taxations from lawyers, policemen, and unprincipled characters, such as drive some almost insane. Yet the moral sense of our people is waking up, and more has been accomplished during the past year than ever before towards the repression of vice, and the firm establishment of sounder morals. Handsome churches are being built and filled with worshippers, and a deep feeling of the need of the Divine Spirit to new-create the chaotic materials lying dark and confused, is leading Christians to pray with earnestness. With the immigration of Christian families, and the growing respect for the Sabbath, we shall hope for a state of society resembling that in our Atlantic homes, and for a healthful social influence to be exerted upon the inhabitants of other countries, and of the islands of the ocean, here first brought in contact with nominal Christianity. Our greatest apprehensions for the future are from Romanism, which is making unparalleled exertions to obtain the control of our schools, our hospitals, and our politics. It is making its influence somewhat felt, also, among the Chinese.

The concluding sentence of this report expresses the hope that the period is approaching when the Chinese will be allowed to settle down quietly, like other immigrants in the State, protected by the same general laws, and the hearts of the people be opened to do them good; and that thus they may be brought to receive instruction, and to give up their cherished idolatry for the religion of the Lord Jesus Christ.

Miscellaneous.

TRANSLATION FROM THE CHINESE.

Lu-tsu, the God of the Barbers.

The streets of a Chinese city are lined with great red and yellow and white handbills like our own. Pedlars of small pamphlets and "yellow literature" are not less numerous. Book stores flaunt their dangling signs. Of the variety of books of all kinds, none attract the attention more than the quantities of novels and tales. Some of these are love stories. Others are of a somewhat religious character. The latter tales are half superstitious, half amusing. It will be interesting to our readers to present the following translation of a short one.

"It chanced that as an honest Barber, early one morning opened his shop for the day, a stranger presented himself to have his head shaved. The barber began, but never was there seen such hair on earth. He shaved the left side, and then the right, and again the left, and again the right: but as fast as he finished one side, the hair was out as long as before on the other. And thus he continued to shave, shave, shave, from day-break until dusk, and yet unable to shave the head clean. Just at that time Lu-tsu happened to pass the shop door and stepped in. He was master of the black art, and at once recognized in the barber's strange customer "the imp that inhabits the willow tree." He exclaimed, with anger, "How dare you come here and play such pranks, harassing honest men in the pursuit of their calling? But I will soon put it out of your power to trouble them so." So saying, he handed the good barber a razor, requesting him to shave with that. It was obeyed. The hair no longer grew. From that time the "imp of the willow" was bound forever to follow Lu-tsu as a page, nor could he ever engage in mischief again. Lu-tsu has hence been worshipped as their patron deity by the barbers until this day."

Report on the Reduction of Foreign Miners' Licenses.—The Senate Committee has brought in an elaborate and able report in favor of the reduction of the tax on Chinese miners. This gives us heartfelt satisfaction—not as a political matter, for with that view we have little to do, but because we may hope that with the passage of a law to this effect the Chinese mind will be pacified, and they will be allowed a state of quiet more favorable to the efforts of those who desire to see them improved and brought to receive good from our institutions and people.

Prevention of Immigration.—Mr. Bowe, of the Assembly, introduced on Feb. 7, a bill imposing a tax of a hundred dollars on each immigrant not eligible to citizenship. Commissioner McGowan, of the port of San Francisco, declares his inability, on account of its unconstitutionality, to collect the tax of fifty dollars imposed by the act of the last Legislature. A memorial has been addressed to the Legislature by a large number of leading merchants of the city, deprecating the enforcement of the tax on the same ground, and on account of the detriment to the State—"not only in depriving it of an increase of consumers, which its people have been endeavoring by every means in their power to obtain—but also depriving the Treasury of a large revenue, that would naturally accrue from such a source. And still further, withholding from consignees the legitimate benefit derived from an unrestricted China trade."

This is the most difficult subject connected with the immigration of the Chinese. It is certainly not desirable to have large and irregular invasions of any foreign and unsettled population, from any country. We need on the one hand guards against such, and yet on the other case not to destroy our vast commerce with the East, now and ever endangered by the rivalry of other nations. We need measures that will secure not frequent changes of the Chinese population; but that will quiet and improve, and nationalize and christianize those among us.

Gov. Bigler's Recommendations.

The late Governor, though opposed to the residence of the Chinese in our midst, was not insensible to the benefits their intercourse must pour upon our State. His message of last year contained the following paragraphs:—

"The gigantic project of connecting the Pacific with the Atlantic Ocean by means of a railroad over the continent is properly appreciated by the people of this, the youngest of the sovereign States, and it is perhaps needless to add, that their aid will be cheerfully extended to the accomplishment of the work in every form consistent with their own and the Constitution of the United States.

The wants and necessities of California eminently and peculiarly demand the speedy completion of this great work, which, when fully consumated, will not only incaculably advance all her substantial interests and add immensely to her wealth and prosperity, but will connect in interest as they are now united in feeling, the people of the extreme sections of this great confederacy."

"Situated as is California, on the confines of a continent, midway between the Indies, Asia, and the millions of Europe, with a population unequaled in intelligence, enterprise and progressive spirit, she cannot fail to take the lead of the nations of the old world, and bids fair soon to rival in commerce, her sister States of this mighty confederacy, as she already surpasses them in mineral wealth and fertility of soil"

"Regarded as a national undertaking, and as the great work of the nineteenth century, it is eminently worthy of the enterprise, power and wealth of this young Republic, as a means not only of commanding the commerce of the world and the riches of the Indies—of developing the vast resources now hidden in the desert, and opening to the industry and skill of our rapidly increasing population, the interior of a continent, but as binding together with hooks of steel and iron bands, the now widely separated portions of the Union.

That it is the province of the General Government, in some form, to act upon this momentous question, is most true, but in view of its immense and universally conceded importance to the Pacific country, I cannot refrain from suggesting to you the propriety of again memorializing Congress on the subject, and giving expression to the wishes and view of the people of this State."

The Good that Merchants may do.

The Hon. Edward Everett, in a speech at Boston, handsomely illustrated the benefits that we may bestow upon the remotest parts of the earth by a humane selection, not of articles of commerce that curse and destroy, but of those that confer good and relieve suffering. Let those that are planning expeditions to the Islands of the Pacific, and Japan, and other countries where we trade, with liquors and other hurtful commodities, inquire, "cannot I implant and nourish a good trade, instead of a bad one—cannot I make equally profitable some article that will be a lasting boon?"

Mr. Everett says:

"When I had the honor to represent the country at London, I was a little struck one day, at the royal drawing-room, to see the President of the Board of Control (the Board charged with the supervision of the government of India) approaching me with a stranger, at that time much talked of in London—the Babu Dwarkananth Tagore. This person, who is now living, was a Hindoo of great wealth, liberality and intelligence. He was dressed with Oriental magnificence—he had on his head, by way of turban, a rich Cashmere shawl, held together by a large diamond broach; another Cashmere around his body; his countenance and manners were those of a highly intelligent and remarkable person, as he was. After the ceremony of introduction was over, he said he wished to make his acknowledgements to me, as the American minister, for the benefits which my countrymen had conferred on his countrymen. I did not at first know what he referred to; I thought he might have in view the mission schools, knowing, as I did, that he himself had done a great deal for education. He immediately said, that he referred to the cargoes of ice sent from America to India, conducing not only to comfort, but health; adding that numerous lives were saved every year by applying lumps of American ice to the head of the patient in cases of high fever. He asked me if I knew from what part of America it came. It gave me great pleasure to tell him that I lived, when at home, within a short distance of the spot from which it was brought. It was a most agreeable circumstance to hear, in this authentic way, that the sagacity and enterprise of my friend and neighbor had converted the pure waters of our lakes into the means, not only of promoting health, but saving life, at the antipodes. I must say I almost envied Mr. Tudor the honest satisfaction which he could not but feel, in reflecting that he had been able to stretch out an arm of benevolence from the other side of the globe, by which he was every year raising up his fellow-men from the verge of the grave. How few of all the foreigners who have entered India, from the time of Sesostris or Alexander the Great to the present time, can say as much! Others, at best, have gone to govern, too often to plunder and to slay—our countryman has gone there, not to destroy life, but to save it—to benefit them while he reaps a well-earned harvest himself."

Sad Casualty.—A man named Peter Pettit was killed at Yankee Jim's, on Sunday last, by the caving of a bank at which he was at work.

Poetry.

Praise to God.

BY SIR ROBERT PEEL.

The "great commoner" was not only the ablest European statesman of his day, but he adorned a Christian profession. He owed his massive and well-balanced mind and his success, not a little to the training of a Christian father, and to his laying the fear of God at the bottom of all his acquirements and actions. That he was capable of giving expression to his religion in glowing poetry may be seen from the following psalm:

Oh! worship the king, all glorious above;
Oh! gratefully sing his power and his love!
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendor, and girded with praise.

Oh! tell of his might, oh! sing of his grace,
Whose robe is the light, whose canopy space:
His chariots of wrath deep thunder-clouds form,
And dark is his path on the wings of the storm.

This earth, with its store of wonders untold,
Almighty! thy power hath founded of old.
Hath established it fast by a changeless decree,
And round it hath cast, like a mantle, the sea.

Thy bountiful care, what tongue can recite?
It breathes in the air, it shines in the light.
It streams from the hills, it descends to the plain,
And sweetly distils in the dew and the rain.

Frail children of dust, and feeble as frail,
In thee do we trust, nor find thee to fail:
Thy mercies, how tender, how firm to the end!
Our Maker, Defender, redeemer, and Friend!

Oh! measureless might, ineffable love!
While angels delight to hymn the above.
The humbler creation, though feebler their lays,
With true adoration shall lisp to thy praise!

MISSIONS.

Can the Chinese be Converted?

One of the most intelligent, most honest, and most generous-spirited editors of this city says, "they cannot." He says he "has expressed his opinion that it could not be done."—It is "as mistaken an idea as that of the Jesuit missionaries making proselytes of the Digger Indians."

Then can't they? Not sooner than the Digger Indians. But can't the Digger Indians? If the Chinese can't be converted, there is no congregation on earth we would preach to rather than to some of the Digger Indians. There are many of them that possess a native softness, and docility of character, unexcelled by any other race. It is very true they did not retain the scars of the Jesuit withes. But we should not desire to make them bullocks to work our lands, or dogs to lick our hands as masters, and run and crouch and whine according to our will. They are not beasts, as the Jesuit system supposes. But they are children of Adam, and have minds and hearts. They love freedom, and communion with nature in her wild and grand forms. They cannot bear confinement and labor. But they are most impressible. Gentleness may lead them to any desired results. They become as passionately attached as the negro to a kind and considerate superior. If the Chinese cannot be converted, we will cheerfully try the Diggers. There is nothing in California we have felt more keenly than their treatment by the whites, and have anxiously watched and inquired, as those having charge of our Indian affairs will testify, for opportunity to furnish them with teachers that would feel for them, and labor to elevate them and improve their condition. Alas that present circumstances frown upon the hope of a prudent opportunity.

And so with the Chinese. There is not in all the world, there is in no country lit by sunshine, a more mild, thoughtful, labor-loving, reading, submissive, nation of men. We love many traits of the Chinese character, and have seen pretty fully, its wosrt and its best sides, both here and at home. Unfortunately, whipping, cutting, shooting, insulting, taxing, cheating, are not instrumentalities of conversion, or they would have been generally good Christians. But if God is almighty, if the Holy Ghost is able to renew the human heart, if Jesus Christ in heaven is yet merciful, if prayer is yet heard, if the prophecies have not seen their accomplishment, if the promises still bear the crimson seal of the Redeemer's blood, if the movements and migrations of mankind be ordered by a Supreme Providence, knowing the end from the beginning, if the ordinances of the church of God be yet effectual means of grace, if patience, and humble confidence are yet owned of God, we are willing to attempt it. God alone knows what poor, weak, worthless means may be blessed. If in His sovereign wisdom He does not grant to us now in the field manifest success, we are willing to die sowing the seed; others shall enter into our labors. To ourselves and many better men it may be a work of long and of hard toil. But, "blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."

WHY ARE THEY NOT CONVERTED?—The desideratum is simply *prayer*. The heart of the churches and laborers, of all of us, is not yet sufficiently in our work. Christians are yet sleeping and dreaming, and rolling about in their sleep, and dreaming of and catching at unsubstantial things. But, some day, the Holy Spirit shall come down, and we shall awake; and when we wake and call upon the Lord, a different state of things shall be seen. The wise politician, the prudent, the man of learning, the mighty and the noble, thinks this is foolishness, and weakness. But the foolishness of God is wiser than men, the weakness of God is stronger than men. God's ways are not our ways, nor His thoughts our thoughts. Human wisdom and human power do great things; but not so great as the dew, the light, the wind, the rain. The conversion of the Chinese must come like cultivation of grain. Firstly, prayer—secondly, prayer—thirdly, prayer, is the great power. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Our impregnable belief is that the Chinese can be converted, that the Chinese will be converted, and that the chief obstacle is in us so-called "Christians." The smoking and dimly burning beacons invite but deceive the ships at sea, and those that steer for them run upon the rocks, are lost.

To prove the solemn truth of what we say, we present some facts in regard to the wonderful revival that has been going on in connection with the ministrations of the famous Rev. W. C. Burns and the American Missionaries at Amoy. Who will doubt after he reads the thrilling narrative, and compares it with revivals in Scotland and America, that Chinamen *can* be converted? O, for such scenes in California!

SUCCESS OF THE GOSPEL AT AMOY.—The *Irish Presbyterian* says:

Mr. Burns left Amoy, with two native Christians, members of the American Mission Church, January 9, 1854, on a preaching tour through the surrounding district. They first came to Pechuia, a village about fifteen miles from Amoy, intending to remain there only a few days. Mr. Burns wrote from the place, January 16:

"We are everywhere very kindly received, and our message is listened to with attention, and in some cases we may hope, with profit. What we need, is the power of the Spirit of God on the hearts of speakers and hearers, that so many may be raised from spiritual death to that eternal life which is found in believing on the name of the Son of God."

After two months, Mr. B. left Pechuia, for some of the neighboring towns, leaving two native brethren in charge of the place. While he was away, remarkable power attended the ministrations of these native preachers. One of the American missionaries in Amoy, hearing of the interesting work going on in Pechuia, visited the place during Mr. Burns' absence. He writes:

"Here (Pechuia) they intended to begin work, expecting after a few days, at longest, to go forward, making known the Gospel message as they might have opportunity, and just where the Master might providentially lead them. But for two months continuously, the brethren were shut up to this one place and the nearest villages, holding forth the Word of life. *Almost at the very first declaration of the truth, some persons were interested and became earnest inquirers.* From that time to the present, the work has been gradually gaining in importance. * * Public worship is held on the Sabbath and every evening, and is attended by a goodly number of apparently interested listeners. Of a few, hope is indulged that they have really passed from death unto life. Numbers have renounced their idols; some have burned and destroyed them; others have given them to the brethren to be thus dealt with. * * * In March" (*two months, it will be observed, after the first proclamation of the Gospel in this heathen village*) "it was my privilege to make a short visit to Pechuia. I found such an awakened interest and spirit of inquiry as I had never before met with among Chinese. It did seem as if the Holy Spirit was at work. The most marked cases are of young men of some education, and endowed with considerable zeal and energy. * * * One of them, who gave evidence of regeneration, has already been with us at Amoy, and was examined as to his Christian experience and knowledge. Never, in any instance, have we met with a case among the Chinese, indicating more clearly the work of the Holy Spirit upon the heart."

Mr. Burns was recently in Scotland for a few months. Among other things, he stated that he had never witnessed, during the revival season in Scotland, some years ago, more evident and unmistakeable indications of the mighty working of the Spirit's power, than he had been permitted to see in the Mission field, before leaving China. While in Scotland, Mr. Burns received a letter from the American missionary, whose words we have quoted, speaking of the work in Pechuia, and in new stations also, to which, as in Apostolic times, the Gospel message had been carried by native converts. He says:

"The little church at Pechuia continues to dwell in love, and become more and more established in the truth. There is still much of the same spirit of prayer and hungering after the Word. The first Sabbath of this month (November) we celebrated the Lord's Supper there. * * * *But what shall I tell you of the Lord's visitation of mercy at Chio-bey?* Again, truly we are as those that dream. The general features of the work are very similar to what you witnessed at Pechuia. The instrumentality has been native brethren, almost entirely. Attention was first awakened in one or two by I-ju and Tick-jam, who went to Chioh-bey together, the former with the opium pills. This was two or three months ago. This was followed up by repeated visits of other brethren from Pechuia and Amoy. Shortly, *the desire to hear the Word was so intense, that there could be scarcely any stop, day or night; the brethren in turns going, and breaking down, from much speaking, in the course of three or four days, and coming back to us almost voiceless.* There are some fifteen persons who seem to have been spiritually wrought upon, several of whom give pleasing evidence of regeneration. There are several persons interested in villages around, who come to town to spend the Sabbath."

We again draw the attention of our readers to the fact that these remarkable results were observable, a few weeks after the first proclamation of the Gospel message to these Chinese idolators. The temper and deportment of the converts is thus recently described by another of the American missionaries:

"The members and inquirers spend the greater part of the Sabbath at the mission premises, in studying the Scriptures, listening to the preaching of the Word, and in religious conversation and prayer. They go home only for their meals, and some not even for that. A part of them spend much of their time there, in similar employment, on other days of the week. When we have been with them, we have been much gratified by seeing their earnestness in the study of the Scriptures. They are continually coming to us for explanations of passages which they cannot understand. Often the voice of prayer will be heard from all parts of the house at once. They are but babes in Christ, yet their knowledge of the Scriptures is very remarkable. We feel it good for our own souls to be among them."

Another of the missionaries says:

"Almost every one seems to be impressed with the truth, that he is to improve every opportunity to speak a word for Christ. Many of them are quite effective speakers. The heathen are often astonished to hear men from the lower walks of life, who previously had not had the benefit of education, and are yet, perhaps, unable to read, speak with such fluency, and reason with such power concerning the things of God, as to silence all their adversaries, even though they are men of education."

MISSIONARY LABORS IN THE PACIFIC.—On the islands of the Pacific, comprising the Sandwich, the Fejee, and Friendly Islands, New Zealand, and the various groups occupied by the London Missionary Society, there are connected with the London, the Church, the Wesleyan, and the American Missionary Societies, 119 missionaries, 45,929 communicants, 239,900 professed Protestants, and 54,708 scholars. Connected with the Protestant missions in India there are 443 missionaries, 18,410 communicants, and 112,191 professed Protestants; showing that to each missionary in India there is an average of 253 professed Protestants and 41 communicants, while in the Pacific each missionary has an average of more than 2,000 professed Protestants and 385 communicants.

THE BIBLE ABROAD.—The American Bible Society has resolved to publish the Gospel by John, and Acts of the Apostles, in the Spanish language, that they may be used as school books in St. Domingo. An appropriation has been made for the purchase of blocks to print the Chinese Testament at Amoy; and a Swedish Bible will be published as soon as funds can be spared for the purpose.—*Evangelist.*

Asia.

INTEGRITY OF THE ENGLISH GOVERNMENT AT HONGKONG.—It is said that gambling is not permitted by the British authorities at Hongkong, and that Lo Akwei, a Chinaman, offered thirty thousand dollars a year for a license, but was refused!

NEW LINE OF STEAMERS.—An arrangement has been entered into by which the intercourse of China with Western Asia and Europe will be facilitated and cheapened. Jardine, Matthewson & Co., the great opium firm of Hongkong, have put on an additional line of steamers between China and India.

The *Friend of China* says:—There happens to be a strong feeling against America among Englishmen in China just at present, caused, we believe, by the undisguised bias of Americans in favor of Russia. But because this is the case we will not forget that America has her laws as we have ours, and that those laws *must* be respected. America has declared that an American merchant vessel is part of her territory though lying in an English port, and tells Great Britain that, as a rule, she accords that position to her vessels when lying in American ports. Bearing this in mind we have no hesitation in designating the act of an English policeman in boarding an American vessel for action on a charge having no reference to the English dignity, as altogether illegal; and the American Consul that would not resist such an action, in any of its stages, even *vi et armis*, would be unfit for his position.

DESTRUCTION OF PIRATES—DECAPITATION OF REBELS.—The outgoing mail, says the *Friend* in its monthly summary, carries very little intelligence from the country at large, and excepting the destruction of some thousands of pirates by British ships on the coast, we have little of stirring event to tell of as known to be fact.—Around Canton, for a large circuit, the country is tranquil, and will no doubt continue so until after the gathering in of the harvest. Decapitation of the denounced proceeds with less celerity, and may now, we are told, be stated at an average of three hundred a week.

The Hongkong *Register* of November 13th says:

The American ship *Waverley* was chartered, we believe, to convey coolies from China to Peru She was placed under the charge of Tait & Co. at Amoy, who shipped on board of her, at Amoy and Swatow, 450 men. The vessel had been a sea but a few days when the captain died, on which the mate steered for Manila, for the double purpose of burying the captain, and providing himself with an officer capable of navigating the ship in case of an accident happening to himself, as no one on board but himself could do so. So far the man acted rightly. Having anchored in the bay of Manila, it would appear he was proceeding to lower the body of the captain into a boat, when the Chinese, in some way or another, through some superstitious prejudice, interfered to prevent his doing so. The mate, on this interference, discharged a revolver and shot one man dead. The crew, on this, having armed themselves, drove the whole of the coolies below, whereupon the hatches were battened down, and the mate proceeded on shore with the body of the captain. He returned to the shid in the evening, but took no measures to find out in what state was his living cargo. When the hatches were opened the following morning, *two hundred and fifty-one men were found dead!*

MONTHLY CONCERT IN THE CHINESE CHAPEL.—At the monthly concert for missions on the first Sabbath of March, (the 2nd,) a Chinese convert will be baptized, and a discourse preached appropriate to the occasion. Services commence at three o'clock. Christians generally, and all interested in doing good among the Chinese are invited to be present.

Advertisements.—We ask the attention of those wishing to advertise in Chinese to our terms. The Oriental is widely circulated among this important class of buyers and sellers.

ARTICLES ON THE CHINESE SIDE OF THIS NUMBER.

- Reflections on the flight of time.
- Notices of efforts for the welfare of the Chinese in the Legislature.
- Late Earthquake in Japan.
- Earthquake San Francisco.
- Flood of the Hioang-ho River.
- Rebellion in China.
- Murder of Chinese near Shasta.
- Miscellaneous Items.

The Oriental.

PUBLISHED MONTHLY IN ENGLISH AND CHINESE.

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TERMS:

By the quarter, to the carrier.......................... 50.
Yearly, by mail.......................................$2 00.

ADVERTISEMENTS.

Business Cards, in Chinese, at $3 per quarter for 25 words.
" " in English, $2 per quarter.
Other advertisements in Chinese and English inserted at much lower than ordinary rates. This paper is the only medium for reaching an important part of the trading population of the country.
Handbills, circulars, business cards, signs, etc., translated and printed in the Chinese language.

JARVIS JEWETT, General Agent.

CHINESE MISSION HOUSE,

(N. E. corner of Sacramento and Stockton Sts.)

REV. WILLIAM SPEER, PASTOR.

CHINESE SERVICES.

PREACHING, Sabbath at 1 P. M., and 6 P. M. BIBLE CLA at 10 A. M.
PRAYER MEETING, Wednesday evening, at 6 o'clock.
ENGLISH SCHOOL, (free) Tuesday and Friday evenings.
DISPENSARY FOR THE SICK, on Wednesday and Saturday a 1 P. M.; Medical Attendants, Drs. W. O. Ayres and F Downer.
CHINESE TRACTS AND SCRIPTURES distributed gratis.
THE ORIENTAL may be obtained here, or at the publi shin office, 68 Merchant street. Price, two dollars a year.

ENGLISH SERVICE.

Monthly Concert for prayer and missionary address, on the first Sunday of each month, at 3 o'clock P. M., which all friends of the Missionary cause are invited to attend.

CHINESE DIRECTORY.

GENERAL MERCHANDISE, GROCERIES, &c.

Kung-Wo, No 217 Sacramento st, south side.
Man-Ke, No 205 Sacramento st, s side, n Dupont.
Li-Hing, No 199 Sacramento, s side.
Sui-Wo, No 197 Sacramento, s side.
He-Ke, No 195 Sacramento, s side.
Hung-Shing, No 191 Sacramento st, fire-proof warehouse.
Sau Cheung, No 187 Sacramento.
Yu-Fung, No 181 Sacramento st, s side.
Yu-Tai, No 179 Sacramento, s side.
Yu-Yen, No 177 Sacramento, s side.
Sam-Wo, No 175 Sacramento, s side.
Chung-Sun, No 173 Sacramento, s side, brick house.
Tung-Wo, No 198 Sacramento, s side.
Shing-Ke No 22 Sacramento, s side.
Mancheung No 186, Sacramento st.
Hon-Ke, No 184 Sacramento st., n side.
Kwan-On, No 182 Sacramento, n side.
Luen-Wo, No 180 Sacramento, n side
Cheung-Wo, No 178 Sacramento, n side.
Kwong-Wo, No 176 Sacramento, n side.
Hung-Yuen, No 174 Sacramento, n side.
Seung-Ke, No 172 Sacramento, n side.
Tung-Shang, warehouse, Dupont, w side, cor Sac.
Kon-Cheung, Dupont, w s, near Clay.
Yun-Shing, Dupont, w s, near Jackson.
E Wo, Dupont, w side, n Jackson.
Tai-Cheung, Dupont, w side, n Jackson.
Kwong-Man-Le, Dupont, e side, n Sac.
Tung-Ki, Dupont, e side, n Clay.
Le-Ching, Dupont, e side, n Clay.
Tin-Yuk, Dupont, e side, n Clay.
Lung-Shan, Jackson, n side, near Kearney.
Kwong-Shing, Jackson, s side, near Dupont.

BROKER.

Le Kan, agent for American Merchants, Interpreter of the Chinese language and documents, No. 139 Sacramento st., or at the Oriental Office.

RICE PACKERS.

Sam-Ke, Rice Salt, etc., cleaned and repacked, No 189, Sacramento st., south side, in basement.

CANDLE FACTORY.

On-Shing, Manufacturer of Adamantine Candles, according to the American process, in n w corner Brannan and Third street. Store at Kung-Wo's, No 217, Sacramento street.

SILK GOODS, LACKER WARE, etc.

Chay-Lung, Chinese, Dry Goods, &c., No 188, Washington st., in Kearney. Also, at various stores, on Sacramento and Dupont sts.

CURIOSITIES, CARVED WORK, etc.

Lai Chun-Chuen, No 181, Sacramento st., front room on 2d story. Also at various stores on Sacramento and Dupont streets.

SILVERSMITH.

Sai-Shing, Jackson, n side, in Dupont, basement.
Tin-Shing, Jackson, s side, near Dupont.

WOOD ENGRAVER.

Kau-Cheung, Dupont, east side, near Commercial st.

TAILORS.

Ko-Wai-Ke, Dupont, east side, n Commercial.
San-Cheung, Dupont, east side, n Commercial.
Kwong-Hop, Dupont, east side, n Clay.

BARBERS.

Fu-Ke, No. 110 Dupont st.
E-Hop, No. 200 Dupont.
Man-Lung, No. 195 Sacramento.
Shing-Ke, No. 173 Dupont, basement.
Po-Ke, No. 212 Dupont st.

BUTCHERS.

San-Tsoi-Hop, Dupont, west side, near Washington.
Sze-Le, Dupont, est side, n Washington.
Kwong-Wo, No. 193, Sacramento, South side.
Cheung-Hop-Lin-Ke, No. 189 Sacramento.
She-Wo, No. 189 Sacramento street.

BAKERS.

Cheung-Shing, Jackson, south side, in Dupont.
Yut-Cheung, No. 185 Sacramento, South side.

OTHER MERCANTILE OCCUPATIONS.

Craftsmen of various kinds, such as Weavers, Painters, etc. etc., are scattered over the country, but as yet, have no shops or employment in their original pursuits.

FISHERMEN.

Village on Rincon Point.

WOOD-YARDS.

Shing-Yeun, Sacramento, North side, in Dupont.
Yuen Wo, No. 189, Sacramento street.
Lo-Au, Sacramento, above Dupont, South side.

BOARDING HOUSES.

Wo-Shing, Dupont street, west side, near Clay.
Lay-Cheun, Sacramento street.
Wing-Lung, Sacramento street.

RESTAURANTS.

Me-Heung-Lau, Dupont, West side, n Washington st.
Ping-Heung-Lau, Dupont, east side, n Sacramento.
Yuen-Chan, Dupont, east side, corner Commercial.
Tsu-Chan, Dupont, East side, n Washington street.
Tsuen-Chan, Jackson, north side, n Dupont street.

DOCTORS.

Wutsan-Yuen, South-East corner Sac. and Dupont.
Tam Ngai-Lam, Dupont, East side, near Clay street.
Lo-Chik, Commercial near Dupont.
Cheungshi-Fun, Dupont near Jackson.
She Yuk-Lan, Dupont, corner Sacramento.

DRUG STORES.

Po-Yuen-Tong, South-West corner Sac. and Dupont.
E-Tsai-Tong, No. 196 Sacramento.
Pui-Shang-Tong, No. 210 Sacramento.
Chai-Wo-Tong, No. 194 Sacramento.
Tsan-Ning-Tong, No. 193 Sacramento.
Chung-Wo-Tong, No. 185 Sacramento.
Yan-Shau-Tong, No. 183 Sacramento.
Hau-Tak-Tong, No. 184 Sacramento.
Yan-Chai-Tong, No. 172 Sacramento.
Hang-Wo-Tong, No. 235 Dupont st., near Jackson.
Man-Ning-Tong, No. 230, Dupont st., near Jackson.
Po-Chi-Tong, No. 231 Dupont, near Jackson.
Kwong-Chai-Tong, No. 225 Dupont, near Washington.
Tin-Po-Tong, No. 206 Dupont, near Clay.
Hang-Chan-Tong, No. 173 Dupont, near Sacramento.

REDICK MCKEE.....................................A. W. MCKEE.

R. W. McKEE & CO.,
Wholesale Dealers in
CHOICE GROCERIES,
Provisions and Case Goods,
No. 60 FRONT STREET,
Between Sacramento and California,
SAN FRANCISCO.

F. KUHL,
Lithographer of Pictures, Maps, Cards, &c
Sutter st., south side, between Dupont and Kearny,
SAN FRANCISCO.

FLINT, PEABODY & CO.,
SHIPPING
AND
COMMISSION MERCHANTS,
Corner of Front and Broadway Street,
San Francisco, Cal.

C. V. GILLESPIE,
SEARCHER OF RECORDS,
AND
And Examiner of Title Deeds,
WITH SEVEN YEARS PRACTICE IN THE PUEBLA, CITY AND COUNTY OF SAN FRANCISCO.
No. 76 Montgomery Block, and Hall of ecords.

COLE & FINNEY,
SURGEON DENTISTS,
Corner of Clay and Kearny streets,
R. E. COLE. SAN FRANCISCO. C. G FINNEY.

CALIFORNIA STEAM NAVIGATION CO.
DEPARTURE FROM PACIFIC STREET WHARF.
CARRRYING UNITED STATES MAIL.
october 1st, 1855
STEAMER NEW WORLD, Captain SAMUEL SEYMOUR,
STEAMER ANTELOPE, Captain E A POOLE,
STEAMER CONFIDENCE,
STEAMER WILSON G HUNT.
STEAMER HELEN HENSLEY, Captain E C M CHADWICK,
STEAMER J BRAGDON, Captain THOS SEELY,
STEAMER URILDA, Captain E Z CLARK,
STEAMER CORNELIA, Captain E CONKLIN.
One of the above Steamers will leave Pacific Street Wharf every day at 4 o'clock, P M, (Sundays excepted,) for
SACRAMENTO AND STOKTON,
Connecting with light draft Steamers for
MARYSVILLE,
COLUSA and
RED BLUFFS.
For particulars apply at the Office of the Company, corner Jackson and Front sts,
oct5 tf SAMUEL J. HENSLEY, President.

WM. G. BADGER.
Importer and Commission Merchant,
WHOLESALE DEALER IN
READY MADE CLOTHING,
General Harrison Block, Battery Street,
Between Clay and Merchant, third door from Clay,
SAN FRANCISCO.

HANG-WO.
DEALERS IN
PROVISIONS, RICE, SUGAR, TEA, &c.
CORNER OF E AND 2ND STREETS.
Marysville.

CHAPIN & CO., GENERAL AGENCY AND EMPLOYMENT OFFICE.—The Young Men's Christian Association, with a view to protect the unwary rom imposition, have authorized the undersigned to open an EMPLOYMENT OFFICE, under their supervision.—Our Rooms will be found adjacent to the Rooms of the Associations, and over the present Post Office.
Situations of all kinds for females furnished. Private families furnished with the best of help FREE OF CHARGE.
Orders from the country promptly attended to. Persons leaving orders with us to be filled should NOT MISTAKE THE ENTRANCE TO OUR OFFICE. it is the Brick Building over the Post-Office.
Find Employment for all kinds of help, House Servants, Cooks, Seamstresses, Grooms, Coachmen, Farm Hands, Day Laborers, Mechanics, Clerks, &c.
Bills collected, Houses Rented, Loans negotiated, &c. All business entrusted to our care will receive prompt at tention.
Refer to—De Ro Bendixen & Co; James B. Roberts & Co Benchley & Co; I. A. Morgan, Thomas C. Hamb , Esq. James Mills.
California Exchange, over the Post Office, Kearny street, opposite the Plaza-
sep 14-3m GEO. W. CHAPIN & CO

DREXEL, SATHER & CHURCH,
BANKERS,
Southwest Corner of Battery and Clay Streets.
DRAW AT SIGHT IN SUMS TO SUIT ON
Van Vleck, Read & Drexel, New York.
J. W. Clark & Co., Boston.
Drexel & Co., Philadelphia.
Johnston, Brothers & Co., Baltimore.
A. J Wheeler Esq., Cincinnati, Ohio.
Haskell & Co., Exchange Bank, St Louis, Mo.
A. D. Jones, Esq, Cashier, Pittsburg, Pa.
A. D. Hunt & Co, Louisville, Ky.
J. S. Lyell, Detroit, Mich.
ALSO—EXCHANGE ON
LONDON,

CHA'S A. JANSON. CHA'S W. BOND.
JANSON, BOND & CO.,
69 BATTERY STREET,
SAN FRANCISCO,
DEALERS IN
FOREIGN & DOMESTIC DRY GOODS
jan 10-6m

BRITISH PERIODICAL LITERATURE
LONDON QUARTERLY REVIEW (Conservative.)
EDINBURGH REVIEW (Whig.)
NORTH BRITISH REVIEW (Free Church.)
WESTMINISTER REVIEW (Liberal.)
BLACKWOOD'S EDINBURGH MAGAZINE (Tory.)
For any one of the four Reviews....................$3 00
For any two of the four Reviews.................... 5 00
For any three of the four Reviews.................. 7 00
For all four of the Reviews........................ 8 00
For Blackwood's Magazine........................... 3 00
For Blackwood and three Reviews.................... 9 00
For Blackwood and four Reviews..................... 10
Payments to be made in all cases in advance. Money current in the State where issued will be received at par
Remittances and communications should always be ad dreed, post-paid, to the Publishers
LEONARD SCOTT & CO.,
feb24t 54 Gold Street New York.

TO DRUGGISTS,
A RARE CHANCE.
A WELL ESTABLISHED AND PROFITABLE Drug Business, in a Mountain City is offered for Sale on the most advantageous terms—Capital required from $2000 to $4000. For Particulars inquire at this office.
Feb'y 6, '56—tf

佈告編

Wells, Fargo & Co.

威炉士花鴨公司包寄来
往書札金砂会单銀行在
孟甘麻乙街口加利科尔亞
街西北角本行併找換金砂
收貯銀両 貴客光顧可也

California Steam Navigation Company

加利科尔亞火船公局本
年正月内船隻号數及行
船日期規條開列
本公局火船一号名奴窩船
主西摩一号嘜地笠船主捕
乙一号干非頓士一喊乙咀之
急一希倫軒士乙以上俱是
前往沙架免度埠
又火船往士得頓的名白叻
頓船主恩乙被一号名吠乙
打船主加叻又一号千尼乙
亞船主干見連此船俱是
湾泊巴恩拂馬夫定於每
日下午四点鐘或一点鐘開行
前往二埠惟逢礼拜日不
往写字楼在積咀街併佛
倫街交角便是值理首人軒
士厘謹識

Chapin & Co.

未士雜品開設写字楼在
手書信館楼上專為人尋
覓傭工事務如有人欲覓
生理管事厨子事仔馬夫
農夫写字并不論何項工
匠者到本写字楼說知定
即代為尋覓妥當決不悮
便是

Crafts, Farish & Co.

未士花猁士号常有雜貨
伙食俱齊發行鋪在咪利蓮
埠依街併巴拉沙之角便是價
錢相宜 貴客光顧可也

Tuck Leong

德隆号在沙架免度埠唐人
街第 号常有油糖茶米
雜貨發行 貴客光顧可也

Chas. Baum

未士卯歷年包办報稅事
務甚是忠厚妥當写字楼
在稅館左側便是倘欲報
稅者請至光顧可也

Granite Ware-house

司兇号有石貯棧一間名加
蘭訥喊也口素不俱火烛之
患本棧亦甚爽潔無妨鼠
耗等弊每整貨每月收棧
租銀半員 貴客光顧可也
本貯棧在沙架免度街第
三十五号便是

F. Kuhl

未士姑炉包楼印埽唐膏
字式鋪在吠打街坐都本加
尔二横街之中咸同李根便
知如有字式到印者工價甚
相宜也

Jansen Bond & Co.

岷臣邦号常有紅藍各色
毡毯賣價錢亦甚相宜如
有唐人欲買者請至光顧本
店開張在桉打乙街第六十
九号便是

C. V. Grey

未士継礼狀師專包办官衙
案件事務凡唐人有案情者
請未士継礼包雜定能隨
機應變妥當写字楼在契
礼街第一百八十二号即嗎
博洛行第一号房便是

R. H. Vance

未士湾時精於照相前者本
埠陳列玩器西景各人將所照
之相彼此較量惟未士湾時所
照之相爲第一業经二次取上
分其現有照相房四間各器
門備以便照相無論何項人等
至此光顧者定然十分相似
照相房在沙架免度街並孟
甘麻乙街交角楼上並孟甘
麻乙街柯士頓鋪側邊梯上
便是

C. C. Knowles

未士那厘時号妙理換牙鑲
牙之事凡有人失去一齒或
上下俱失去亦能成套換回
依然如故如有牙脚空蝕皆
能用足金填塞堅固以免其
壞至于痖牙痛牙織牙等弊
至此定以巧工調治潔淨工
資亦甚相宜館在孟甘麻乙
街併沙架免度街角即從
湾時照相房梯上便是

S. L. Jones & Co.

未士專時号夜冷館每逢礼
拜一三五有油糖茶米絲髮各項
雜貨開投本館併代銷貨
物经纪 貴客光顧請至加
利科尔街第六十一号併六
十三号便是

De Ro, Bendixen, Eldridge

未士地慮边湾臣並咏迭治
開張夜冷館在于加利科尔
街併佛倫街交角每礼拜二
上午十点鐘開投貨物 貴客
如有貨物交于本館代沽者
要先取銀亦可任其便可也
現一佛蘭西人有將園一段
附近咪利蓮埠令欲出投与
唐人經過此地各物俱備無

Farm to Lease

用多費資本可能耕作也
地内亦有許多杉料可以作
柴傍边亦有江河可以捕魚
往随其便即四五十人在此
亦可工作如有唐人欲批此
園者在本埠請至都本横街
併加利科尔及沙架免度二
街之中未士大必麦面議便
是在咪利運埠書信館第四
十六号柏未士架湾爹爾訊
是也

Books Concerning China for Sale

往日所有唐人欲買唐番語
書而無賣惟司兇先生現有
唐番語書三樣俱齊俱有英
華文字利刻如有唐人欲
買此書学習番語者請至
礼拜堂便是也

Chinese Mission House

礼拜堂每礼拜日一点鐘又
晚上六点鐘在此講解
耶穌堅書敬請 諸君届
期移 玉至此同心敬拜
上帝致蒙無窮之福是所厚
望每逢礼拜二三五晚六点鐘
在楼下書館教習番書番
語如欲学習者於至此雅敘
逢礼拜六日一点鐘有花旗
醫生至此看症施藥倘有
患者不拘内外症至此取藥
調治分毫不取也

Waitt & Battles

未士屈並拔地士現有火烟
糖房二間在汎思咕街附近
包啤街之角器具齐備撰造
白朮不特本埠之白朮能造
即各国之白朮者亦能与之
比較凡 貴客有来到本店
復糖者包能潔白而丟悮写
字楼在于佛倫街及甘孫沙
街交角便是也

C. McDowell

未士麦都私接收埽街巷及
士庫污穢之物併清厠糞等
件 貴客如意者請至吸街
併沙架免度及加利科尔二
街之中間未士地蘭尔便邮

除夕迎新論

律當太簇味列五辛摩景物
玉四春正吉人之受祉恭惟
列位台臺值啟泰之辰介無
疆之福業崇德裕財廣祿豐
誠足羡也弟以烏飛兎走迅
速如梭日月其除歲不我与
轉瞬間而四序已遇此宴吾
人之所当繫念者也抑知人
人多有虚度光陰怠行善
事專務要作新年每月每
日遵神道德 諸位朋友上
年將尽今年已近之時大家
追思已過忖度將来此名
為除夕者云斯夕也乃人人
算賬清楚欲把今年之事
圓圓無缺此是正經將至乃
至有将已死之先人偶像守
歲送年等風俗吾恐甚害
多益少矣若把除夕之風
俗改為省心看書祈祷
上帝以我今年之善惡賬
目算清楚圓團定然免
日後之悔也
一論憶念上歲誤總今年之
為良盖每年首至年尾多
有憂動多有壯健之人着病
又治人身死富人家窮貧人得
財小国加地大国失位都有
此等是年年之常事在我本
家或鄰家甲豈非今年多
有病此之家孚某家喪親
父某家死女兒某人死心腹
之友此皆示我等明知在
世界無恒業無穩固之福
故該求死後天堂之真福也
一該追思明察各人自己今
年之多罪盖于一日間我尚
有多罪多過何况于一年
間乎若不細心自察則難
有不可勝數之罪亦必不
知之且我等雖忘記前日
前年之罪過又未悔未改
更然 上帝却不忘記之
我等若不悔則至死日
上帝必以我生平及以我今
年諸罪惡之賬目排閲我
等面前豈非可畏之致哉
我豈非該自察心行早改
而免後禍与其待至惡滿
而悔已遲何如及早省本
日之罪又每年省本年之
罪而求赦呢若我于年尾
如此自察則必使我為謙
遜而愈加謹慎也
一該追思我今年所受之
好處盖 上帝于本年
養我保我照顧我身我
灵我家我国 上帝在
一日所施我以顯之好處
尚為無數何况于一年間
乎我今年或已受幾種艱
難然何比得我所受諸好
之數哉且我之艱難都為
自罪所報未盡我所受之
諸好則非我之功劳所堪
乃 上帝因耶穌之功劳而恩
白賜我我豈非該謝
上帝之大恩哉

The Oriental

東涯新錄

TUNG-NGAI SAN-LUK

卷貳 第三號 唐丙辰年二月中浣

加利科尔亞省散汎思歌埠

耶穌一千八百五十六年三月中浣日錄

前者予作成訴詞新書一卷業將此書刊派于本省各埠之新聞紙館併各有名目之人及各訟律官員均派一卷然各新聞紙館覽閱此書莫不稱善且申□一詞皆合理訟律官即入□所訴者也前日予又將據訟律院內之訟律官書札數函內云現未有論及華民之事是以唐人亦唯□□若何議斷必待至三禮拜聞可得其詳矣

竊思唐人初來本加利科埠之時聰明敦厚各皆安分是以我花旗人見之固甚喜歡新聞紙所敘甚美即各国亦相待之甚厚也乃近年唐人則不然即我花旗及各国人相待亦撫剔以吾度之二者均有不合唯是花旗与唐人將來必望相好如初矣前有一事特為刊錄与汝唐人說知然其信神一事吾常見唐人或在舖戶或在住家均有安神供奉香燭又見有將唐人所塑來之偶像安在会館或設立庙宇益我花旗地任人所好並無禁止拜神之例然以此而觀則土木偶像尤且稽首而求何蠢拙之甚故我国之頑民作此神像之事即良善者亦生其輕視之心前任總督碧鏵尝論及唐人作事虛無於訟律各官以為土木偶像亦必叩拜恐其將來無所不至由此究然

賭博之肩愈肆娼婦之未愈多即言語之小尽係說謊是以咪唎泄此加收官门不許作誑且又禁止不許未此者蓋為此也吾見此事朝夕心甚不安特將此事刊刻以与列位唐人說知希為及早省晤聞有謗吾言者謂吾中国拜神佛即啻国拜耶穌此事然也抑之吾等事耶穌但有其真神者在夫人貴乎立心為善耳何必勉強拜神佛哉如各家必安神佛之像继有神佛亦汚神佛之灵且各人必安神在家若一神佛奚分如此多身乎且佛教更非中国所出考唐人之書始出乎天竺国自漢之時而流于中国者彼闻也乃至愚至賤之国固非文墨之邦人又是人倫俱沒看父兄轉乎講經而不顧彝兒女以鐵道路而非勝唐人竟叩拜若此誠暗昧之甚此非我花旗所恥笑且汝中国之有識者亦深痛恶者矣即中国

聖諭有與異端以崇正學如雍正皇帝嘗言有教異端之教一曰佛教曰道教回香教白蓮教有西洋崇此數教者為其左道惑衆律所不赦又曰屏斥異端直盜賊水火且水火盜賊止害人身異端之害不特人身已也

陝西鹽運分司王又撲講解

聖訓云但甚麽呢那呢木塑求福呢就是玉皇天尊果然有這個神他在天上難道不遙遥自在用着你去塑他的金身把他在監房子住的這些吃齋做会蓋庙塑像的話頭都是游手無賴的和尚道士做作出来賺騙你們的又云尔們念佛說是行好事在神佛面前燒錢化紙打齋以祈消災滅罪增福延壽尔想從未說是聰明正直為神既是一個神佛豈有貪圖尔的元宝供献就是保護尔若不与他燒元宝与他擺齋供献神佛就惱尔不降福与尔這神佛就是個小人了

且又道士家越發謊唐說甚麽驅神遣將斬妖除邪呼風喚雨礼斗拜斗且莫說都是謊唐說話就是有此靈應也都是一團的幻術障眼法兒並不是實實在在的一時間百姓被其哄騙均皆廣作少業說奇道怪的起来風俗人心一齊都壞盡了又六天主教不是正經尔們斷不可信他還是旁左道究不知我等拜上帝不可拜他偶像故耶穌所云天父乃是神身是以拜神者必拜他之靈蓋汝唐人始祖亦如花旗人一般汝唐人讀書亦自可知如執迷不晤仍要叩拜偶像正如天竺国及黑人相若也惟望各人個心側耳听吾所勸庶免被他人恥笑可也

此是真神道理世間之人因被神佛所愚耳抑之我花旗始祖東西南北並無有拜偶像只遵尊拜一真神蓋為其造成天地萬物約前二千年之間耶穌見人迷却正道是以降世教人復回真神憐憫世間罪人故死于十字架之上亦与人續罪凡有人信之者定享未世無窮之福也

前日由香港運到本埠船四隻運有貨物甚多又帶有香港新聞紙云及澳门唐人居住之地方去年十一月廿七夜在大街為一屋失火被燒又在大馬文耍有甚多小艇聯居在于一團圍內人火头由彼燒至桔仔圍耍由南板帳庙至北海旁一帶舖戶被兩頭火夾燒各將該舖戶化為塗炭只剩下數间而已約計不有一千三百间貨物產業等項值銀二百萬元起火之困為有高牆阻隔而且閘门夜间鎖闭退之不及有男女大小共一百餘人斃命被践踏而伤者亦多又有艇一隻泊埋欲於奪貨物財宝等件被巡守之兵丁連放假銃二口不准其埋惟其不服被巡守之兵丁亦裝鎗炮數口登即將該艇數人打死現閘有地基者限六個月內俱要建復如逾期不建即將該地充公又地主不得乱造濶狹湾曲等弊但要依所畫之街道方准建造鋪戶云、

又閩粵省地附近十三行之處亦被火燒去鋪戶甚多云、

前日架鏵時花旗地方之收咪唎紙人甚是兇狠殘暴故唐人漸遷往別處後該埠之花旗人見唐人各散查知該埠收咪唎紙者如此兇狠可惡故衆人將其革除復立一人以收咪唎紙又將該府地方每月所收咪唎紙命銀六元減至四元而已故前日被委有花旗人一名到本埠通報以代利錄九唐人至被委採金者每月亦收咪唎銀四元且又有良善矣相待云、

前有咪利運新聞紙云在吠巴河吧委有佛嘀西人數名為丢邦一跡口遠有唐人前往掘取後佛嘀西人回來欲取回此跡但旁有花旗人見其如此無理助唐人与他对鬪內有唐人一名被中鈴其佛嘀之人數名亦被傷云、

俄人向在黑龍江北边設立數埠其黑龍江之南乃係大清統屬因英佛在北边攻擊故俄人將埠內貨物尽遷入黑龍江南境闻有唐官遣吏責其何故入我內地俄人指其兵船以示莫奈我何之意

The Oriental.

Vol. II. | Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. | No. 3.

REV. WILLIAM SPEER, EDITOR.

SAN FRANCISCO, MARCH, 1856.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

MONTHLY, IN ENGLISH AND CHINESE.

"Behold, these shall come from afar: and lo, these from the north and from the west; and these from the land of Sinim." [China.] Isaiah 49: 12.

A PLEA IN BEHALF OF THE IMMIGRANTS FROM CHINA.

The editor of this paper prepared, during the last month, a pamphlet designed to exhibit to the Legislature of California the inexpediency and injustice of that system of taxation and oppression of the Chinese which was created by the passage, last winter, of a law annually increasing the expense of miner's licenses, and of a law laying a prohibitive toll on vessels carrying them as passengers. The repeal of these laws was asked. Yet the latter law, it was re marked, being only an embargo upon intercourse, cannot be so severe as the former, which is destroying the Chinese now in the State, driving them into beggary, knavery, crime, suffering, and hatred of us and all that exists in our land. The latter law, therefore, may be modified, or may remain for the light of experience of its operation to indicate what modification is most desirable; but common humanity, the pecuniary interests of the State and County treasuries, and those of almost every class of our population, and much more the voice of the Christian religion, clearly and urgently call for their immediate relief from the ruinous exactions of the license law.

By way of introduction, a clear account was given of the character, previous employments, and numbers, of the Chinese that have immigrated to California; showing the incorrectness of objections against them as coolies, imported by capitalists, and against their companies. The body of the pamphlet is composed of tables, statements, letters, quotations from newspapers in the interior, and estimates, bearing on two points—first: to show how each important interest in the State is concerned in upholding and protecting the Chinese population, industry, and intercourse, and in resisting their degredation and oppression:—second; to exhibit their honesty, honor, and comparative freedom from vices; no other population has had, in proportion, "so few drunkards, so few beggars, and so few criminals." *The four points* on which legislation is needed are

1. As to the *number of immigrants*: now, or in succeeding years, so regulating the introduction of them, that there shall not be a larger number than may be assimilated and made useful, while on the other hand commerce and the classes needed shall not be hindered.

2. As to the *rate of miners' licenses*; restoration of the rate of four dollars a month.

3. As to the *mode of collecting licenses;* that, first, the penalties of non-payment may be defined and guarded, if possible so that these may be made beneficial to the localities where they are engaged in mining, and men employed who shall discharge the duties of collector with more leniency, and faithfulness; second, that an office may be created, or a department of some existing office so arranged, that appeals may be made and decided, in cases of injustice and wrong.

4. That *protection* may be extended to Chinese life and property; that their affirmation be allowed in courts of law against the infamous creatures who subsist by plundering and, if they please, with impunity murdering them.

In conclusion, the plea urges the importance of right action in this matter in view of the vastness of its relations, and the moral and religious influence.

This pamphlet has been laid on the desk of every legislator, sent to the editors of the State, widely distributed among our citizens. May may it be the means of aiding to relieve the Chinese from some of the burthens that overwhelm them, and into a position that may dispose them to accept the gospel of the Lord Jesus Christ, be themselves saved, and be the heralds of its gracious hopes to their native empire.

Estimates and Statements in the Plea.

Some of the most important estimates in regard to the pecuniary outlays of the Chinese are objected to on account of their being below the truth. A gentleman of this city, engaged in the wholesale clothing business, whose business is as heavy and extended as perhaps that of any other person in the State, writes that he has made a calculation, based on letters from the interior, and an examination of the accounts of buyers dealing with the Chinese, and that he estimates their outlay for clothing, bedding, &c., (which in the "plea" is set down eight hundred thousand dollars) at *two millions and eighty thousand.*

A gentleman engaged in practical mining, writes corroborating strongly the appeal for laws regulating the mode of collecting the taxes, and affording protection to the Chinese against knaves and robbers. He enclosed *six* fraudulent license papers, and says that in his region there are many men who make a living by these vile practices, and laugh at all attempts to punish them under the present laws.

Opinions of the Plea.

The appeal to the Legislature upon this difficult and vexed subject was published with much hesitation, under a pressing sense of personal duty, and the result has been looked for with anxiety. And yet we could not but think that a plain and candid statement, throwing light on some points not generally understood, and urging the adoption of measures accordant with the general spirit of our nation and our religion, would be approved. We have seen but two papers that expressed dissent; while quite a number have made large extracts from the pamphlet and declared at length their approval of the views offered. The following extracts will suffice.

The *Georgetown News*, in a very excellent article of a column and a half devoted to the subject, remarks in regard to the "Plea;" "It is plain and candid in the facts which are presented; its deductions therefrom logical and clear; its arguments earnest and well timed; and all its assumptions founded upon actual truth and conceived in a spirit of real philanthropy.

The editors quote some passages relating to the legislation needed and remark, "We do not now intend to venture an unqualified opinion, but submit the extract as perhaps embracing the true policy." And again they say: "We consider the question one of great importance to the country, of very difficult solution, and about which there is much diversity of opinion; but so far as we are able to judge, a large preponderance are disposed to regard the present law as very inimical to the welfare of the mining counties, and think it should be substituted by one of more liberal provisions."

The *San Joaquin Republian* expresses emphatic gratification, and quotes a number of estimates in regard to the pecuniary benefits derived from the immigration of the Chinese. It concludes as follows:

"Facts like these are of inestimable value to the statesman and legislator—to any man of reason and ordinary comprehension of affairs.—It at once shows the madness of that policy which tends to the ambition of the Chinese.—The State cannot afford to blot out so much capital, and to strangle to death the industry which wields it and which incites it into action. But interesting as this view of the question is, Mr. Speer presents others, equally important and forcible, though not so striking, for the reason they do not directly and immediately hit the pocket nerve, that grand telegraphic conductor to the sensorium of our sensibilities. We shall occasionally recur to this pamphlet, and bring out some of those other views to which we allude."

The *Calaveras Chronicle*, from which a quotation is made in the "plea," urging the Legislature to give the subject "early attention," and stating that "a reduction of the present tax is of the utmost importance to the mining counties, now, in noticing the "plea" says, "It is addressed to the Legislature, upon the members of which the arguments will have, we trust, their intended effect."

The *Democratic State Journal*, says that the pamphlet "reviews the whole Chinese question, and, according to our view, offers unanswerable arguments in favor of the adoption of a more liberal policy than has hitherto obtained towards the Oriental strangers who are suffering in our midst."

"In the above statement of facts, not half has been told of the Chinese side of the question.—Are we prepared, by pursuing a proscriptive policy, to deny ourselves the advantage of so much real wealth? Are we prepared to saddle upon our own shoulders the burden of $300,000 which the Chinese annually pay into the treasury? Are we prepared to drive these Chinamen, with their trade and industry, from our midst? Are we such blind fools as to force customers from the doors of our merchants, and producers from our mines? It does seem strange that we who so heartily condemn the exclusive policy of the Chinese and Japanese governmens, and would fain force an entrance into their ports, should by legislative enactment give it our sanction. Extremes meet: the Emperor of China calls us outside barbarians, and we imitate his example. In good sooth, we do not know which people are the greater barbarians of the two."

The *Grass Valley Telegraph* says "So far as we have examined this production we heartily concur in the views expressed by Mr. Speer."

The *Echo du Pacifique*, the organ of the French population says, "The Chinese question could not be exhibited with more lucidness than it has been by the author, and the estimates which he presents prove to our view, in a positive manner, the general interest which the State of California has in upholding the Chinese immigration. Indeed, he answers all the arguments offered against that immigration."

The California *Farmer* represents in very strong language the necessity of the Chinese to the development of the agricultural resources of California. It quotes several pages of the pamphlet. The following remarks are made:—

"The great errors that have been committed in past years by our citizens in relation to the Chinese, can never be suitably atoned for. It has been wrong in almost every form. *Pecuniarily, politically* and *morally*, it has been a short-sighted, unwise policy; and we rejoice most sincerely to reflect that we have never by thought, word or deed, advocated the course which has been pursued by the mass, in the oppression and injustice exercised in attempts to exclude them from our territory. We have endeavored to show, according to our humble ability, that they are intended by a wise Providence as helpers in the great work of progress; to aid us, Californians, in reclaiming, cultivating and preparing this fair land to be what nature designs it to be —'*The Garden of the World.*'

There is no nation under heaven so peculiarly qualified for this work as the Chinese."

"We give the closing portion, saying that this plea should be read by all, although the 'half is not told' that could be said in favor of the Chinese. We heartily commend the 'Plea,' and hope it will be widely distributed."

The Marysville *Herald* approves the views offered, and says:

The author of this plea, from his long residence in China, and his intimate acquaintance with the language, manners and customs of the inhabitants of the Celestial Empire, is better fitted than any other person in the State, and probably in the United States, to take a comprehensive view of our position in regard to them. We say our duties toward them, for the State owes duties toward all who live within her borders. Strong as may be our antipathies toward the race, disagreeable as may be the contact with them in our daily walk, incompatible as their character and tastes may be to properly appreciate the blessings of our free and enlightened institutions, nevertheless it befits a just and generous people to remember that they are a part of the great human family, created by the same hand, "fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer," and travelers to the same eternity. Thousands of these people have cast their lot on these shores, and it remains for us to determine whether, as in the past, we shall exhibit toward them a spirit of meanness, selfishness and bigotry, or extend towards them that protection, which becomes a nation boasting its civilization, its justice and its humanity."

After making some quotations from the pamphlet, the editor adds:

"The above are facts which our business men can attest, so that if the voice of justice fails, an enlightened self-interest may induce us to pursue a liberal and generous course towards these strangers in a strange land."

The editor of the Placerville *American* says he has given the plea "a careful perusal," and thinks the subject has been treated "fairly, lucidly, and yet comprehensively." He remarks "it purports to be an humble plea? it may possibly be such, but we consider it a *very powerful plea*, and one that cannot be disregarded by the Legislature of California! * * We cannot but coincide with views that to us seem to be based upon so much of actual knowledge of the Chinese character, and sound practical common sense."

Prohibition of Transportation.

The U. S. Commissioner, Dr. Peter Parker, has issued a notification forbidding American vessels to transport coolies to the Chincha Islands, on account of the barbarities to which they have been subjected both on the passage and at the islands. There are now from six hundred to a thousand there. They are hired for five years, at the rate of $48 per annum. They commence work in the morning as soon as they can see to work, and have daily five tons of guano to dig and wheel to a distance of over one eighth of a mile. If not able to accomplish the task they are flogged in the most cruel manner. No Sunday is allowed for rest. Many are sick or disabled by sores caused by the guano on their limbs; and numbers have committed suicide. Indeed, this must frequently be the case with the Chinese under such circumstances.—They are a people that will not long endure oppression.

Chinese Invited to Tahiti.

The editor of the "*Echo du Pacifique*" has kindly called our attention to a despatch from "M. le compte du Bouget, gouverneur de Tahiti," addressed to M. Dillon, from which we see that the French authorities there are extremely enxious to obtain the Chinese as "mechanics, laborers, or farmers." The Governor promises them certain work and good wages; he says they will enjoy the equitable protection of our laws, and I engage, by every means in my power, to assist in their settlement amongst us." A translation will be given on the Chinese side of this paper.

Young Japan.

During the visit of Commodore Perry to Japan, two of the scholars of that country were anxious to visit the countries on the other side of the world. In a late number of the National Intelligencer a translation is given of an interesting letter which they addressed to him.—Though refused passage on a vessel of war, who knows but they may find their way hither on some one of our merchant vessels. It is a curiosty in its way. They commence by saying:

"Two scholars from Yeddo, in Japan, present this letter for the inspection of the high officers and those who manage affairs. Our attainments are few and trifling, as we ourselves are small and unimportant, so that we are abashed in coming before you. We are neither skilled in the use of arms nor are we able to discourse on the rules of strategy and military discipline. In trifling pursuits and idle pastimes our years and months have passed away. We have, however, read in books, and learned a little by hearsay, of what are the customs and education in Europe and America, and we have been for many years desirous of going over the five great continents; but the laws of our country on all maritime points are very strict. For foreigners to come into the country, and for natives to go abroad, are both immutably forbidden. Our wish to visit other regions, consequently, only goes to and fro within our own breasts in continual agitation, like one's breath being impeded or his walking cramped. * * * * *

We have all our lives been going hither and thither, unable to get more than thirty degrees east and west, or twenty five degrees north and south; but now, when we see how you sail on the tempest and cleave the huge billows, going with lightning speed thousands and myriads of miles, skirting along the five great continents, may it not be compared to the lame finding a plan for walking and the pedestrian seeing a mode by which he can ride?"

This "revives the thoughts of many years," and they urgently request the Commodore to take them on board as he is about finally going out to sea; they "can thus visit the five great continents," and "when by and by we come back our countrymen will never think it worth while to investigate by-gone transactions."

However, they earnestly beg that their request may not be made known, as they should be "pursued and brought back for immediate execution without fail, and such a result would greatly grieve the deep humanity and kindness you all bear towards others." One is almost tempted to wish the poor prisoners had been released.

Departure of a Missionary.—The Rev. E. W. Syle, who has been engaged in missionary labors for the benefit of the Chinese in this State during the past year, sailed with his family for Shanghai, Feb. 25th, on the ship *Ringleader*. Mr. Syle, in thus yielding to urgent and unceasing solicitations to return to the flock amidst which he long toiled, and where, he no doubt judged wisely, his special qualifications can accomplish most for the one great object, the conversion of China to the Savior, leaves behind numerous friends who will remember himself and family with sincere affection and sympathy, and pray for the Divine blessing upon all their future enterprises in behalf of His kingdom.

Telegraphs from India to America.

Various texts of Scripture have been applied to the invention of the telegraph. Prof. Morse himself happily said: "Their line is gone out through all the earth, and their words to the end of the world." It is amazing how rapidly these nerves, by which all mankind are brought into connection with civilized Christian countries, like members and organs with the head, are being extended over the earth. The far West and the far East will soon be united. Efforts are being made to connect America and Europe.—Three practicable lines for a wire have surveyed across the Atlantic. The line of electric telegraph now terminating at Constantinople, is about to be extended to British India. The Turkish Government have granted an exclusive concession for a submarine telegraph from the Dardanelles to Alexandria The cost will be £120,000, and the line could be completed in a year. At the same time proposals are on foot for extending the communication *via* Suez and Aden to Kurrachee, at the mouth of the Indus, where it would connect with the lines already in operation, or in course of construction by the East India Company throughout the various Presidencies. The total length from the Dardanelles to Kurrachee is about 4,000 miles, and the sum required for the whole, including the submarine line to Alexandria, would be £4,000,000. The entire line in India may be completed in two years. And strange as it may seem, before we are much older, messages will be sent from San Francisco to Calcutta in a few hours, or if need be in a few minutes. This is one of the grand influences by which knowledge is to be spread through the earth. It is an immense power with which the Creator has entrusted us. There is another forcible text that may be applied to it. When we flash our electric messages round the globe, we may remember an affirmative to the question in the book of Job, "Canst thou send lightnings, that they may go and say unto thee, Here we are?"

MISCELLANEOUS.

Chinese Testimony.

The *Sierra Citizen* recommends that in case the rights of Chinamen are invaded, the "court of humanity" "should sit on the case, and Chinese testimony should be received. The people in the mountains are tired of finding the bodies of these defenseless, outlawed people, with their viscera cut out and with holes chopped in their heads by American cut-throats, who, with their hands yet moist with Chinamen's blood, laugh in the idolator's face and tell him to bring an *American* witness before they can be persuaded to hang, according to *Christian* law made and provided! Even the negress, whose person is violated by her master, can have her complaint listened to by the neighbors, if not the law, and the brutal wretch is tried and condemned at the bar of public opinion. And by what right do we deny the privilege of giving evidence in defense to the emigrants from one nation while far greater rights and immunities are freely offered to others?"

Honesty in Trade.

The Chinese have often been represented as dishonest. Yet their general conduct in California, for various reasons, has been strikingly the opposite. A gentleman engaged in a store in the interior said that he had a trade of about five thousand dollars during two winters. That of the one was chiefly with Americans and whites, that of the other with Chinese. In the first he lost two thousand dollars, by bad debts; while during the latter he lost just two dollars!

What Makes Knowledge Valuable.—Knowledge is valuable according to its object and its use. The knowledge of trifles for trivial ends, is itself a trifle. The knowledge of things great and necessary for great and necessary ends, is the great and necessary knowledge. And therefore, how unmeasurable must the knowledge of God and our eternal happiness excel the pedantic philosophy of the Gentiles.—*Baxter.*

Celestial Mode of Escort.—On Saturday evening last, says the Placer *Press*, a modern Greek attempted to rob a Chinese camp on Dutch Ravine, but was captured by the long-tailed gentry. They proceeded to tie his hands and feet together, and slinging him on a pole brought him to Auburn, a distance of three miles, in the same fashion that they carry a dead hog. When they arrived at the jail, the man was nearly dead from the painful position in which he had been carried. There being no testimony against him except that of the Chinese, he was discharged.

Perseverance against Obstacles.—Ah Yung is the name of a Chinese compositor in the *Sierra Citizen* office. He sets up manuscript and printed copy with great facility, without knowing the least of what it is about. He *sabes* "foreigners," "six bits," and a few more words, information which he learned, probably, from the tax-collector. He acquired his art in the office of the *China Mail*, at Hong Kong, but failed to learn to speak even tolerable broken English. He seems to set type by a strong effort of memory and comparison—looking at the manuscript letter and remembering what metallic letter corresponds with it, much the same as an unlearned printer would set Greek manuscript in Roman letter.

A Young Lamb.—In a Christian family near Amoy, China, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young; that he might fall back if he made a profession when he was only a little boy. To this he made the touching reply—"Jesus has promised to carry the lambs in his arms. As I am only a little boy, it will be *easier* for Jesus to carry me."—This logic of the heart was too much for the father. He took him with him, and the dear child was ere long baptized! The whole family of which this child is the youngest member—the father, mother, and three sons—are all members of the mission church at Amoy.—*Macedonian.*

Character of Sandwich Islanders.—During a residence of twelve years at Honolulu, Rev. Mr. Damon has not known a single instance that a vessel sailing under the Hawiian flag left port on the Sabbath; and he firmly believes that the Christian element is more influential among the Hawiian people, than any other people.

Prize to a Soldier Worth Having.—A young soldier of the Second European Regiment at Madras has carried off a prize of 3,500 rupees, offered by a native prince for the best translation of an English Medical work into the Hindustan language.

Church-building in London.—The commissioners for building new churches in London, report, that during the past year twenty-seven have been erected in that city, having accommodations for 18,375 persons, including 11,774 free seats. In thirty-six years the commissioners have erected 597 churches, and provision made therein for 587,155 persons, including 350,849 free seats; twenty-one new churches are now being erected.

Indian Flaxseed.—Our importations of flaxseed from India are very great. During the year ending September 1, 1854, nearly nine hundred thousand bushels were imported into Boston; and from Boston some of it was brought back here, accomplishing a journey of thirty thousand miles, when we could get it within a fourth the distance.

Liberia.—A committee of citizens in Maine is collecting money to enable them to purchase a ship of 600 tons for the conveyance of emigrants, stores, &c., to Liberia. The amount which they propose to raise is $20,000

POETRY.

What is Man!

Lord, what is man! extremes so wide
In this mysterious nature join!
The flesh, to worms and dust allied,
The soul, immortal and divine!
Divine at first, a holy flame,
Kindled by the Almighty's breath;
Till, stain'd by sin, it soon became
The seat of darkness, strife, and death.

But Jesus, Oh! amazing grace!
Assum'd our nature as his own,
Obeyed and suffer'd in our place
Then took it with him to his throne.
Now, what is man, when g ace reveals
The virtue of a Savior's blood,
Again a life divine he feels,
Despises earth, and walks with God.

And what, in yonder realms above,
Is ransom'd man ordain'd to be!
With honor, holiness, and love,
No seraph more adorn'd than he.
Nearest the throne, and first in song,
Man shall his hallelujahs raise;
While wondering angels round him throng,
And swell the chorus of his praise.

BAPTISM OF YEUNG FO.

On Sabbath, March 2d, in connection with the monthly concert of prayer for missions, a young Chinese convert named Yeung Fo was baptized. A sermon was preached in English by the Rev. Wm. Speer; after which he made an address in Chinese, explaining the nature of the ordinance to the Chinese portion of the audience, and then administered the rite. An appropriate prayer from the Rev. Dr. Anderson closed the services of this interesting occasion. May it prove a means of encouraging the faith of the Christians present in the power of the Lord Jesus to change by His Spirit even heathen hearts, and lead to new prayerfulness in behalf of the Chinese, who seem at the present time, more than usual, disposed to attend preaching, and pay respect to what they hear. With this hope, we publish, in the present number of our paper, the

SERMON.

"Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15, 10.

It was *Jesus Christ* who spake the words: "I say unto you." And he spake "heavenly things" to them, "though they believed not." "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man, which is in heaven." Enoch and Elijah were carried to heaven. Saints absent from the body, are at once present with the Lord in Paradise. Transitory visits have been made by a few, as Moses and Elijah. Angels have appeared and gone. But Jesus Christ is the only inhabitant of heaven that ever could endure to make this a residence, and become an inhabitant of earth. "He took upon Him the form of a servant, and was made in the likeness of man." Jesus knew, and He could tell what were the employments and pleasures of that most glorious and rapturous spot in the universe, which God has chosen as the place of His dwelling, where the most exalted intelligences wait to serve Him, which is the heavenly sanctuary, the city of the living God.

And Jesus was capable of saying what he does in the text, not by glimpses from some outskirt, or from some low place, or from a partial knowledge of that locality, to sinful and to mortal creatures inaccessible and unapproachable. No! Himself was the monarch of that abode. He thought it not robbery to be equal with God. In heaven Himself was, and is, and ever shall be the most glorious and exalted of all its inhabitants, the blessed and only Potentate, the "King of kings and Lord of lords," "higher than the kings of the earth," "His dominion is an everlasting dominion, which shall not pass away." He had been not a mere spectator, but the King!—Not a sojourner, though for thousands of years, or thousands of ages, but the Eternal Son, of whom it could be said "Thou Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the work of Thine hands. They shall perish, but Thou remainest; they all shall wax old as doth a garment; and as a vesture shall Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail." The angels were to Him ministering spirits, doing His pleasure, hearkening to the voice of His word. It was this transcendantly powerful and glorious Law-giver, though now in a very humble shape, "God manifest in the flesh," that spoke these words which I have read, and said, "I say unto you." Such was the speaker, now—

What was the Truth Revealed—"There is joy in the presence of the angels of God over one sinner that repenteth." How astonishing, and how contrary to our natural ideas, this picture of the employments of that heavenly sphere! How amazing that such grand and bright and happy beings should take notice of human affairs! How strange that they think little of kings and philosophers, and seek out the base, the weak, the foolish things of this world! How incredible that they should regard more the struggles, and groans, and tears, of one poor contrite sinner, than the victories of Cesar, and Alexander, and Che Whangte, and Napoleon, and Washington, and Simpson. To them a Savior on the cross is the most wonderful and adorable and heart-moving spectacle in all time, andin all eternity! To them, one poor sinner turning from the error of his ways, embracing that Savior as His atonement, obtaining pardon for his sins, being accepted as a new-born son of God, and inhabitant of heaven, and participant with them of joy and honor and immortality, is far more interesting and delightful than all that the great or the wise of the earth could do, even if such desired, to win their applause.

And why is it that angels rejoice over a repenting sinner? Let us give a few of the reasons, so far as they are revealed:

First, that this adds a new ray of *glory* to the crown of the *Son of God*. When one by one the poor lost creatures for whom He died are subdued by the power of the Holy Spirit, and brought to obedience, we hear a new shout of the numberless shining songsters. They are kindled with the new trophy of the atoning Savior's love. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice: Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Second, We know not what the precise nature of it, nor shall we know this side of death, but this is evident—that there is some stupendous connection between the redemption of man and the *interests of all other created beings*. As a battle-field decides the fate of an empire, as an hour often settles the course of the affairs of centuries, as eternal happiness or misery in the case of a soul hangs upon the crisis of what a man believes and in this momentary life, or possibly even upon the deeds of an instant; so undoubtedly there have been some some transactions between Jesus Christ and angels, good and bad, and other creatures, perhaps commencing before our race was created and the foundation of the world, that makes them watch with universal and most profound anxiety the various changes and slow but sure progress of the kingdom of God; and particularly, from its nature, the divine dealings with the individual soul, the struggles with the powers of hell, their victories over lust and passion, the successes and joys in life, and the final triumph in the awful hour of death, and in the day of judgment. "Which things the angels desire to look into," says Peter Yes, angels minister, angels guard, angels sympathize, and angels mourn or rejoice, in all that affects the spiritual progress or the mournful blackslidings of a soul of man. This is strange! It is all a "mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places, might be known, by the church, the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord."

Third, Angels rejoice over a repentant soul in view of its immortal *nature*, boundless capacities, and the certainty of everlasting happiness or misery before it. The soul of men is immortal. All that we see is perishable. Yon sun that lights the afternoon sky shall blacken into ashes; yon moon cease to light the darkness; yon stars together, or in turn, change; and this great globe, solid, and boundless, ridged with mountains, swarming with life, scarce showing the passage of centuries or thousands of years—all things that we touch or see—shall take new forms or be dissolved, in the long, long, lapse of the fearful eternity to come. But the spirit never dies. It shall be forever happy, and forever increasing in happiness; or else for ever and forever miserable, and forever increasing in misery. Well said the Moravian missionaries, "We are content to labor in Greenland if we can save *one* soul." Well said the aged minister, when reproached that in twenty years he had been the means of converting but one person, "Have I converted one? then here's for twenty years more labor; perhaps I may convert another." What does all the corruptible silver and gold and merchandize, and the houses and lands, of this city, of the nation, nay, of the whole earth, weigh in the balance against one never-dying soul? One glance into heaven and hell, one sober reflection upon Eternity, is sufficient to enable us to give an answer to the question of Jesus Christ, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" A soul is worth more than a world of inanimate matter, than worlds upon worlds; therefore angels rejoice when "*one* sinner" repenteth, and is saved from hell and is made an heir of heaven.

Fourth, The celestial beings are filled with joy when one sinner repents, from knowing how inestimably vast the *influence* a single individual may be the means of exerting for the advancement on earth of the kingdom of their God.—One bad man may work great evil by his own powers, and the unseen assistance of devils, and the help of other bad men. And one good man may ordinarily do much good, "A poor wise man, by his wisdom, delivereth a city," But there is a principle involved in the plan upon which God advances religion among men deeper than their capacities. He chooses not angels, but their fellow men, to be His ambassadors, What angels would leap to do, he only commits to man—to bear the message of peace. And he accomplishes by a human agent, by one raised often from the depths of ignorance, or heathenism, or meanness, and in ways wholly different from all the axioms of human policy, the most unexpected and amazing results. He chooses to work by insufficient instrumentalities. Thus he stains the pride of human glory.—No flesh shall glory in his presence A young shepherd, sold into slavery, and lodged by enemies in prison, is his agent in planting Israel in Egypt; and we see him ride in the next chariot to the king, arrayed in linen and gold, and ruler over all the land of Egypt. A foundling, a bondsman, is chosen to deliver his people and he is taught all the wisdom of Egypt, adopted by the king's daughter, and the power of the Almighty clothes his denunciations. A captive boy is selected to deliver His people; the greatest of earthly kings tremble before him, and "fell on his face and worshipped him, and commanded that they should offer an oblation and sweet odors to him." And so in many other instances, God works by individuals. The Bible is a history of individuals. The biographies, the actions and spiritual experiences, of a few chosen, solitary, toiling, suffering men, fill the bulk of the Old and New Testament.

And the history of the church in all ages displays Providence thus working by a few, whom He has "raised up, to show His power in them, that his name might be declared throughout all the earth." The establishment, for instance, in the fourth century, of the church in Abyssinia, interesting to us on various accounts just now, where the truth seems destined to flourish again recalls the early history of the son of Jacob in the neighboring kingdom. A Christian merchant, Meropius, is killed in an expedition to the country. His two sons Frumentius and Edesius are given as servants to the king. The former rises in the royal favor, is made prime minister, introduces Christianity, takes the office of bishop, and settles upon that rough wild soil the foundation of a church that stands, at least numerous and venerable, till this day. Or, look at the great revival of three hundred years ago, The son of John Luther, a miner and woodcutter, first observed begging bread from door to door, bursts open with thunder the despotic bolts and bars of the papacy, and shakes the throne of every king in Europe.

The stories of the past can furnish no more remarkable illustration of this principle of the Divine procedure than that of Leung A-fah. This first native Chinese preacher of the gospel in later ages was baptized, on a Sabbath just forty years ago, at the town of Malacca, where there are many immigrants from his native country. Dr. Milne, a Scotch Presbyterian, makes the following interesting record in his journal for Nov. 3rd, 1816. "At twelve o'clock this day I baptized, in the name of the adorable Trinity, Leung Kung-fah. The service was performed privately in a room of the Mission-house. Care had been taken by private conversation, instruction, and prayer, to prepare him for this sacred ordinance; this had been continued a considerable time. Finding him still steadfast in his wish to become a Christian, I baptized him." This man, originally a printer or wood-engraver by trade, preaches and distributes the Word in the empire and neighboring colonies, through full twenty years after his ordination, before he sees much spiritual fruit. Some ten years since, on the steps of a "Hall of Examinations" at Canton, he gave a volume of his compilation from Scripture, to an unsuccessful scholar. God's time had come. That man is now leading the Revolutionary army. China is shaken to its centre. We know not whether Tai-ping Wang, or some other instrument, shall obtain the throne But China never can be what it was.—The Word of God is distributed throughout the land. The Sabbath has been proclaimed by that army as a national day of rest. With all the objections we have to the intermingling of selfish and antiquated political notions, and, still worse, of corrupt and superstitious interpretations of Scripture, yet God has done already through this Revolution an hundred fold beyond our most sanguine prayers or hopes. We trust Him for the future. In a generous interpretation of what we know about it, the Chinese Revolution is even thus far one of the most wonderful, and is certainly one of the most portentous, events in the history of the continent of Asia, or the world. The future will show it, I believe, to have been the commencement of a series of "overturnings" that shall result in the dominion "of Him whose right it is," over those ancient nations that have so long resisted. And if such be the result, had it been possible for angels in heaven to anticipate it by any revelation, or observations of human affairs, think you not the repentance of Leung A-fah, think you not the baptism in the Mission-house, far from his native province, must have been occasions when the most joyful hallelujahs would ring from every angelic tongue? What exultant peals, what emulative responses, what thunder of harps, and again what tumultuous choral explosions of gratitude and thanksgiving and honor and blessing, from all that great multitude together that no man can number, on the day that "one" like Martin Luther or Leung A-fah was born to God on earth!

APPLICATION.

In conclusion, Christian friends, it is the principles which I have been enforcing that lie at the *foundation of true missionary efforts.* Just in the proportion that one is able to rise above worldly valuations of things; just as he can look down from the chariot of saintly translation; just as he can estimate the overwhelming joy with which he may spring among rejoicing attendant angels from the bed of death to the realms of eternal security and felicity and glory and reward, or imagine the awful anguish and despair with which a soul shall make its first plunge into the dreadful gulf of everlasting punishment; just, in fact, as he is able to conceive the capacities, the immortality, the influence, of a soul, as described in the Word of God, as illustrated most wonderfully in the atonement of the Son of God on the cross, when no other price in all the universe was sufficient for its redemption—in that degree, will he love the work of laboring for the salvation of even one sinner; cheerfully spend and be spent; count time and strength and property all but loss for that; be long-suffering, be prayerful, be diligent in the use of the right means; and look not for his recompense here, but in the world of spirits, the certainty, the heaven, the Majestic presence, in which his willing life must soon end.

Another reflection suggested by this topic is that this work is "God's husbandry." What *encouragement* we have in labors to convert souls. How boundless, how world-wide, how enduring as God's kingdom, the good "one" of us may do if he try. And howsoever feeble or small the seeds we may plant in this "field," by a word, by a prayer, by a book, by a pecuniary contribution, yet with the Divine blessing, how infinite the ultimate harvest!

"A grain of corn an infant's hand
May plant upon an inch of land,
Whence twenty stalks may spring, and yield
Enough to stalk a little field.
The harvests of that field might then
Be multiplied to ten times ten,
Which, sown thrice more, would furnish bread,
Wherewith an army might be fed.
And so a penny tract, if well
Applied, may save a soul from hell.
That soul can scarce be saved alone;
It must, it will, its bliss make known,
"Come," it will cry, "and you shall see
What great things God hath done for me!"
Hundreds that joyful sound may hear—
Hear with the heart as well as ear;
And these to thousands more proclaim
Salvation in the "Only Name;"
Till every tongue and tribe shall call
On "Jesus" as the Lord of all!"

Finally, dear Christian friends, this day "one sinner repenteth." This day a heathen soul confesses its guilt and lost and hopeless state, and turns to Christ as its only Savior. This day it seeks admission to the brotherhood of those that profess to be, with the angels above, "fellow servants" of God, and to "keep the sayings of the book, and to worship God."

The young man who requests baptism is named *Yeung Fo.* He is a native of the village of Pak Shan or "North Hill," in the district of Heang-shan, only a few miles across the harbor from the city of Macao. I have visited the place, and I believe distributed tracts there, and remember the beautiful temple in which his kinsman—for nearly all the people in the town are of his surname, Yeung—worship the spirits of their ancestors. His father is dead. He is the third of six children, and was born on the 4th day of the 1st moon, in the 15th year of Tau-kwang, that is in January or February, the year of our Lord 1835. In a narrative which he drew up in answer to questions of mine on the subject, he gives some account of his past life, and present convictions. He says:

"In days past I have believed the doctrines of Buddha, have recited the liturgies of Tau, and worshipped idols; I have been licentious, disobedient, covetous, malicious, spoken falsehood, and broken the Sabbath, times without number. I came to California in March, 1852 Since hearing the preaching of the truth, and awakening to the search of the Scriptures, every chapter, every verse, every word of them, seems worthy of belief. The doctrines that I have rejoiced in most are (Mat. 4; 17 and 11; 28) the preaching of repentance by the Savior that had come into the world, and his invitations to the weary and heavy laden to come unto him. The lesson that I most watchfully and earnestly strive to learn is the Savior's injunction to his disciples to be humble like little children. The Old and New Testaments I do not understand throughout, nor more than the general meaning. Their principal lessons are, that our Heavenly Father made heaven, earth, and all things; that our first parents were very noble and excellent; that were tempted by the devil, and not believing the commandment of God, brought sin into the world, and ten thousand generations have been thus fallen under his power. All kinds of misery spring from our sins. The kingdom of heaven with its everlasting happiness, and hell with its everlasting suffering, are the two places which our Henvenly Father, in His justice, has established separate. But yet all men have sinned, and the eternal suffering of hell, comes only from mankind themselves. The heart of God the Father was however moved with pity, and He determined to save mankind; He therefore laid all our sins upon the body of Jesus. Having been born into the world, He suffered the penalty in the utmost pain, to redeem His disciples from sin; and He sends His Spirit to renew the hearts of men. If we sinners obtain life, it is only through the Father's unmerited grace. Would we, whose hearts know no peace, look for deliverance from future endless wretchedness, we must obtain the gift of the Holy Spirit, to convert us, to lead us to Jesus the Savior, to cause us to believe Him, and trust Him, and honor His instructions, and keep His commandments, and be affected by his grace. We must pray to be turned from evil, and advance in virtue; that His blood may wash us; that His Spirit may transform us; that our temper may be made like the temper of Christ; and that we may rejoice in Him as our Savior. The Savior being our Mediator, our Heavenly Father must forgive our sins, and deliver us from eternal misery, to dwell in everlasting joy with all the angels in glory. And now, what the Lord would have me to do or to suffer, living or dying, and wheresoever, I desire to comply with it. I pray the Lord to aid me day by day to subdue my own desires, and to grow in His good doctrine; to cause me to be chaste, holy, benevolent, merciful, patient, forgiving of mens' offences, strong in faith, overcoming the devil, bringing others to the church and warning them to repent of their sins. And so until I die and enter into the rest of the Kingdom of Heaven. And yet these things are not for any merit of mine, but through the great grace, freely given me, of God the Father, Son, and Holy Spirit. And to God the Father be glory for ever and ever. Written by Yeung Lin Fo, 1855, 8th moon, 24th day, and delivered to the American pastor."

Now in this most interesting paper, you observe his thoughts running in the channel of the Scripture phraseology, and directed by the questions asked him. And, further, there is necessarily an employment of words and phrases with whose glorious spiritual meaning a new convert, even as he says, can have but a dawning knowledge. His faith must be yet feeble, and his old passions and former superstitions strong. He must struggle and stumble and grope as he starts upward from a deep and gloomy abyss. We know not his future course, whether he shall persevere and surmount the terrible obstacles before him. The power of old sin, or ridicule, or hatred, or parental or fraternal tears, or inward doubt and despair, or vanity and spiritual pride, may make him dizzy, or fearful, or heedless, and he may fall to rise no more. But join with me, dear brethren, in the prayer that God may uphold him, and teach him and make him a burning and shining light for many of his benighted and lost countrymen.

This only can I say, that he seems to have been taught by the Holy Spirit, to take clear general views of the Scriptures and their doctrines, to feel deeply what he professes, and to have no selfish or interested motives in seeking admission to the church. I have often found him in the twilight alone in my study, or the chapel, as if engaged in meditation or prayer. He once remarked that the passage of Scripture which impressed him most, was that in Matt. 18: 1, where Jesus sets a little child before his disciples as a model, since his own temper was naturally stubborn and irritable. He has subscribed with much liberality to the missionary cause. He voluntarily proposed, not alone to take Sunday from his employments, but also to devote his Saturdays to distributing tracts, and visiting his countrymen to induce them to learn, and to come out to the services of the ensuing day. He has asked such questions as would come naturally to the mind of a sincere inquirer; for instance, as to the interpretation of dreams, to which his people attach much significance, and again as to why, if we really believed what the Bible says as the necessity of mankind in general hearing the gospel in order to be saved, Christians had not preached it to his nation—a question that I trembled to answer by a general reference to the partial and faint attempts of the past.

These things, and others, extending through a probation of ten months, seem to justify the admission of Yeung Fo to partake of the privileges of the Church of the Living God on earth. If we are not mistaken, is it not a joyful occasion? Look round you on the walls which your munificence has reared. Weigh the labors, and anxieties, and sympathies, which you deemed almost wasted. Are you not repaid *now?* What is the treasure of a city, or of California, if *a soul* be saved? Cheerfully may one spend for that a whole life, or ten lives, if God will give him no more. There is joy in Heaven, angelic joy, eternal joy, and the instrument of its salvation shall most rejoice over "one sinner that repenteth." But O! for more than "one"! O! for this room full of weeping inquirers, "What shall I do to be saved?" O! that some of our young men may be stirred up to labor among the Chinese here, and in their own country. May this first Sabbath of Spring introduce a prosperous spiritual seedtime, and an abundant harvest of souls. I ask, I implore, that each one of you that has an altar of family or of private prayer, would often and fervently remember us. Without your prayers, my labors must be almost in vain.

For what do you read the Newspapers.

The newspapers are by most persons read only for amusement. The stirring news of the day—the political affairs—"reforms" in one thing and another—tidings from the seat of war—speeches, reports, items from home and abroad, shipwrecks, fires, murders, crimes of every kind—sketches, tales, travels, adventures—sparkling poetry, wit, anecdote—and a hundred other subjects, appeal to our various tastes, refresh us after the toils of the day, afford topics for conversation, start the smile or the tear, and yet all end in but perhaps the moment's gratification.

Another class read the newspapers for some purpose of general benefit. Some get *all* their learning from the newspapers. Merchants calculate from their information the rates of trade; politicians watch the wind; the journey to the country or to the city hangs on the announcement of the paper; the divine find these scraps for his sermons, the parent for his talk with his children. How much influence does the editor of a paper exert in training, teaching, supplying materials, for numberless useful ends, and to numberless classes! How careful must he be to pen and select the useful and the good. On the other hand how responsible is society for the newspapers it supports. What an infinite curse, through a thousand unobserved channels, is a paper whose pages cast forth to the world knowledge and thoughts that tend to undermine morals, to dishonor religion, to defile the young, and to mislead the ignorant and unthinking!

The third general object in reading the newspapers is the wisest, the noblest, the most best of all. Reader, it is your object while you read this? While the other ends are legitimate in their time, and to a limited degree,—whilst you may read for amusement and for information as far as they are a refreshment or a preparation for higher purposes—yet have you looked at the ultimate end which all should subserve? Do you walk among the mass of this literature which every morning and every evening casts at your feet, like the minor prospecting, who turns over every clod and stones without thinking much of the flowers that may tuft the one, or the curious conformation of the other, but only asking "has it gold?"

There is a sweet little paragraph in Edwards to this effect: "My heart was knit in affection to those in whom were appearances of true piety; and I could bear the thought of no other companions but such as were holy, and the disciples of the blessed Jesus. I had great longings for the advancement of Christ's kingdom in the world; and my secret prayer used to be, in great part, taken up in praying for it. If I heard the least hint of any thing that happened, in any part of the world, that appeared, in some respect or other, to have a favorable aspect on the interests of Christ's kingdom, my soul eagerly catched at it, and it would much animate and refresh me. I used to be eager to read public newspapers, mainly for that end; to see if I could not find some news favorable to the interests of religion in the world."

And now, reader, for what do *you* read the newspapers? Is it for such an end, is it in such a spirit, as Jonathan Edwards?

Mission in Australia.

There are now some thirty thousand Chinese in Australia. By late papers from there we learn that the Rev. Thos. Young, formerly a missionary in connection with the London Mistively Society in Batavia, and at Amoy, is actually engaged in labor for their spiritual benefit, aided by two Chinese assistants from the school of the Rev. Dr. Legge at Hongkong, named Ho A-low and Chu Aluk. Subscriptions have been liberally made by the people of Melbourne towards the work. New Testaments have been distributed also by the Rev. J. L. Poore, and other ministers. And though the Chinese have encountered many troubles, and there has been much to prejudice them against Christianity, it is said there reasons not to "despise the day of small things."

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And Examiner of Title Deeds,
With seven years practice in the Puebla, City and County of San Francisco.
No. 76 Montgomery Block, and Hall of ecords.

據香港帶來邸報云及港總督大人欲在海邊築一大路接連上環至西角處以便不特利便客商上落且夜間綠衣且能巡緝海盜定港內之大利益者不謂附海舖客闆有名為己私以為舖後設路則貨物上落不便且將上某貨為己被人窺以故多有不欲于今禮拜三日同赴憲衙進禀請罷是設大富之利遇為之諭以不可以私廢公是大憲業經章程已定不日定本行矣

十一月十七日在急水門有漁船一隻被賊护去

英十二月十六日在墨門有南京漕船一隻被賊劫去金条約值銀二萬一千元銀条約值銀四千元兩有貨物皆不暇取

有一英商在上海貿易生意不前將行閉歇欠下英賬無數並欠下唐賬亦有三十五萬之多行中貯有茶葉一萬箱皆未交銀者唐人悉數取回云

上環西營盤于初七晚八点鐘有賊匪數十在孖喇行外叩門訛說為交書于日是館唐啟門此賊匪徑入買辦房徑開抬萬取去銀一千元即便逃用繩衣到時巡賊漸矣該地方現請綠衣看以杜後患此亦亡羊補牢也

聞說普魯士国欲為其太子向英后求親故親臨英国面請贅否尚未得知按普魯士太子行年二十有四英王公主行年一十有六以国人億度謂此事料必相諧云

九月廿七日 上諭裁瑞奏賊匪竄擾沔陽州國家船兵勇擊大獲勝仗一摺賊匪分股竄擾長江埠及米漂小河口賊至周家帮地肆行焚掠首逆冠玉派員匪前撲進我軍放炮擊斃有另股賊從湖口抄出經福春等中路兵面賊賊眾施湖中無數

九月廿九 上諭吳振棫奏拿獲匪陳通明先救入賊党搜獲碑印一夥審明正法

十月初二日 上諭官文奏官軍進剿龍潭等處賊匪獲勝八月十八日匪竄擾漢陽府屬之龍潭地方經官恩派勇剿辦該逆抗拒我軍輪炮齊施斃匪多名次日進攻逆匪傾巢而出我軍奮勇殺匪賊無數其朱儒山之賊經王得勝行十餘里

九月廿二日 上諭駱秉章奏賊目自東安竄新寧進剿多獲大勝生擒首逆賊匪縣城解圍一摺西逆匪竄擾永安經知府鑫等于七月廿四日督兵誘賊出擊乘勝擬攻賊勢不支竄出縣城將斬首逆偽定南王胡有祿四明山被我軍抄擊賊勢敗潰當將首逆擒獲匪其竄入新寧之賊經劉長佑于八月十三兵直抵賊巢力攻其賊眾死傷狼藉現往長沙河一帶逃竄新寧城圍頓解

本埠向有規條設立凡係貿易者先要領牌照一樣開張貿易如有違例被獲者亦必要罰二十五元至多者罰百元蓋牌照有十等分別第一等凡舖每月沽得貨銀十萬元以上每月收餉銀五十元第二等即每月沽得銀十萬員至七萬五千元每月計收餉銀三十七元半第三等七萬五千元以下至五萬元計餉銀二十五元第四等五萬元以下至四萬元計餉銀二十元第五等四萬元以下至三萬元計餉銀十五元第六等三萬元以下至二萬元計餉銀十元第七等二萬元以下至一萬元餉銀七元半第八等一萬以下至五千計餉銀五元第九五千以下至一千餉銀三元七毛五凡沽一千銀以下乃是第十等約餉銀二元半云

于本月初七日早有一架士的快車行至喇嘘的山附近吵時地埠途中有十二人突然向街中走出上車面其車夫不及防備被其搶去銀一萬六千元另五名同車搭客亦共被掠去銀二萬五千元其新聞即晚四点鐘報到吵時地埠即命四十人前往追緝至次日又出人一百名前往該處巡緝云

省城花旗施醫館先生名巴駕者與花旗欽差共事有年兼熟唐話于本年返国主封為欽差大臣不日來粵接印云

七月十四日 上諭現在黃河漫溢被火災黎自應撫恤着將山東省漕米截留五萬石速為賑濟云

California Steam Navigation Company

加利科尔亞火船公局本年二月內船隻號數及行船日期規條開列

本公局火船一号名奴窩船主西摩一号嘆地笠船主獺兀一号千非頓士一號兀咀之恳一帝倫軒士兀以上俱是前往吵架免又火船往士嘚頓的名白吻頓船主恩兀被一号名吠兀打船主加叻又一号叮尼兀亞船主千見連此船俱是灣泊巴思拂馬頭定於每日下午四点鐘或一二隻開行前往二埠惟逢礼拜日不往寫字樓在咀街併佛倫街交角便是值理首人軒士歷謹識

Chapin & Co.

未士雜品開設寫字樓在書信館樓上專代人尋覓傭工事務如有人欲覓理事廚子事仔為夫農夫寫字並不論何項工匠者到本寓字樓說知定即代為尋覓妥當決不至悞便是

Chas. Baum

未士那歷年包办報稅事務甚是忠厚妥當寫字樓在報稅館左側便是倘欲報稅者請至光顧可也

Granite-Ware House

司鬼号有石貯棧一間名加喃訥喊也素不惧火燭之患本棧亦甚爽潔無防鼠耗等弊每整貨每月收棧租銀半員貴客光顧可也本貯棧在吵架免度街第三十五号便是

J. B.

喳目耶号常有紅藍各色毡發賣價錢亦甚相宜如有唐

Junson Bond

人欲買者請至光顧可也本店開張在拔打兀街第六十九号便是

C. Gray

未士继礼狀師專包办官衙案件事務凡唐人有案情者請未士继礼包办定然隨機應变妥當寫字樓在契礼街第一百六十二号即噶博落行第一号房便是

R. H. Vance

未士灣時精于照相前者本埠陳列玩器西景各人將所照之相彼此較量惟未士灣時所照之相為第一業經二次上取矣其現有照相房四間各器俱備以便照相無論何項人等至此光顧者定然十分相似照相房在吵架免度街並孟甘麻兀街角樓上並孟甘麻兀街柯士頓舖側边梯上便是

C. C. Knowles

未士那厘時号妙理換牙鑲牙之事凡有人失去一齒或上下俱失去亦能成套換回依然如故如有牙腳空斷皆能用足金填塞堅固以免蛀壞至于痾牙痛牙織牙等弊至此定以巧工調治潔淨工資亦甚相宜館在孟甘麻兀街並吵架免度街角即沙灣時照相房梯上便是

De Ro, Benaixon & Eldrige

未士地盧邉得目並咏迭治開張夜冷館在于加利科尔街併佛倫街交角每礼拜二五上午十点鐘開投各貨物貴客如有貨物交于本館代沽者要先取銀兩亦任由便可也

S. L. Jones & Co.

未士專時号夜冷館每逢礼拜三五有油糖茶米紅髮及各項雜貨開投本館在發貨物經紀貴客光顧請至加利科尔街第六十一号併六十三号便是

Waite & Battles

未士屈並拔地士現有火烟礦房二間在汎思咕街附近包嗶街之角器具齊備接造白米凡將本埠之白米能造即各国之至白者亦能与之比較凡貴客有米到本店復糖者色能潔白而無悞寫字樓在于佛倫街並甘孖沙街交角便是也

Crafts, Farish & Co.

未士花梨士号常有雜貨伙食俱齊當行舖在吽利運埠依街併巴拉沙之角便是價錢相宜貴客光顧可也

T. Kuhl

未士沽炉包接印掃唐番字式舖在吠打街至都本加尔二横街之中或問孛根便知如有字式到印者工價甚相宜也

Tuck Lung

德隆号在吵架免度埠唐人街第　号常有油糖茶米雜貨發行貴客光顧可也

Chinese Mission House

礼拜堂每礼拜日一点鐘又晚上六点鐘在此講解耶穌聖書敬請諸君届期移玉至此同心敬拜上帝致蒙無穷之福是所厚望每逢礼拜二三五晚六点鐘在楼下書館教習番書番語如欲学習者祈至此雅叙又礼拜六日一点鐘有花旗醫生至此看症施藥倘有恙者不拘內外症至此取藥調治分毫不取也

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷貳 第四號 唐丙辰年季春中浣

加利科尔亞省散汎思歌埠

耶穌一千八百五十六年四月中浣日錄

斯紙乃司冦先生所作也為道日身体染痾聽信醫士所說宜往別埠以復水土其體方保無事故前日他登舟揚帆前往檀香山約至兩月之間定還本埠矣

昨十一夜有兩枝半桅船三天将律由香港揚帆四十八日抵本埠運有白糖三千三百三十三包米八百包茶葉六百包箱一百五十個地蓆三百綑

又據未香港十二月底新聞紙云有中土人一百一十四名由阿士大利亞即雪梨搭一船回港約計每人帶有金砂八九磅間有搭客復搭澳门華艇轉歸厦门于正月初四日遶在中塗被海盜刦去約計銀五千元云

十二月廿六夜有西洋船前灣嗱駛至東沙突失水被壞內有水手十九名並伙掌二人登大三板投回澳门但船主並其餘水手下小艇逃生現未知其下落云

十二月初六並十二日京抄內云北省官軍与紅兵交仗並获淂勝但未有城池復回惟現有城池二座均被紅兵奪佔又一座却被放火燒燬矣

向榮在南京淂获勝仗数次惟德安城又遭紅兵放火燒燬云

又十二日京报云漢陽地面紅兵有炮壘並船隻甚多俱被官兵燬尽惟在江西省蘇州陵江二城皆被紅兵佔據云

在香港有一船士叓波衆同昨所到之船一齐揚帆前来本埠又有两枝半桅船二只俱候收貨不日亦揚帆来另有三枝桅英船又数前来本埠云云

前月十三日有唐人一名弟阿畔約咪半路之遠前往採金行至一故帳簝內在住底覓淂金袋一個內有金砂約計值銀六千元云

掕吧刺沙埠新聞紙云二月十二日又有唐人在阿吡交畧之处一小坑內採淂金一粒重十六磅約計值銀三千三百餘元

前者在砂架免度埠有中土人氏廖祥為在娼簝內淅事持刀將婦人亞蘯刺斃被差役拘拿至官衙據番官審拟定于四月初七日问吊云云

前在本埠意衙審訊斃命案情二件一名加鎼含為挾恨同伴故在大船上岸將他刺死又一名㖇㖇在經礼街与山哆呼争鬧持鎗將其打斃此二人均已判斷死罪定于本月廿九日问吊云

現在勾記叻呢兀处為大雪深厚天時疾寒彼处之烟賊前至白人处盜去牛馬畜牲甚多是以干戈两起互相戰鬪其烟賊男女老幼共被刺斃者約三十餘口云云

前數月在麦昔咕呂宋埠有呂宋叛党數千名与呂宋官軍交仗于去月廿三日該賊首叓啰退辞逃走其手下兵將寫書投降㯬文將軍准其投降內兵將皆名降為兵于調往別埠当兵云云

前月廿二日有數唐人在附近亞咕咩了处採金有花旗人三四名至此覇佔垊口唐人与其争鬧打架內一番人額上被鎗砍破登即斃命故唐番均被該埠差役拿获現在唐人尽行釋放無事但此花旗之人現要担結担保省釋候審云云

本月初七日有採金唐人在烟嵉士巴前往啷巴處買物回至山坡中途遇嘅賊三人截途搶奪銀兩內有系邑那州人氏陳隆林拔二人皆遭嘅賊手斃命矣

昨十一日下午一点半鐘時候在第二街第三街中有洗衣廠為失火被燒累及屋鄰六遭其慘共計屋宇物件約值銀五千餘元

本埠有一未士喊兀臣現造一風袋日間工作成矣倘成工之日在㖞唔鬪馬園之處將此一風袋用演放于空中雲游矣

往月有啤士併㖞伲走書札快車公司在地𠺕伲哂被賊瀾途截搶去金砂計銀二萬餘元前禮拜获賊一名禁在監內掕供伊分下之銀尚在附近之处埋下故該處之人着他引路指出埋地果掘出金砂計銀五千餘元又料其餘賊党定然在左右埋下故于附近掘尋果淂金砂約銀一萬五六千元云

拉咪嘅新聞紙云本省前任總督碧鎼業已訟定往瑞威頓国士得龕城充当花旗領事官之職現在訟律院內尚未定拟云云

前者本埠有三枝桅夹舶船一只回粤內有唐人搭客多名現已開行四個月零十日尚未到港亦恐有不測之虞者矣

昨日本東涯館蒙未士威鎼送来花旗国年中總記國家進支銀兩併各項之產物新書一卷誠感其送来之恩矣

歐羅巴新聞畧

九月二十日俄帝出京親臨黑海不知何故大抵因聞西巴士多卜魯城已失復聞英佛戰船攻其澳爹沙城甚急故欲親往一觀以勉勵士卒耳

波羅的海有城一座名曰来加英佛于九月廿七日至船開炮轟破其城已將其城中衙署船廠軍裝局与所有王家物件一概焚燬其百姓住宅令勿毀傷

九月二十日英后親臨礼拜堂祝謝 上帝大恩並求早日寢息干戈共相和好且出示曉諭軍民人等皆于是日敬拜上帝以謝默祐之恩云

自一千八百五十三年起至今計有花旗火輪船在洋面失去共十二号人口斃命者一千二百五十名計銀两貨物各項約值銀七百二十五萬元

上諭向榮吉爾杭阿奏攻勦鎮江逆匪迭次获勝現在移營逼攻八月初四鎮匪三千餘出東北两门分股撲營经未與朝督兵襲擊該逆望風披靡其南水関潛出之賊经余萬清截殺午後該逆復由西门竄出賊船登岸援應经刘存厚在宝蓋山下放炮退賊初五六等日我軍列陣爭地該逆數千撲出奮力迎剿斃賊無算初八日于山下築壘並出千餘賊抗拒经鐃永福督兵上山聳毀土埂鎮匪業経三面圍勢漸窮處着吉爾杭阿迅速進攻悉數殲除

上諭勞崇光奏潯州府城被匪攻陷廣匪竄撲潯州經知府刘佐舒嬰城固守一百餘日先後殺賊三四千人惟東省水師屢次敗壞匪势日張七月十七日由西门蜂入城府城被陷在城文武下落着該府查明

上諭陸元烺奏九江湖口剿匪連日获勝收復都昌縣城九江賊匪于七月廿一日由新塡撲出经副將周鳳山等督勇分路進擊斃匪數千擊沉賊船二只二十四日居隆河等各率兵勇会攻新塡卡門四面追殺殲斃甚多同知李元度等于十八日在徐家埠丈橋等處斃賊百餘都昌縣于七月十六日乘機收復業制軍樂賊有功詔加以協办大学士亦足以見恩及功臣也

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MONTHLY, IN ENGLISH AND CHINESE.

"Behold, these shall come from afar: and lo, these from the north and from the west; and these from the land of Sinim." [China.] Isaiah 49: 12.

In the absence of the editor, Rev. Wm. Speer who has gone to the Sandwich Islands for the benefit of his health, the Publisher avails himself of contributions from his friends, to fill the columns of the paper. Most of our readers are aware, that Mr. Speer has left the State temporarily for the benefit of his health, and for the purpose of accomplishing some objects connected with the general interests of his mission to the Chinese. There are on the Sandwich Islands quite a number of Chinese, engaged in different avocations, and Mr. S. has confident hopes that his visit to the Islands, may give him an opportunity of imparting to them, some knowledge of the Christain faith. He also hopes to be present at the general meeting of the Missionaries of the group, which will occur soon after the time he expects to arrive. Should it be so, Mr. S. will doubtless derive great satisfaction, in being present at the Conferences of this body. Some of it members are pioneers in modern missionary enterprise, and their labors have not been in vain. We doubt not, but that what his eyes shall see, and his ears hear, will do much to encourage one, who labors now, as these missionaries did once among heathen men. The power of the Gospel is no more limited by numbers, than is the light of the sun by localities, the millions of China, are as open to the influence of the Gospel, as the hundreds of Hawaii, The same truth which converted the Ethiopian Eunuch, converted three thousand on the day of Penticost, thousands shall come from the isles of the Sea, but myriads from the land of Sinim.

We doubt not, the interests and sympathies of this Christian community, will follow Mr. Speer on his voyage, and their prayers go up for the restoration of his health, and his speedy return,—that he may come back also invigorated in body and mind, above all, strengthened in faith, and more ardent in zeal, to labor again for the spiritual welfare of the Chinese in California.

PILGRIMAGES.

A pilgrimage to a religious shrine has a powerful effect in refreshing the zeal of devotees. The self-denial required; the excitement, dangers, and expense of a long journey, especially in Eastern countries; the intercourse with crowds bent upon the same object; the hopes of spiritual and heavenly recompense; the saintly reputation after a safe return; and the satisfaction with which the scenes, and events, and particularly those of a kind interesting from religious associations, rise to the memory, warm the soul, and furnish to the individual staple for remark and reflection in the discourse of the public or private circle, through declining years—all invest a pilgrimage, to whatever famous shrine, with attractions that no nation, and that no age can resist. God appointed triennial pilgrimages to Jerusalem. No family was excused—no national occourrences were allowed to prevent—no severities or inclemencies of the seasons permitted the Jew to continue in the ease of home. And every sect of false religion has erected its holy cities, and shrines, and tombs, where it kindles its fires, and where it calls its remotest worshippers to come and light their lamps.

But few pilgrims now cross the Alps, or the Mediterranean, or the Euphrates. The zeal of the Crusaders has almost expired. And yet, there are numerous shrines in all the countries of Europe and Asia where the members of Roman, Greek, Abyssinian, Coptic, and other corrupted Christian Churches annually resort.

The greatest and largest pilgrimages of the world are now those made to the holy city of Mohommed. The traveller Burckhardt says that from fifty to a hundred thousand men arrive every year, in five or six great caravans, of sometimes thirty thousand together, from all the lands where Islamism prevails; from European and Asiatic Turkey; from Morocco, Barbary, Egypt, and the countries in the South and East of Africa; and from Central Asia and India. A few, we are aware, find their way even from China.

The Mohomedan observance is maintained partly from its commercial advantages. The visitors to Mecca are allowed to trade by the way. The *Koran* says (Sale's translation, vol. 1) "make provision for your journey, but the best provision is piety; and fear me, oh ye of understanding. It shall be no crime in you if ye seek an increase of the Lord by trading during the pilgrimage." The "black stone" of the Kaaba, which was given by the angel Gabriel to Ishmeal, as a mark to set in the wall of the building, for the commencement of the *towaf*, or "holy walk," is now worn smooth by millions of kisses, from lips of every color.

The Mohomedans of the new world may, in days to come, find some sacred stone to kiss on the shore of Salt Lake, and pilgrims go there from distant countries. And it will be no wonder, if, like the stone at Mecca, which was first white, when in the hands of the angel, the surrounding sins shall change its hue.

But true faith in a Spiritual God, in an ever-present Savior, in a paradise as near the soul in America as in Asia, needs no distant pilgrimages. There is no requisition to cross land or sea, to go up into heaven, or descend into hell. The word is near to us, in our mouth, and in our heart. Jesus is with us always, even to the end of the world. The Christians's shrine is his closet; his life is all a pilgrimage; the world is all a barren desert; his holy city is the heavenly Jerusalem.

Chinese Signboards.

The title of a store is never the name of its owner. The two characters over the door are generally selected because they are known to have been lucky among traders, or have some mysterious signification favorable to the merchant. Great influence is attached to the name of a concern, and if one name proves upropitious, another is selected. The owner, or the principal partner, it must be added, often assumes the title of the shop as a designation, and it is applied to him in conversation, like a proper name. The names of the old Hong merchants, Houqua, Tinqua, and others, and most of those in the English upon the stores in Sacranento street, are not properly the appellation of a man, but of a firm, or its business head.

The characters chosen for shops are not necessarily connected in meaning. The number "three," *sam*, is often preferred as one of them, and is supposed to have peculiar virtue. The words *wo* "harmony," *hop* "concord," *ki* "memory," *hing* "flourishing," *sun* "faith," *kwong* "expanded," *ching* "correct," are favorites. Druggists are fond of the words *chun* "spring," as suggestive of life, refreshment, revival, *po* "protection," *wing* "eternal," and *shau* "longevity."

The long perpendicular descriptions of red letters upon white, or of gilt letters upon black boards, on either side of shop doors, are generally the names of the commodities for sale. On these, especially if fresh arrivals, are noted on slips of red paper in the window. And here our description of signs must end; for in the list of celestial importations advertised we might find all that appertains to their meats, their drinks, and to their apparel, to their toils and to their luxuries, to their amusements and to their vices, to wants masculine, and wants feminine, and wants infantile. The people of China are possessed of all that is need to satisfy the want of the body, and of this world. The *one* thing they need, is that "one thing needful."

CHINESE FESTIVAL.

This festival in honor of the Heathen God, Kwanti, by the Chinese in this city, has been noticed by many of the daily papers, as an item of passing news; it has served to fill up their columns, and afford them the opportunity of presenting a novelty to their readers, in the description of a festival on American shores and in an American city, in honor of a heathen god.

A description of this god may be found in our columns; also, one of the festival refered to. As Christians, however, let us look beyond the gilt and tinsel of the God, the music and ceremony of the festival, to the moral character of the scenes on this occasion. Now we cease at once from gazing, with contemptuous wonder at these unwonted transactions and feel that these strange, and seemingly ridiculous rites, have a a serious and painful meaning, men of the same blood as ourselves, and possessing the same intelligent immortal spirits, bow before a senseless block of wood, and offer to this unmeaning material mass, divine honors the highest mental exercise, that man is capable of putting forth,—the homage which the heart reverently offer to the Deity, is prostituted to a degrading servitude before a piece of carved wood, the worship which is due to Jehovah, Lord of Hosts, our Creator and Redeemer, is offered by a human soul to a block, without sense or motion. In this view, how great is the indignity offered to God, and how besotted the stupidity of the soul, when it descends to find the object of its worship in a thing inferior to itself. How destitute of any high ennobling emotions is such a service? How inconsistent with those important relations which we owe to our Maker, and our Maker to us. Reverence for Gods majesty is lost, and in place of it, an image is set up, and man who stands upright before the beasts, bows before it. There is no love for our Creator and bountiful Benefactor, but an idol which we may spurn with the foot is called God.

Was there none engaged in this worship, who considered in his heart, nor had understanding to say "I have burned part of this wood in the fire, yea, also, I have baked bread on the coals thereof, I have roasted flesh and eaten it, and shall I make the residue thereof an abomination? Shall I fall down to the stock of a tree?"

Of course, we cannot not in these remarks, reach the idol worshippers in our city. But we would bespeak for them pity and compassion. Pity for the ignorance and brutality of those who "have changed the glory of the uncorruptible God into an image made like to corruptible man," and compassion for their souls. We hear many grave enquiries whether the heathen will not be saved. But can the soul of man pass from degrading, senseless, prostrations before an idol in this world, to the pure worship of God in the courts of Heaven? The soul must be prepared for Heaven before it can enter Heaven. And that an idolator cannot enter upon the worship of Heaven, is as plainly a dictate reason, as it is a doctrine of revealed religion.

What then, should this Christian community do, in reference to this inauguaration of idol worship in their midst? Surely not, make these vain and foolish ceremonies, a matter of ridicule, nor an occasion for holding up self-righteous hands, in sacreligious horror, at the blasphemy and profanity of the idolatrous rites, but rather let it be a momento, of God's merciciful goodness, in giving them, their birth and education in a Christian land, where the doors of Gods sanctuary were early opened to them, and their youthful lips were taught to speak his praises. Let it also prove an incentive to them, to care for the spiritual good of these idolators in our city. The smoke of their profane sacrifices has gone up from our midst, and ascended towards Heaven, forestalling perhaps the incense of our prayers, evoking vengeance, rather than mercy. But, let us pray for these blinded Chinese, that they may "turn to God from idols, to serve the living and true God."

A Visit to the Sandwich Islands.—The editor of this paper finds it necessary to relinquish his missionary work for a few weeks, in order, with the blessing of God, to shake off a threatening complaint, and recruit his health, by a sea-voyage. At the Sandwich Islands he hopes to be enabled to do something for the spiritual benefit of the Chinese, and help to lay the foundation for the conversion to the truth of those who shall successively arrive and take possession of that beautiful and important group. The annual meeting of all the missionaries from the different Islands occurs on the third Wednesday of May, which he hopes to have the pleasure and benefit of attending; and will, Providence permitting, return immediately afterwards.

For the Oriental.

I was highly gratified in being permitted to take by the hand the Rev. Mr. Clark, for 29 years, missionary at the Sandwich Islands. From him we see a valuable testimony of the vigor of scriptural truth in modern times. He has seen what Paul, and Peter, the apostles of our Lord saw. He has seen the Gospel carried to the Gentiles, and he has seen the Gentiles obedient to the Faith. It was permitted to Paul to build not on another man's foundation, but to carry the Gospel to a new field, so with the missionaries at the Sandwich Islands. Paul held forth the Cross, to the Jews a stumbling block, to the Greeks foolishness, and Jewish bigotry and Grecian wisdom, yielded to the power of the Gospel. The same Gospel was carried to the idolatrous, ignorant, obscene natives of Hawaii, in its spirit repugnant to all their ideas and practices, and the same power, cast their idols to the ground, shed the light of Heaven on their ignorance, and raised a standard of purity against the prevalence of vice. The Word which Paul preached with the power and demonstration of the Spirit, was attended by the same Spirit on these islands, hence the success of the Word. No men ever preached the Gospel with less of worldly influence to sustain them, than the missionaries of the Sandwich Islands. It is true, that the Queen of the Islands was for some years the firm friend of the new faith, but at first she was a scoffer and an enemy to the truth.

The missionaries were there for a long time, merely by permission, and were watched with jealous eyes by the natives. After they succeeded in gaining the favor of the Chiefs to Christianity, foreigners with a pertinacity of opposition, as tenacious as it was malignant, set themselves against the mission. In addition to the opposition of resident foreigners, the mission has had to stand the brunt of a warfare waged by temporary visitors, some of whom were annoyed by restrictions on their lust, and some by offences against their prejudices. The shot fired by Capt. Percival at the mission houses, preserved in the Museum at Boston, is a memorial of one kind of warfare, and pamphlets and publications charged to the muzzle with statements absurd and contradictory, represent another.—Notwithstanding all opposition the Gospel has triumphed, and the Rev. Mr. Clark after 29 years of labor, goes to the home of his youth, to testify of what his eyes have seen.

Deny the possession of any religious knowledge to the natives, call all Christian experience on their part, deception, their public worship on the Sabbath, forced and hollow, prove the missionaries hypocrites, deny at a word, all sincerity in the Christian profession of the Hawaiians, and all honesty in the American Missionaries—you have still left to be accounted for, the origin of a system of laws, making life and property as secure in these islands, as in any part of the United States and England; a system of common schools, making education, as free and general, as in any part of Scotland or New England; and an advance in civilization more rapid than the world has ever seen. I cannot account for these changes, law, in place of barbarities, intelligence, in place of ignorance, incipient civilization, in place of entire heathenism, except that these reforms have a religious basis, that Christianity has preparad the way, and gone hand in hand with law intelligence and civilization. When I see the one I cannot deny the other, or ignore the power of the Christian religion, in these fruits of its success, or overlook those proofs that in modern times it still retains something of its former vigor. Let then the American Church congratulate this Christian Missionary, on the change which the Gospel has wrought under the instrumentality of himself and his associates, let it increase their faith in its future progress. He has seen a nation born in his day, let the church receive his evidence, as the testimony of the Great Head, that he will take to himself his great power and reign King of Nations as he is King of Saints. B.

We extract the following from the proceedings of the California Association, as reported in the *Pacific* of last week.

The following resolution in relation to the condition of the Chinese, was adopted.

Resolved.—That this Presbytery regard with continued interest the labors of the Rev Mr. Speer, in behalf of the Chinese of this country, and trust that a plea recently put forth by him in their behalf will result in the modification of laws, which have been shown to be oppressive to them.

The Committee on Missions reported the following:—

The present state of progress of Missions at the Sandwich Islands, as reported to this body by the Rev. Mr. Clark, who, for 29 years has been a constant laborer and eye-witness of the work of the Gospel in that field, is such as affords us great pleasure and satisfaction; and in view of what has been actually accomplished, for and with a people once the most corrupt, debased and intensely heathen, we would exclaim, "What has God wrought!" And with the churches and ministers of our Lord Jesus Christ, on those Islands—we would unite in sympathy, faith and hope; and with our prayers and influence aid there, in the full and final establishment of the Kingdom of our Lord Jesus Christ.

To our Bro. Rev. B. N. Seymour and his companions—who arrived in our midst about 8 months ago, on their way to establish a mission at the Marquesas Islands, we affectionately tender our co-operation, so far as in us lies, and pray for them the guidance of the Head of the Church.

The prospects of this mission are at present dark and forbidding—the treachery of the man who was the chief instrument in originating the mission, has detained the missionaries in this country. Recent intelligence from those Islands, by way of the Sandwich Islands, states that their population is rapidly diminishing—that the natives are almost constantly engaged in war, and that the French Catholics have pre-occupied the Islands, it is probable their influence would be decidedly against Protestant Missions, and perhaps they would deny them even a foothold. In the meantime the missionaries are laboring in this State—and awaiting the developments of Providence.

Missions among the Heathen at Home.

This body entertain and cherish no ordinary interest in the efforts made to bring the heathen now at our doors, and particularly the Chinese, to the knowledge of Christ. We have looked, and still do, with anxious hope and solicitude on the labors of Rev. Mr. Speer—for this people. The "Plea" that he has addressed to the Legislature of this State, for the relief of the Chinese from oppressive taxation and official despotism, is eminently able, lucid, courteous and christian. We hope for good—even the end prayed for in the Plea. We owe it to ourselves as teachers of the doctrines and principles of that religion on which our very government is founded—to which our greatness and our prosperity and our intelligence and our liberties—are most indebted, to *unite with him*, in his "Plea" to the Legislature. We would unite in urging and hoping that the Legislature will not close its present session, without giving the relief prayed for.

FOREIGN MINERS' LICENSE TAX.

SENATE REPORTS.

Able reports have been made in the Legislature, both in favor of and against the bill reducing the Chinese monthly mining license. From the majority report of the Senate we make some extracts.

The majority of the Committee on Mines and Mining Interests, to whom was referred the Senate Bill relating to the tax now levied and collected from that portion of the residents of this State ineligible by law to become citizens, have recommended its passage. They say:

"Deeply impressed with the importance of the matter under investigation, and duly aware that the public mind is looking anxiously to the course about to be taken by this body, your committee have in deference to these facts availed themselves of every accessible means of information, and arrive at the conclusion that the law now in force was passed and became a law without due investigation. In other words, we would be understood distinctly as condemning it as a hasty, imprudent and mischievous piece of legislation, unauthorized by the existence of any evil at the time in view, or demanded by any fair expression of pubic opinion."

"The mines of California are neither exhausted of their wealth or crowded by excess of population; on the contrary, they are scarcely developed, and there is room for all who are willing to work. There is room, yes, a demand in California for a million men. It is in the knowledge of all who are conversant with this branch of our subject, that this people labor only in placers abandoned and condemned by others whose ideas of the value of money is more liberal than theirs; and that on account of their frugal habits, and the cheap character of the food they consume, they are able to procure adequate renumeration for their patient toil in places where another would find it difficult, if not impossible, to procure a subsistence. It may not be our policy to invite them hither; however this may be, it is certainly not good policy or sound morals to attempt, by the enactment of oppressive sumptuary laws, to drive them hence, especially when they had no notice before coming that such would be the line of policy pursued by us towards them. The law, as it now stands, is well calculated to defeat the very object for which it was passed, by reducing them to a condition of such abject penury that they will never be able to leave or do anything else. It is strange that this reflection did not cross the minds of the astute gentlemen concerned in its passage. Most of the gold produced by them is left in the State; yet even if it were not, it is not because of that fact lost to us or to mankind, but yet remains as so much of the aggregate wealth of the world, in the reach of any one who has an equivalent to offer therefor. These people do not crowd our poorhouses—"they are not found begging on the street corners"—they are scarcely ever seen in our courts—in our prisons, they are scarcely ever met. Yet if all this were true, and they were really a bad people, would it be good to take their money and effects from them, reduce them to abject poverty, and thus incidentally force them into crime? It may be proper to adopt measures to rid the country of them; if so, send them out, but do not attempt to do so by legalizing a crusade of questionable decency against the property they have made here, or brought with them to this country.

Again, they are a weak people, and are at our mercy, and it is certainly not the policy of a proud, powerful, and magnanimous nation to oppress any one, least of all, a class of defenceless strangers.

Again. For the last one hundred and fifty years, the commerce of the nation of which this people are representatives, has been considered, and is now deemed to be one of the richest prizes for which a nation struggles; up to this time no one particular can be said to have borne off the palm. The contest is yet unsettled, and the lists are yet open—while from our geographical possession we possess great advantages, facing them, as we do, across the sea.

The United States, fully impressed with this important matter, has signalled in the most emphatic manner, a desire, not only to continue and perpetuate, but to create further friendship with these nations by sending thither, on a very recent occasion, one of its best appointed fleets.

In this connection it may not be inappropriate to observe—that the history of our country, including as it does, the highest political maxims which the mind of man is capable of comprehending, also teaches as it were, a political morality, and recognizes, if it does not directly indoctrinate a belief in the sanctity of our Christian faith. In ages past and gone, our race separated from this people. Their lot lay to

the East, and darkness has covered them with a mantle. Ours lay to the West, and it is said, in no feeling of vanity or gratulation, that around our path, and over our destiny has been shed a bright refulgent light, by which we ever have, read and taught, as our cardinal maxims, Virtue and Morality, Faith, Hope and Charity.

In this remote land—the westernmost track in the tread of empire, we meet again. Let us not signalize this meeting by an Act of unprovoked oppression. They learn many things by association with us. They perhaps return to their own land, to speak of the lessons they have received in this. Would it not be wrong—aye, even sinful—to teach them that we, who boast of ourselves as being in the van of civilization, and living evidences of the might of faith, of the fruition of hope, and of that charity that does to others as it would be done by, yet were found deficient in all these generous attributes, and were only bigotted, proscriptive, and intolerant?

In regard to the assertion that society is corrupted by the presence of this class, your committee are unable to sanction a proposition so little complimentary to the intelligence and dignity of the American character. Intelligent men do not copy their inferiors, nor is the tendency of human mind downward. Any one who would be corrupted by any association of this sort, is already by nature, beyond the reach of redemption, or at the power of recall.

Negatively we think that they have done us no harm, they have certainly done us a great deal of positive good, in the way of contributions towards the support of our government."

In accordance with these recommendations the Senate, on March 30th, passed the bill by the large majority of 21 to 8.

The minority report contains fewer objectionable statements than we had expected—showing, indeed, on the whole, an advance in acquaintance with the Chinese question. Expressing a dissent from most of the points. We quote, in in order to present both sides of the conclusion.

"Is it true that the two hundred thousand Californians are so poor that they cannot support a government without the aid of the fifty thousand miserable and bestial Chinese now in our midst? We cannot believe it. The very idea is an insult to every citizen within our borders. It is a reflection upon them as men, as Californians, as patriots. It is a libel upon them as Americans. It argues that they are unfit to enjoy, and incapable of supporting a government of their own making. From such a slander the intelligent people of this State need no vindication.

Our Christianity is also appealed to, and we are told by many good men who have at heart the conversion and enlightenment of the Heathen, that the law of 1855 presents a most serious obstacle in the path of the missionary. If this be so, as Christian men we most truly deplore it. In common with good men of every Christian land, who should see the dark places of the heathen world illuminated by the Gospel of truth, we desire to encourage the Christian missionary in the prosecution of his arduous, exalted and most holy work. To accomplish this, we are willing to render every assistance which our duty as men and legislators demands. But if the Chinese make it a condition precedent to their conversion to Christianity, that we take to our bosoms and permit them to work our gold mines, then we say, with all earnestness, let them continue in the darkness of heathenism.

Again, it is urged that the commerce of eastern Asia is a prize for which, during many centuries, the commercial nations of the earth have struggled, and that the nation that carried off that prize has invariably grown wealthy and powerful. For this reason it is argued, our true policy dictates that, in order to secure this rich prize, we should repeal all laws which restrict the privileges of the Chinese in this State, and thus, as a nation, gain their especial love. We fully appreciate the importance of monopolizing the rich trade of Eastern Asia; and to accomplish that would have our commercial intercoure with the people of that part of the globe as liberal and free as possible. We would remove every unnecessary restriction upon the trade between the two countries. We desire their trade—we desire to monopolize their commerce—but we do not want them. We are utterly opposed to any interchange of population.

It cannot fail to occur to the reflecting mind that there are several evils connected with this question, of a character so momentous as to far outweigh all considerations of dollars and cents. The presence of this people in our midst threatens the entailment upon us of an anomalous kind of slavery unknown to our system of government, and infinitely more obnoxious than the Peon system of Mexico. It likewise threatens to *degrade labor, and deprecate its value.* Indeed it has already had that effect. It is to preserve California as the favored and peculiar *home of the laboring man,* that we urge the exodus of the great body of the Chinese population of this State.

But this report has already swelled to a length much greater than we intended: therefore, to sum up, in a few words, some of the reasons for advocating the continuance of such laws upon our statute books as will tend to encourage the Chinese to leave the State, we believe—

That their presence here is a great moral and social evil—a disgusting scab upon the face of society—a putrefying sore upon the body politic—in short a *nuisance,* that, unless speedily abated, is likely to work tremendous and lasting injury to the State.

That they threaten the entailment upon us of a strange system of slavery obnoxious to our institutions.

That they *degrade labor,* and depreciate the value thereof, to the great detriment of the working men of this State.

That they are, by law, incapable of becoming citizens of the State.

That the existing Chinese laws were passed in obedience to the almost unanimous demand of the laboring men of the country.

That these laws operated and are operating precisely as their authors predicted.

And, in short, we are opposed to a repeal or modification of the existing laws relating to the Chinese, for the reason that the *People do not demand it.*"

ASSEMBLY REPORT.

The report of the Assembly Committee is a long and well-written document.

The arguments of the report against "an unrestricted emigration" of immense numbers of Chinese seem to us uncalled for. But few persons in the State advocate it. The presence of hundreds of thousands, or of millions of them would certainly be a calamity. There could be no improvement of them; and serious disorders would inevitably result to ourselves. Nor is there the remotest posibility that such an immigration would ever be permitted. To argue against the chance seems like setting up a man of straw to knock it down. If this be needless, then, the results dreaded are needless. Nor do we fear the intermingling of that race with ours in a limited measure. We would not allow the privileges of citizenship short of a very extended term of residence, and the best evidence of thorough acquaintance with our language, laws, and institutions. We are glad to see the expression of some sentiments of *humanity,* towards these strangers; and most earnestly hope that the bill of the Hon. Mr. Fiske, allowing the *affirmation* in evidence against whites in our Courts may become a law, and the horrible despotism which now shuts them without the wall of protection from any species of diabolical crime, may be broken down.

IDOLATRY.

The rest, who lost the heavenly light revealed,
Not wishing to retain God in their minds,
In darkness wandered on; yet could they not,
Though moral night around them drew her pall
Of blackness, rest in utter unbelief.
The voice within, the voice of God, that nought
Could bribe to sleep, though steeped in sorceries
Of Hell, and much abused by whisperings
Of evil spirits in the dark, announced
A day of judgment, and a judge—a day
Of misery, of bliss;—and, being ill
At ease, for gods they chose them stocks and stones,
Reptiles, and weeds and beasts and creeping things,
And spirits accursed—ten thousand deities!
(Imagined worse than he who craved their peace,)
And, bowing, worshipped these as best beseemed,
With midnight revelry, obscene and loud,
With dark, infernal, devlish ceremonies,
And horrid sacrifice of human flesh,
That made the fair heavens blush. So bad was sin!
So lost, so ruined, so depraved was man!
Created first in God's own image fair!

O, cursed, cursed Sin! traitor to God,
And ruiner of man! mother of Woe,
And Death, and Hell,—wretched, yet seeking worse;
Polluted most, yet wallowing in the mire;
Most mad, yet drinking Frenzy's giddy cup;
Depth over deepening, darkness darkening still;
Folly for wisdom, guilt for innocence;
Anguish for rapture, and for hope despair;
Destroyed, destroying; in torment pained;
Unawed by tuth; by mercy unreclaimed;
Thing most unsightly, most forlorn, and sad.—*Pollok.*

TELEGRLPH TO AUSTRALIA.—The Mediterranean Electric Telegraphic Company, which is at this moment occupied in laying down the necessary wires to unite the Island Sardinia wtth La Calle, on the coast of Africa, intends to establish a complete telegraphic communication between Europe and Melbourne, in Southern Australia. After opening secondary lines between La Calle, Bonna, Bugia, Algiers and Oran, the company proposes to run the principal line by Tunis, Tripoli, Alexandria, Cairo, Suez, Jerusalem, Damascus, Bagdad, Bussorah, along the northern coast of the Sea of Oman, Hyderabed, and Bombay, where the line is to separate into two branches. The northeran branch will proceed directly to Agra, whence a wire will be directed towards Lahore and Peshawur, and thus reach within a short distance, of Cabul and Cashmere. From Agra the telegraphic line will pass through Benares and unite at Calcutta with the southern branch, which, starting from Bombay, will pass through Bangalore and Madras. From Calcutta the line will follow the northeast coast of the Gulf of Bengal, the peninsula of Malacca, the Sunday Islands, and thence cross over to the north of Australia, and extending along the easteran coast of that continent, communicate with its numerous settlements, until it ultimately reached Port Adelaide. The entire length of the line is estimated at 20,000 kilometres.—*Genoa Corriere Mercantile.*

CHRISTIAN KANAKAS.—The Rev. Mr. Sheldon, of Yreka, we believe, says in a religious report:—"About thirty Kanackas have given evidence of a sincere desire to serve God since I came here, and most of them, with others who professed religion before coming here, are doing well."

CHINAMAN ROBBED AND MURDERED.—Two persons have been arrested at Wyandotte, says the *Butte Record,* on a charge of robbing and murdering a Chinaman. "They met the Chinaman and demanded his money, and upon his refusal, shot him. He was found shortly after, while his body was yet warm. The evidence against them is said to be circumstantial. Chinese evidence is good for nothing in the eyes of the law, notwithstanding the law owes them protection, and it is this fact, we presume, which renders attacks upon them so frequent and daring. These outrages, if continued, will induce the people to admit their evidence, and inflict summary justice upon the perpetrators in courts of humanity. The names of the parties arrested are George French and Jeremiah Odell. They have been commited to answer. They are said to be 'sports,' and after their arrest bantered the Courts for a game."

SUB MARINE TELEGRAPH.—Preparations are being made for the laying of the great trans-Atlantic cable, which is to be in operation in 1858.

The Chinese Festival.

The Chinese commenced their grand Festival of Paysung to-day at their Asylum on Pine street. Aside from the peculiarities of the ceremonies, the building itself is a curiosity, with right angle entrances, strange sinuosities, resembling the passage way to a fortification more than anything else. In the main building, which looks scrouplously neat on the exterior, the festivities are held. In the lower Hall, ornamented with a row of couches alternated with small tables, sat the master of ceremonies in long blue robes, wearing a cap with a gilded ball on the top. Silently they look on, and as each friend arrives, attendents, in long light blue gowns, supply them with pipes and tiny cups of tea. In the court yard, on a square wooden box, mounted on dragon legs, yellow paper is burning, whilst the ear is stunded by the din of firecrackers and the loud detonations of enormous squibs.

Passing up a narrow stair case, and through an ante room, we entered by a small door, into the main hall, which really presented a magnificent view. The ceilings and walls were hung with curiously carved wooden ornaments profusely gilded, and in the extreme end, in a gorgeously decorated alcove sat enshrined a large, rosy cheek, good natured looking figure of a man, or god, we know not which. Through the centre of the room two tables ran covered with all the delicacies of the Chinese *cuisine,* prominent among which a large sized roast pig was temptingly exposed. At the eastern end, a marble-top altar was raised, on which burned two cathedral-size, rose colored wax lights, gilded and ornamented, in what appeared to us, lead and bronze supporters. Several vases of the same material decorated the alter Incense was burning here, and a musician performed on a reed instrument a wailing dirge, somewhat assimulating in tune to the hybrid screech of the bag-pipes whilst the tom-tom was sonoriously struck. Here we found two gentlemen going through a species of adoration, consisting of alternate prostration on the floor, and bowing with both hands muffled in their frock-coats before their faces; a sound not unlike a moan escaping them at times.

We found the crowd of "outside Barbarians," which courtesy had admitted, pressing too closely in the heels of the officiating people, so we left, kindly and politely escorted to the door of the lower hall, where refusing the polite offer of tea and pipes, we left.

BRIEF NOTICE OF THE GOD WHOSE IDOL HAS BEEN SET UP IN THIS CITY.

The god Kwanti was a distinguished warrior of the Han dynasty, about the commencement af the christion era. From his biography published in the year 1692, we find that he was a native of the province of Shansi, and was taken and put to death at the capture of Kingchau in Hupeh, at the early age of forty-two. His extraordinary virtues procured his subsequent deification. He was selected as the patron god of the present Manchu dynasty, which conquered China, two hundred years ago.

From the accounts of the Imperalist this god has appeared on several occasions to aid their arms. One of these is described in a memorial presented to the present Emperor by the Lieut. Governor of the province of Kwang-si shortly after the rebellion broke out there, as follows.

"Since this dynasty has governed the empire, this majestic energy of the god Kwanti has been displayed in a very remarkrble manner, and the emperors have successively decreed to him honors, erected temples and offered sacrifices. Lately, when the city of Kwei-Lin was attacked by rebels, I respectfully visited this temple, at critical moments, burned incense before him, and entreated him to save the lives of the people. Now it happened that within a week after a prayer of this kind, twenty-five pieces of cannon, cast by the Mings, were found behind the pagoda. The cannon proved to be of great strength, and have aided us much; for the greater number of the rebels left on the field of battle were slain by them.

"On different occasions we learned, through the spies sent by the rebels, and also through our prisoners, that whenever the rebels pressed to closely upon the city, they saw a red light shining above it and a horseman who incessantly brandished his sword. The horse was gigantic; the guards who surrounded the mysterious personage were far above the ordinary stature, so that the sight of them alone was sufficient to terrify the rebels and make them yield.

LATER FROM CHINA.—By the arrival of the barque *Samuel Merritt,* we have dates from China to the 26th of February. The news is unimportant. The pirates are making some trouble about Hong Kong.

CASE OF THE U. S. CONSUL.—Says the *Mail,* The prosecution of Mr. Keenan, the American Consul has been abandoned, or only waits the formal *nolle prosequi* of the Attorney General to be so.

The Chinese are now returning from their trip to the Australia diggings. One lot of them, 114 in number per *General Blanco,* brought on it is reported, no less than 12,000 ounces of gold, about 9 pounds troy weight for each man.

The Oriental.

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REV. WILLIAM SPEER, PASTOR.

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ENGLISH SCHOOL, (free) Tuesday and Friday evenings.
DISPENSARY FOR THE SICK, on Wednesday and Saturday a 1 P. M.: Medical Attendants, Drs. W. O. Ayres and F Downer.
CHINESE TRACTS AND SCRIPTURES distributed gratis.
THE ORIENTAL may be obtained here, or at the publishin office, 68 Merchant street. Price, two dollars a year.

ENGLISH SERVICE.

Monthly Concert for prayer and missionary address, on the first Sunday of each month, at 3 o'clock P. M., which all friends of the Missionary cause are invited to attend.

Index of Contents on First Page.

1. Departure of the editor for Honolulu for the purpose of recruiting his health.
2. Later news from China.
3. A lucky Chinaman discovered a purse of gold dust in the fire-place of a ruined camp.
4. A lump of gold weighing 16 pounds valued $1300 dug out by a company of Chinese near the boundaries of Auburn and Ophir.
5. Lin A-cheurg condemned to be hung for the murder of a woman named Ah-Lai.
6. Two men are sentenced to death for committing murders at San Francisco.
7. Battle at Cow Creek between Whites and Reds.
8. Surrender of the rebels and escape of Hora the chief in Mexico.
9. An American was killed near Agua Frio because several of his friends went and drove away "Johns" from working their claim, and placed themselves to work.
10. Two Chinamen were killed by Indians on their returning to Industry Bar from Long Bar.
11. Destruction of the City Laundry by fire.
12. The Professer Wilson's balloon expected.
13. Part of the stolen property of Rhodes & Whituey's Express recoverd.
14. Appointment of ex-Governor Bigler Consul to Stockholm, Sweden.
15. Anxieties for the non-arrival of the clipper ship *High flyer* being 130 days from this port bound to Hongkong.
16. Thanks to Hon. John B. Weller for presenting us a copy of the Report on Finances of 1854-55.
17. Miscellaneous European News.
18. Total loss of American steamships from 1853 to the present time.
19. Extracts from Peking Gazettes.

Second Page.

1. A Locomotive constructed by Lam Sam, a native of China.
2. 3. Miscellaneous News
4. An Argument on Idolatry by Rev. Leang Afah.

EDICK MCKEE.........A. W. MCKEE.

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FROM this date the following Steamers will run through to MARYSVILLE:
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Capt. CHADWICK,
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GENERAL MERCHANDISE, GROCERIES, &c.

Kung-Wo, No 217 Sacramento st, south side.
Man-Ke, No 205 Sacramento st, s side, n Dupont.
Li-Hing, No 199 Sacramento, s side.
Sui-Wo, No 197 Sacramento, s side.
He-Ke, No 195 Sacramento, s side.
Hung-Shing, No 191 Sacramento st, fire-proof warehouse.
Sau Cheung, No 187 Sacramento.
Yu-Fung, No 181 Sacramento st, s side.
Yu-Tai, No 179 Sacramento, s side.
Yu-Yeu, No 177 Sacramento, s side.
Sam-Wo, No 175 Sacramento, s side.
Chung-Sun, No 173 Sacramento, s side, brick house.
Tung-Wo, No 198 Sacramento, s side.
Shing-Ke, No 22 Sacramento, s side.
Mancheung. No 186, Sacramento st.
Hop-Ke, No 184, Sacramento st., n side.
Kwan-On, No 182 Sacramento, n side.
Luen-Wo, No 180 Sacramento, n side.
Cheung-Wo, No 178 Sacramento, n side.
Kwong-Wo, No 176 Sacramento, n side.
Hung-Yuen, No 174 Sacramento, n side.
Seung-Ke, No 172 Sacramento, n side.
Tung-Shang, warehouse, Dupont, w side, cor Sac.
Kop-Cheung, Dupont, w s, near Clay.
Yun-Shing, Dupont, w s, near Jackson.
E Wo, Dupont, w side, n Jackson.
Tai-Cheung, Dupont, w side, n Jackson.
Kwong-Man-Le, Dupont, e side, n Sac.
Tung-Ki, Dupont, e side, n Clay.
Le-Ching, Dupont, e side, n Clay.
Tin-Yuk, Dupont, e side, n Clay.
Lung-Shan, Jackson, n side, near Kearney.
Kwong-Shing, Jackson, s side, near Dupont.

BROKER.

Le Kan, agent for American Merchants, Interpreter of the Chinese language and documents, No. 139 Sacramento st., or at the Oriental Office.

RICE PACKERS.

Sam-Ke, Rice Salt, etc., cleaned and repacked, No 189, Sacramento st., south side, in basement.

CANDLE FACTORY.

On-Shing, Manufacturer of Adamantine Candles, according to the American process, in n w corner Brannan and Third street. Store at Kung-Wo's, No 217, Sacramento street.

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Chay-Lung, Chinese, Dry Goods, &c., No 188, Washington st., in Kearney. Also, at various stores, on Sacramento and Dupont sts.

CURIOSITIES, CARVED WORK, etc.

Lai Chun-Chuen. No 181, Sacramento st., front room on 2d story. Also at various stores on Sacramento and Dupont streets.

SILVERSMITH.

Sai-Shing, Jackson, n side, in Dupont, basement.
Tin-Shing, Jackson, s side, near Dupont.

WOOD ENGRAVER.

Kau-Cheung, Dupont, east side, near Commercial st.

TAILORS.

Ko-Kai-Ke, Dupont, east side, n Commercial.
San-Cheung, Dupont, east side, n Commercial.
Kwong-Hop, Dupont, east side, n Clay.

BARBERS.

Fu-Ke, No. 110 Dupont st.
E-Hop, No. 200 Dupont.
Man-Lung, No. 195 Sacramento.
Shing-Ke, No. 173 Dupont, basement.
Po-Ke, No. 212 Dupont st.

BUTCHERS.

San-Tsoi-Hop, Dupont, west side, near Washington.
Sze-Le, Dupont, est side, n Washington.
Kwong-Wo, No. 193, Sacramento, South side.
Cheung-Hop-Lin-Ke. No. 189 Sacramento.
She-Wo, No. 189 Sacramento street.

BAKERS.

Cheung-Shing, Jackson, south side, in Dupont.
Yut-Cheung, No. 185 Sacramento, South side.

OTHER MERCANTILE OCCUPATIONS.

Craftsmen of various kinds, such as Weavers, Painters, etc. etc., are scattered over the country, but as yet, have no shops or employment in their original pursuits.

FISHERMEN.

Village on Rincon Point.

WOOD-YARDS.

Shing-Yeun, Sacramento, North side, in Dupont.
Yuen Wo, No. 189, Sacramento street.
Lo-Au, Sacramento, above Dupont, South side.

BOARDING HOUSES.

Wo-Shing, Dupont street, west side, near Clay.
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Wing-Lung, Sacramento street.

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Me-Heung-Lau, Dupont, West side, n Washington st.
Ping-Heung-Lau, Dupont, east side, n Sacramento.
Yuen-Chan, Dupont, east side, corner Commercial.
Tsu-Chan, Dupont, East side, n Washington street.
Tsuen-Chan, Jackson, north side. n Dupont street.

DOCTORS.

Wutsan-Yuen, South-East corner Sac. and Dupont.
Tam Ngai-Lam, Dupont, East side, near Clay street.
Lo-Chik, Commercial near Dupont.
Cheungshi-Fun, Dupont near Jackson.
She Yuk-Lan. Dupont, corner Sacramento.

DRUG STORES.

Po Yuen-Tong, South-West corner Sac. and Dupont.
E-Tsai-Tong, No. 195 Sacramento.
Pui-Shang-Tong, No. 210 Sacramento.
Chai-Wo-Tong, No. 194 Sacramento.
Tsan-Ning-Tong, No. 193 Sacramento.
Chung-Wo-Tong, No. 185 Sacramento.
Yan-Shau-Tong. No. 183 Sacramento.
Hau-Tak-Tong, No. 184 Sacramento.
Yan-Chai-Tong, No. 172 Sacramento.
Hang-Wo-Tong, No. 235 Dupont st., near Jackson.
Man-Ning-Tong, No. 230, Dupont st., near Jackson.
Po-Chi-Tong, No. 231 Dupont, near Jackson.
Kwong-Chai-Tong, No. 225 Dupont, near Washington.
Tin-Po-Tong, No. 206 Dupont, near Clay.
Hang-Chan-Tong, No. 173 Dupont, near Sacramento.

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為梓友林三火輪車小引

嘗聞有非常之事必待非常之人有非常之人然後立非常之功今粵人林三者智慧非常變通無疋丁年航海來髮陶金業司洪爐不讓公輸之巧品題大冶相懸墨狄之徒製造輪舟非仗錦帆而觸月疾過馳馬惟兇烟火以追雲曾于先朝嶺表戟门而賞玩勉伊後学珠江士庶以游揚三百未提乘青而感 制府両紳銀爍優賞而荷 中堂乘槎而至斯邦星霜七閱求友而辭故国舊業重賡復泛鷁首于東洋捷過前渡如飛鴨頭于南海迅倍去時我国名流喜共裕楠而生色彼都人士欣吾桑梓之奇英嘉彼虛衷猶恐工精而未至懷茲絕技仍需磨勵以求全業勤幾秋且夕同寒窗之苦功成此際仗倆非異域之儔機發而為輪車迷于雷電奔馳全藉烟火疾若雄風發似多端遊春毋勞御者瞬息千里下澤非牽馬牛靚鈎軸之遄遙任勞左轄喜輶軒之明遠休笑無輗五色聯鑣轆而非倚廐七香接軫轔轔有異西熊擊轂移風頻來長者之轍驅塵出軌堪誇故人之車継而竭力心疲清風兩袖望其口揚目賞助水一盃梓友鑒臨求惠錢八載脂載膏俾攸行之有継佐薪佐水藉為用以無窮非求滿載以回轅寔欲添籌而返棹他日

飛檣快駛駛絡于中土來濱此際智巧奇人北點于扶桑之外方非 青駛毋借鵜頭寓金山正埠側咀街磚屋便是

咸豐丙辰春黎春泉題

嶺南梓友代啟

上年有俄国師船一隻船上大炮五十餘位俄兵五百餘名泊在日本国洋面適遇地震海水翻騰竟將俄国師船覆沒俄兵得救埋岸同在日本国内藏身各国洋船不敢載他回境故遍遍至今年七八月間偶有波里曼船由香港載伙食至日本以接濟花旗船者俄兵以重利顧其回国波里曼船主惟利是圖頓忘西国之例凡両国搆兵若有別国暗幇此国者即為彼国之敵于是兵得俄兵二百餘人駛出日本境外被英国師船擒獲其船帶回香港將船中之俄兵解回英国安置其波里曼之船業已變賣充公矣

上諭曾登庸奏天象垂警星現雷鳴灾祲迭見請飭臣工亟言闕失以召祥和朕日理萬幾当此時事孔棘之秋虎尾春冰常存敬畏曷敢萌怠荒之志更望内外臣工勤思補衮于国計民生寔有裨益以仰副朕側身修行之苦衷

論世人迷惑于各神佛菩薩之類

嘗察創世歷代真経之書元始造物之義悉由天地之大主自然而然之神的旨意造化生成天地神便及萬類之物且始初之人亦由地塵而造之乃稟有然而然之神付以正氣而活其形降賦純一不雜之德以成性故人為萬物之活靈並始初受造之人性本全善無惡苟能固存活靈之志蛇魔必不能誘惑矣嗚呼奈因初受造之人不能恪守活靈之志以致被蛇魔誘惑干犯天律遂引萬惡入世諸苦災難亦齊來矣所以惡風漸入人心善性致乱活靈之志亦漸離善矣故後世之人不由正氣而成胎乃懷惡慾而受孕是以人生出世就有惡根在心以致行惡則易守善則難況且蛇魔常在世界之上專以邪風誘惑人心作惡為能所以各世代之人走向惡路者多而行善路者甚少也間或有人愛走善路者亦係泥于習俗之風尊尚捧偶而不知崇敬天地之大主此無他因失了活灵之志遂不能追想推度本原之義非其誠妄知也蓋其愛去善道者尚且迷乱錯失何況不欲善義之人豈不更乱錯走乎夫人失了活灵之志遂不知真経本原之與義只各隨私欲貼從風俗之所行而已

San Francisco Gas Co.

本埠氣灯公司名徵汎思歎架公司出帖云本公司所供氣灯每一千硐嗃此沸價銀一十二元半每枝灯管每点鐘久夠燒氣計價銀三個先士至七個半灯火煇煌過于洋烛三枝至十二枝火之光凡用此法之火不同于用嘜吩並各樣火水常有失火之悞

California Steam Navigation Company.

加利科尔亞火船公司本年三月內船隻號數及行船日期規條列左

本公司大船一号名奴窩船主西摩一号嘆地笠船主捕兀一号于非頓士一號兀咀吃另一有備希士兀以上俱是前往沙架免度埠

又火船往士得頓的名白叻頓船主惡兀被一号名咲庠打船主加叻又一号呼尼兀亞船主呼建達此船俱是湾泊己思掃馬头定于每日下午四点鐘起二隻輪行前往二埠惟逢礼拜日不住寫字樓在側咀街併佛偏街交角便是値理首人軒士廛謹識

Chapin & Co.

未士雜品開設寫字樓在舊書信館楼上專代人尋覓僱工事務如有人欲覓生理僱工晉事廚子事仔馬夫農夫寫字並未論何項工匠者到本寫字樓說知定即代為尋覓妥当務不至悞便是

Granite Ware House.

司彪号有石舖棧一間名加爾訥喊也四壹不惧火烛之患本棧亦甚爽潔無防鼠耗等弊每盤貨每月收棧租銀壹元 貴客光顧可也本號棧在沙架免度街第五十五号便是

Janson Bond.

咃目邦号常有紅藍各色毡毯賣價錢亦甚相宜如有唐人欲買者請至光顧可也本店開張在撻打兀街第九十五号便是

Chas. Baum.

未士卯曆平已办推税事務甚是忠厚妥當寫字樓在税館對面便是倘欲推税者請至光顧可也

Wm. Reynolds.

未士喊林嗹那常接办税館推税事務極之精通工價亦甚相宜寫字楼在拔打兀積街第一百四十七号近側咀街便是也

C. V. Grey

未士継礼狀師專已办官衙案件事務凡唐人有案情者請未士継礼包办定然隨機應變妥当寫字樓在契礼街第一百八十五号即嚐博落街第一号房便是

R. H. Vance.

未士湾時精于照相前者本埠陳列玩器西景各人將所照之相彼此較量惟未士湾時所照之相為第一業経二次上取矣其現有照相房四間各器俱備以便照相無論何項人等至此光顧者定然十分相似照相房在沙架免度街並至甘麻兀街角楼上並至甘麻兀街柯士頓舖側邊梯上便是

S. L Jones & Co.

未士尊時号夜冷館每逢礼拜一三五有油糖茶[illegible]髮及各項雜貨開投亦確併代沽發貨物経紀 貴客光顧請至加利科尔街第六十一号併六十三号便是

Crafts, Farish & Co.

未士花梨士号常有雜貨伙食俱齊蒸行舖在咩利連依街併巴拉沙之角便是價錢相宜 貴客光顧可也

Waite & Battles.

未士屈並拔地士現有火烟榶房二間在數汎思咕街附近已嘩街之角器具俱齊接造白米不特能造本埠之白米而已即各国之至白者亦能与之比較凡 貴客有米到本店復榶者包能潔白而無悞寫字樓在佛偏街並甘麻沙街交角便是也

F. Kuhl.

未士咕炉包接印掃唐番字式舖在咪打街並都本加尔二横街之中裁间孝根便知如有字式到印者工價亦甚相宜也

Tuck Lung.

德隆号在沙架免度埠唐人街第 号常有油糖茶米雜貨發行 貴客光顧可也

Wm. G. Badger.

未士八喳買賣経紀並自運至衣服發行如有 貴客欲買衣服者請至光顧可也本店在孖毡街並拔打兀街交角便是

Wells, Fargo & Co.

威炉士花嗎公司包寄來往書札金砂会单銀行在孟甘麻兀街口加利科尔亞街西北角本行併找換金砂收貯銀両 貴客光顧可也

Thos. J. Haynes & Co.

未士軒士号接办船隻併買賣経紀事務凡 貴客有貨交本号代沽倘若先取銀両多寡不計其息但抽用銀而已又或有貨到未貯棧欲揭銀両亦任其便本号在加利科尔亞街第三十七号便是

Sam Adams.

未士三咲亞疋士開張藥舖在契礼街併都本横街之角常有各国鮮明熟藥發賣如有唐人到来本舖光顧者定然以礼[illegible]

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷貳 第五號 唐丙辰年孟夏中浣

加利科尔亞省散汎思歌埠

耶穌一千八百五十六年五月中浣日錄

1 今月未有甚要新聞可錄惟現聞議律院內經將前者增收探金𠯿咟之例減至四元但未見其新例定擬如何錄刊須行必待至下月之紙然後定寔規式刊派覽閱矣惟是加收搭客之船頭𠯿咟銀者料其官員斷然不肯減下矣

2 近接香港新聞紙云彼處上環西魚市于本年正月十九晚深更時候遭遇回祿一慘延至鋪戶約計有百間之多盡被燒燬計其物業值銀不下三萬元火勢猛烈向西而燒恐其多累鋪店故將上路鋪店數間用葯轟倒意欲止火独惜十一人均遭牆倒在裡被壓後有四名挖出尚生其餘俱已斃命矣內三名之屍首各有親屬認回惟四名無人認領疑是賊匪偷進內搶奪貨物矣

有花旗火輪船嘪吻由孟咪重載綿花前赴中国于正月廿七夜駛至東沙地方失水被陷二伙併水手五人幸遇華艇一隻救護駛回香港至船主亦得別華艇救護同日得至香港按云此船遭失之後却被洋盜放火將船盡行燬云

4 本月初間有香邑人四名駕一小舟前往捕魚遭小舟所載過重至半海小舟被覆漁夫在船底漂浮海面不得近岸遭遇対面山嘴亦在此居住花旗人四名瞥見他等危急之秋登即開小艇一只上前援溺率免臨溺之憂後華人亦將微物送与花旗數人亦是不忘恩之意也

5 前者順德廖祥在吵架免度埠為殺人命一案官員判拟死罪于昨初七日下午已吊正法矣其將吊之時亦自知殺人填命雖死亦無怨憾[illegible]此無他由其結党成群横行不法以致自招殺身之禍耳

6 于二月廿間在吵架免度埠有婦人轉好一名在対河種植菜園為搭小艇過河和至監犯蟲船邊被鐃練勾過河水流急其婦人因見艇內水入若沉斯時驚恐失足下河被溺其夫登即着人撈覓不見後一月間其屍在于下流約二三十咪路之遠遙有花旗人八九名見之將屍撈在岸上用毡被包蓋殯殮後有人至埠通報其夫帶棺前往檢殮運回埠中埋塟故其夫欲將情由刊刻以感此花旗人之厚恩也該婦人恒素不辞勞苦勤儉工作以圖後望不料一旦失命殊堪惆惜者矣

7 前者有船士的坟波云由香港載有華民搭客一百八十餘名抵埠因去年議律官設立規例增收每人船頭銀五十元故有司者向船科收該船之座山特將斯案呈于上司衙候審究論如此之例式非合国法料能刪除不得須行矣　夫花旗国乃是文墨之邦況又稱為自主之国自應隨外邦之人來往居住何至在本省設立例式禁我中土人來客此是公例乎

8 接英国偏頓京城紀錄船隻新聞紙云于旧歲一年內在大洋面共計被壞船只一千七百九十九号云

9 昔有一人生有數子一日臥病在牀將絕衆子環聽吩咐其父曰吾有一物令汝等試之遂攞木條一束令其子折之試能斷否衆子如命折之不能斷父乃教之曰汝且抽出逐條次第分折之試能斷否于是莫不隨手而折父曰我死之後汝等不宜分離合則不受人欺分則易于折斷此木是以就案俗語云唇齒相依彼此互相輔助若唇亡則齒寒亦难久立即如以国論之各援一方者鮮有不敗反不如合力聯絡者長久安固也

10 昨初十夜十一点鐘有嘡[illegible]人氏一名有妻生二子長子年方七歲次子三歲在記連併巴也街交角父子四人同居不料是夜其父持短鎗竟將其長子彈死後亦放鎗將自己打斃但聞此人屢有癲狂之症云云

11 離地嗹呢咄埠約有五咪路之間有住眷一間內家主名迭咧治育養一犬適本月初八夜其犬高声大吠不止以致其主不能安寝將出門外喝止狂畜該犬突見主人出至門外直向前喜躍來往出入意欲誘主往外於是迭咧治即穿衣服尾隨此犬而往斯時此犬且行且吠引至至一山岐處迭咧治瞥見一婦人倚傍边一小兒用衣服包裹母子二人臥于雪中想此時愛子之心無所不至竟尽將己衣覆子之身其母業已氣絕矣独其子氣息尚煖迭咧治即將此子抱回家中搖養此兒貌亦甚美次日將其母埋葬孰知此犬如此之義能知救命扶危殊令人稱奇又令人愛慕者矣

12 近聞廣東有甚衆唐人欲來此埠現有三千經已揚帆惟尚有五千之多亦將陸續前至惟未審果否

13 昨十二晚約五点後鐘之間京阿扶喊林乃係作晚間唏喇𡁷新聞紙之人回家時行至孟甘麻丌街向和勝頓街轉角遇有溪士立在道傍見京行上溪士喚他汝可党避京鬼咩喚即行向溪士之前約离五六步之遠溪士即放短鎗向京而打遇中乳上京登即行進巴思挪公司書信館坐下用手遮掩其胸自云吾已被鎗彈傷矣斯時左右之人向前扶他救治亦將溪士拿獲至差房內斯時間街上多人蜂擁而入衙內欲將該兇首登即行吊該差首遮其兇衆奪去將溪士向後門帶出由小巷向和勝頓街至上了馬車直載入監牢之內後各街之人擁車後至意欲奪吊不及至監前至時人集愈衆大半呼喊均要即吊且其受傷者之弟当衆亦云若衆友如肯奮臂相助攻進監內奪出行吊自愿為首衆皆齊声喊助惟是晚審事官出諭即調本埠之壯丁俱要預備軍器把守亦調有兵勇二十餘人把守監牢該受伤者甚重恐不能調治矣緣溪士之抱恨為京阿扶喊林刊刻新聞紙內將其声名敗壞故是晚有意特持鎗以尋打耳溪士亦造新聞紙之人也次日本埠內四處議論紛紛不一其說設法將斯兇犯奪出不由官衙審札即行將他問吊云

14 司鬼先生经已离埠前往擅香山今已一月有餘特至下月諒他返掉而回祈望上帝默祐身体康寍永隆平安家人敘会与各友仍行善事教訓華民是所厚望也

The Oriental.

Vol. II. **Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity.** **No. 5.**

REV. WILLIAM SPEER, EDITOR. SAN FRANCISCO, MAY, 1856.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

MONTHLY, IN ENGLISH AND CHINESE.

"Behold, these shall come from afar; and lo, these from the north and from the west; and these from the land of Sinim." [China.] Isaiah 49: 12.

☞ In the absence of the Editor, the Publishers avails himself of aid from his friends to fill the present number of the *Oriental*. We hope in our next paper to have intelligence of the safe arrival and restored health of the Rev. Mr. Speer, as well as communications from him.

Extracts from Report of the Committee on Foreign Missions of the Presbytery of Califorfornia.

CHINESE.

Missionary labors among the Chinese in this State, as the Prysbytery are well aware, is carried on principally by the Rev. Mr. Speer of our body, and the Rev. Mr. Shuck of the Baptist Church. The details of their operations, and the success attending them, are known to us, and any narrative of them at present is not required. The Committee, however, wish to speak briefly of the general relation which, as a people, we hold to the Chinese in our midst.

Our Relation to the Chinese as Members of the Human Family.—The Lord has made of one blood all the nations of the Earth. A common nature with its congeniality of wants, sympathies, desires and interests, declares us all members of the same great family, while the blessing of a good Providence, extended over all the Earth by the children of men, show that the same kind Father watches over and cares for all His offspring. All receive from Him food and raiment, water and air; all life and health; without stint or restraint; all feed from his bountiful hand, and all are pensioners in common on the rich bounties of nature, which He has ordained. But there is a manifest diversity on the bestowal of the gifts of Providence on mankind, one nation abounds, the other is in want. We are born under a liberal form of government; have wealth of soil; abundance of food; gold. The Chinese are born under a despotism; amid a population too numerous for the resources of the soil; and suffer penury. They have heard of the harvest God has bestowed on these Golden Hills, and have come to glean; from the abundance of the supply poured upon us, they seek to pick up the scattered grains, and hoard, with careful husbandry, what our wealth disdains to save.

How marked was the Providence of God in bestowing the mineral wealth of these shores on our people? Spain, Russia, England, by prior occupancy, more frequent visits, a more extensive exploration, would seem to all human view, to have been most likely to have discovered the mineral wealth of this region, and now to have held it as their own. The hand of Providence, not human foresight, gave California to the people of the United States. And can we clutch the glittering prize, and spurn from our borders the children of our common Father, and arrogate to ourselves the entire possesion of His bounty? Should we not rather, with a generous liberality, permit others to share with us, what He has freely bestowed? We do not advocate, on the part of the State, an unconditional permission to foreigners to labor in our mines. But we submit that after a tax proportionate to the wants of our State has been levied on the Chinese, that they should be allowed the privilege of working in the mines, and be defended in the rights of property which they have acquired in them, by purchase, or labor. We do not advocate this course on mere grounds of political economy, nor from dictates of commercial expediency, but *because God has been liberal to us*, and a niggard parsimony on our part is not consistent with the liberality with which He has granted us His bounties, much less an exclusiveness in the possession of them, which shall prevent other children of our common Parent from enjoying with us a share in the gifts of His Providence.

The Aborigins of California.—The condition of the Indian population of North America generally, is described in the words "passing away." The Indians of our own State are no exception to this general truth. They are also passing away from their ancient haunts, and the places which once knew them will soon know them no more forever. Attempts have been made by the Indian Agent to gather the tribes of California into reservations, and we have had some very flattering accounts of the success of these efforts. Several hundreds of Indians, including men, women and children have been collected at the Tejon, and Momee Lackee Reservation; but there is a general complaint on the part of those in charge, that the Indians are too idle, and too much inclined to rove, to be susceptible of much improvement. There is much reason to fear that the control of these Reservations has been entrusted to the wrong men; and the influences brought to bear on the natives, have partaken too much of force and violence.

We have seen, lately, a very flattering account of the condition of the Nomee Lackee Reservation, stating that there were about 2500 Indians gathered there, and that there were 1000 acres of wheat under cultivation. We are sorry to say, however, that the Tejon Reservation, which was once spoken of in the same terms, is now declared to be a failure. We cannot expect any permanent improvement without some moral influences are brought to bear on those Indians who are collected at these government stations.

Education, intellectual and moral, as well as instruction in husbandry and the mechanic arts, should be employed to smooth the rugged nature of the Indians, and implant in them some of the principles, and induce some of the habits of civilized life. Col. Henley has often applied to the several Christian denominations of this State, to furnish teachers for these Reservations, but as yet, we believe, in vain.

The old missions of the Roman Catholics are as yet the only agencies, which have been used in the bounds of this State, to impart religious instruction to the Aborigines within its borders, and altho' the method employed by the missionary fathers to Christianize the Gentile Indians was very similar to that which their vaqueros used, in taming a wild horse, *yet they tried to do something*; and while there does not seem to be any great religious benefit to be derived by their converts, in the repetition of Aves and Credos which they did not understand, yet the Fathers acted according to the light that was in them. But the Christian Church has as yet done nothing for the religious improvement of the Indians of this State.

While the onward progress of our institutions is driving off this race from their accustomed ranges, and the blighting influence of the vices which are the curse of civilized society, is wasting and destroying their tribes, Christianity is doing nothing for them. The attitude which the Church has assumed in regard to the Indians of this State seems to be simply, that of non-intervention. Wicked and violent men ally themselves with vice and intemperance to destroy the race, but the Church maintains a masterly inactivity in respect to the conflict; or, at best, we look on with pity, and mourn their hard fate, while they are rooted out of our midst—something as the gardner roots out the poisonous shrub from his enclosure.

But can-not Christianity do something for these people? Is there no one who will be willing to reside at their reservations, and instruct the children and youth in the rudiments of learning and simple principles of religion? We see no other feasible plan for reaching the Indian race; and we are informed that the Indian Agent is disposed to grant every facility to a suitable person who will engage in this good work. It will be a self-denying task, and much opposition and discouragement must be encountered. Still the work which religion has to do in this world is always thus beset with obstacles; but it is the genius of Christianity to meet and overcome them. It is true there is not much in this field of enterprise to commend it to the sentimental, and romantic. No spicy breezes blow softly over it. Distance does not lend to it any enchantment. The facts of the evil before us are plain and palpable, and the degredation real, while the encouragement to labor is apparent only to the eye of faith. Christ came into the world to seek and to save them that were lost. Here is a race lost in vice and ignorance, who, in their lost condition, shall apply to them the saving power of the Gospel?

At a meeting of the Young Men's Christian Association, of this city, held on the 21st of April, 1856, the following resolutions were presented from the Rev. Wm. Speer, and unanimously adopted:

Resolved, That the thanks of this Association be tendered to the Rev. Mr. Syle for the late instructive and refreshing lecture delivered at our request previous to his embarkation for China.

Resolved, That we have bid farewell to this beloved brother with heart-felt regret; that we shall remember with comfort and benefit his active, disinterested, cordial and pious spirit and labors during his stay among us; and that we shall observe with interest, and follow with our prayers, the future course and labors of himself and his esteemed family in the heathen land to which he has returned—hoping and beseeching God, that both from here and from there not a few shall be raised on the Great Day of the Lord to call his name "blessed."

Resolved, That these resolutions be published in the *Oriental*, and that the Secretary send a copy to the Rev. Mr. Syle in China.

Wm. Bradshaw, President.
E. W. Slater, Secretary.

We copy in the present number of the *Oriental* a few extracts from the work of Layard on the Ruins of Ninevah and Babylon, prefaced with some remarks from a writer in *Putnam's Magazine*.

They are extremely interesting to the believer in the authenticity of the Sacred writings, for here, hidden beneath the ruins of ancient palaces, which for a certainty have not been disturbed for over two thousand years, have slumbered these ancient records, and now, when the rubbish of ages is cleared away from them, and they are questioned as to the events which took place in former times, they tell the same story, and with a minuteness with regard to facts and details most wonderful, narrate the same history of the transactions in which the kingdom of Judea and Assyria were connected. Between the writer of the book of Kings and the annalists of Nineveh there could be no collusion; they certainly did not agree together to deceive the credulous reader of this age of the world with fabulous legends; and yet, when the skill of modern science deciphers the meaning of these mysterious cuneiform letters, which the artists of ancient Nineveh engraved on the enduring rock, to commemorate the important events in the reign of the monarchies of that empire, this same testimony, which has slumbered for twenty centuries, tallies exactly with the record found in the Sacred Scriptures.

The writer to which we referred thus enquires: "How far do recent discoveries afford confirmation of historical facts recorded in the sacred writings? To this we answer that the discoveries made at Nineveh, in their illustration and confirmation of the latter portions of the Bible history, appear to be performing a work similar to that which the monuments of Egypt have for the earliest portions of the same venerable record. The Nile, the Euphrates, and Tigris, all seem to be yielding their testimony to the truth of the Bible. We saw it, indeed, stated in a newspaper, not long since, that recent explorations of Mr. Layard had thrown discredit on the prophet Daniel; and our curiosity was accordingly excited to a diligent search for the statements on which rested an assertion, that, to us at least, savored more of confidence than learning. We have sought in vain in Mr. Layard for one word that discredits either Daniel or any other book in the Scriptures. But in our search, we have met with testimony of a different kind, full of interest. We found that the king who built the palace of Kouyunjik (opposite the present Mosul on the Tigris) was, beyond all question, the Sennacherib of Scripture. The Book of Kings informs us that the King of Assyria, in the fourteenth year of the reign of Hezekiah, "came up against all the fenced cities of Judah and took them." (2 Kings, xviii. 13.)

This King of Assyria was Sennacherib, and in his disinterred palace, Mr. Layard found sculptured representations with inscriptions containing the annals of six years of his reign. These afford remarkable confirmation to history, sacred and profane. In the first year of his reign he defeated, according to the inscriptions, Merodach Baladan, a name familiar to us, for he was the king, it will be remembered, who is mentioned in the Old Testament, as sending letters and a present to Hezekiah, (2 Kings, xx. 12—Isaiah, xxxix.1,) when the latter ostentatiously displayed all his treasures, and was reproved for it by Isaiah, who predicted that all this treasure, together with the decendants of its owner, should be carried away as spoil to the very city whence these ambassadors of Merodach Baladan came.

But the third year of Sennacherib's reign, as recorded in the inscriptions, is most interesting; for in it he overran all Syria. In the annals of that year, this is a part of the inscription:

"Hezekiah, King of Judah, who had not submitted to my authority, forty-six of his principal cities, and fortresses, and villages depending upon them, of which I took no account, I captured; and carried away their spoil. I shut up himself within Jerusalem, his capital city. The fortified towns, and the rest of his towns, which I spoiled, I severed from his country, and Gaza, so as to make his country small. In addition to the former tribute imposed upon their countries, I added a tribute, the nature of which I fixed."—pp. 143, 144.

On this, Mr. Layard remarks:

"There can be little doubt that the campaign against the cities of Palestine recorded in the inscriptions of Sennacherib at Kouyunjik, is that described in the Old Testament. The events agree with considerable accuracy. We are told in the Book of Kings, that the Kings of Assyria, in the fourteenth year of the reign of Hezekiah, 'came up against all the fenced cities of Judah and took them,' as he declares himself to have done in his annals. And, what is most important, and perhaps one of the most remarkable coincidences of historic testimony on record, the amount of the treasure in gold taken from Hezekiah, thirty talents, agrees in the two perfectly independent accounts. Too much stress cannot be laid on this singular fact, as it tends to prove the general accuracy of the historical details contained in the Assyrian inscriptions. There is a difference of 500 talents, as it will be observed, in the amount of silver. It is probable that Hezekiah was much pressed by Sennacherib, and compelled to give him all the wealth that he could collect, as we find him actually taking the silver from the house of the Lord, as well as from his own treasury, and cutting off the gold from the doors and pillars of the temple, to satisfy the demands of the Assyrian king. The Bible may therefore only include the actual amount of money in the three hundred talents of silver, whilst the Assyrian records comprise all the precious metal taken away.

"It is natural to suppose that Sennacherib would not perpetuate the memory of his own overthrow; and that, having been unsuccessful in an attempt upon Jerusalem, his army visited by the plague described in the Scriptures, he should gloss over his defeat by describing the tribute he had previously received from Hezekiah as the general result of his campaign."—pp. 144, 145.

But further still, sculptured on the walls of one of the chambers, Mr. Layard found a representation of a city besieged and vanquished, captives taken, etc., and the conquering monarch sitting on his throne, while the vanquished chief crouched and knelt before him. Over his head was the inscription: "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment, before (or at the entrance of) the city of Lachish. I give permission for its slaughter."

"Here, therefore, (says our author,) was the actual picture of the taking of Lachish, the city, as we know from the Bible, besieged by Sennacherib, when he sent his generals to demand tribute of Hezekiah, and which he had captured before their return. 2 Kings, xviii. 14. Isaiah xxxvi. 2. Evidence of the most remarkable character to confirm the interpretation of the inscriptions, and to identify the king who caused them to be engraved with the Sennacherib of Scripture. The highly interesting series of bass reliefs contained, moreover, an undoubted representation of a king, a city, and a people, with whose names we are acquainted, and of an event described in Holy Writ. They furnish us, therefore, with illustrations of the Bible of very great importance. The captives were undoubtedly Jews, their physiognomy was strikingly indicated in the sculptures, but they had been stripped of their ornaments and their fine raiment, and were left barefooted and half-clothed."—pp. 152, 153.

The writer to which we referred thus enquired what Mr. Layard has to say of our American missions in the East. He thus writes: "A change of considerable importance, and which, it is to be hoped, may lead to the most beneficial results, is now taking place in the American Church. It is undoubtedly to be attributed to the judicious, earnest, and zealous exertions of the American missionaries; their establishments, scattered over neerly the whole Turkish empire, have awakened amongst the Christians, and principally amongst the Armenians, a spirit of inquiry and desire for the reform of abuses, and for the cultivation of their mind, which must ultimately tend to raise their political, as well as their social position in the human scale. It is scarcely fifteen years since the first institution on Protestant (independent) principles was opened by those excellent men in Constantinople. By a wise selection of youths from different parts of the empire, who, from their character and abilities, were deemed worthy of their choice, they were shortly enabled to send into the provinces those who could sow the seeds of truth and knowledge, without incurring the suspicions attaching to strangers, and without laboring under that ignorance of the manners and languages of those amongst whom they mix, which must always prove so serious an obstacle to foreigners in their intercourse with the natives.

PERSECUTION.

A movement of this nature could scarcely escape persecution. The Armenian clergy, not unfavorable to the darkness and bigotry which had for centuries disgraced their Church, and exercising an uncontrolled power over an ignorant and simple people, soon raised a cry against the 'Evangelists,' as they were contemptously called. By such misrepresentations and calumnies as are always ready at hand to the enemies of progress and reform, they were able to enlist in their favor the Turkish authorities at the capital and in the provinces. Unfortunately, four sects alone, the Roman Catholic, the Armenian, the Greek, and the Copt, were recognized by the Porte amongst their Christian subjects. The reformed Armenian Church was consequently without an acknowledged head, and unable to communicate directly or indirectly with the government, to make known its tenets, or to complain of the acts of injustice and persecution to which it was exposed. Many persons fell victims to their opinions. Some were cruelly tortured in the house of the Patriarch himself, and others were imprisoned or utterly ruined in Constantinople and the provinces.

INTERFERANCE OF ENGLISH AMBASSADORS.

Sir Stratford Canning at length exerted his powerful influence to protect the injured sect from these wanton cruelties. Through his exertions and those of Lord Cowley, when minister, a firman was obtained from the Sultan, placing the new Protestant community on the same footing as the other Churches of the empire, assigning to it a head, or agent, through whom it should apply directly to the ministers, and extending to it other privileges enjoyed by the Roman Catholics and Greeks.

PROGRESS OF INQUIRY.

This act of toleration and justice has given fresh vigor to the spirit of inquiry bred by the American missionaries. There is now scarcely a town of any importance in Turkey without a Protestant community, and in most of the principal cities the American mission has opened schools, and is educating youths for the priesthood. Fortunately for the cause, many men of irreproachable character and of undoubted sincerity from the American nation have been associated with it, and its success has not been endangered, like that of so many other movements of the same kind, by interested, or hasty convertions. Those who have watched the effect that this desire for improvement and for religious freedom is gradually producing upon a large and important section of the Christian population of Turkey, may reasonably hope that the time is not far distant when it may exercise a marked influence upon other Christian sects, as well as upon those who surround them; preparing them for the enjoyment of extended political privileges, and for the restoration of a pure and rational faith to the East.

BENEFICIAL INFLUENCE ON THE ARMENIAN CHURCH

"The influence of this spirit of inquiry, fostered by the American missions, has not been alone confined to those who have been cut off from their own community. The Armenian clergy, no longer able to coerce their flocks, or to persecute those who left them, have found that the only mode of checking the schisms is to reform the abuses of their own Church, and to educate and instruct their people. Schools in opposition to the American establishments have been opened in the capital, and in most of the large towns of Asia Minor; and elementary and theological works, of a far more liberal character than any hitherto published in Turkey, have been printed by Armenian printing presses in Constantinople and Smyrna, or introduced into the country from Venice. This is another, though an indirect, result of their labors, which the American missionaries may justly contemplate with satisfaction, unmingled with any feelings of jealousy or ill-will.

NESTORIANS.

"Whilst on this subject, and connected as I have been with the Nestorians, I must not omit a tribute of praise to the admirable establishments of the American missions amongst the Chaldeans of Ooroomiyah in Persia, under the able direction of the Rev. Mr. Perkins. It was with much regret that I was compelled to give up the plan I had formed of visiting that small colony from the New World. The Rev. Mr. Bowen, who crossed the frontiers from Wan, has in a true Christian spirit borne witness in the English Church to the enlightened and liberal way in which their labors are carried on. Forty or fifty schools have been opened in the town of Ooroomiyah and surrounding villages. The abuses that have crept into this primitive and interesting Church are being reformed, and the ignorance of its simple clergy gradually dispelled. A printing-press, for which type has been purposely cut, now published for general circulation, the Scriptures and works of education in the dialect and character peculiar to the mountain tribes. The English language has been planted in the heart of Asia, and the benefits of knowledge are extended to a race which,

a few years ago, was almost unknown even by name, to Europe."—pp. 404, 407.

TESTIMONY IN FAVOR OF AMERICAN MISSIONS.

To this let us add the testimony he bears to the personal character of the missionaries themselves.

"I cannot refrain from recording the names of the Rev. Messrs. Goodall, Dwight, Holmes, Hamlin, and Schauffler, of the Constantinople missionary station; the late excellent and enterprising Dr. Smith, who, like the estimable Dr. Grant, his fellow-laborer in the same field, and many others of his countrymen, has recently fallen a victim to his zeal and devotion; the Rev. Eli Smith, of Beyrout, and Perkins of Ooroomiyah; men who will ever be connected with the first spread of knowledge and truth amongst the Christians of the East, and of whom their country may justly be proud. Personally, I must express my gratitude to them for many acts of kindness and friendship. The American mission has now establishments in Smyrna Brousa, Trebizond, Erzeroom, Diarbekir, Mosul, Aintab, Allepo, and many other cities in Asia Minor, together with native agents all over Turkey."—p. 406, Note.

It is of interest in this connection to note that Mr. Layard, on the floor of the English Parliament stated his belief, that the aggressive movements of the late Czar against Turkey were caused by his fear of the influence which the American missionaries were producing in that country.

The Death of the Righteous.

There has always been a class of men in Christendom who have labored assiduously to prove the Bible a fable, and destroy our confidence in the Christian religion. One has lately published a book in this city designed to effect this very purpose. An Editor of one of our daily papers pertinently asks, "*If you succeed in destroying our faith in Christianity, what are you going to give us in its place?*"

The religion of Christ is all—*all* that it purports to be in this world, and to the last moment of our earthly existence fulfils its office, and when it can do no more for us here, it hands us over to the realities of a world known only to faith, and which our consciousness has not yet tried. Still, then when heart and flesh fails us, and the soul departs from the body, religion dismisses it, stirring with the instincts of immortality, and buoyant with the hope of glory.

God has made the chamber where the good man meets his fate, redolent with joyous experience, confirming the faith of the saint, and awaking the longing desires of the infidel. "Let me die the death of the righteous, and let my last end be like his."

There is a touching narrative in a late number of the New York *Observer*, from which we extract a paragraph or two, in confirmation of the truths above expressed. It is part of the appeal of a poor woman on her dying bed to a brutal and intemperate husband.

"He did not reply, but stood and gazed upon her. There was a holy splendor in her returning gaze, as she looked up into his bloated face, and said:—

"James, farewell! I die. I am now going to that hope of which has so long cheered me in this vale of tears. I am going to see the face of that dear Jesus whom I have loved, and who died to purchase for me a title to heaven. I am going where there is no more sin—no more tears—no more pain—and no more death! The happiness of that blessed world will be eternal, and the life there without end! And here, my husband, let me bear testimony that, in dying, I am sustained only by the hopes of the Gospel, which you have so often been angry with me for reading. But, forgive me. I meant no reproach. Kiss me husband!"

* * * * * * * *

Here she took up the lines, and added, with her soul trembling between earth and heaven:

"Them the Lamb amidst the throne
Shall to living fountains lead."—

"Oh yes,—blessed Lamb of God, Jesus, my Savior, my hope—there I shall follow Thee, and be ever with Thee!"

Here she seemed to be lost in rapture. Her hands were clasped, her face shone as the transfigured countenances of Moses and Elias when Jesus talked with them. Her eyes remained closed. She did not seem to breathe. Softly, plaintively she began to sing these words:—

"Oh, there shall rest be found—
Rest for the weary soul,
* * * * * * *
Beyond this vale of tears
There is a life above ——
* * * * * * *
AND ALL THAT LIFE IS LOVE!

"Is love—is *love*—is LOVE. Come, Lord Jesus, come!"

She spoke no more. Her heart ceased its flutterings—her features were immovable and fixed. The casket of the immortal soul alone remained before us.

Yes, unbeliever, such is the departure of God's people from earth, to blessedness of their home in Heaven. It is, however, the religion of Christ which sheds its light on the scene—which gilds life's departing hour with beams of immortal glory. Quench this light, unbeliever, and what do you give us in its place?

SABBATH SCHOOL UNION.—The monthly meeting of the Sabbath Schools was observed last Sabbath evening, in the Howard Presbyterian Church. The usual reports were made and addresses delivered. The number of pupils in attendence was reported larger than at any previous time. The Schools are interesting and flourishing.

The Charmer.

"*Socrates.*—'However, you and Simmias appear to me as if you wished to sift this subject more thoroughly, and to be afraid, like children, lest on the soul's departure from the body, winds should blow it away.' * * * * *

"Upon this, Cebes said, 'Endeavor to search us better, Socrates. * * Perhaps there is a childish spirit in our breast, that has such dread. Let us endeavor to pursuade him not to be afraid of death, as of the hobgoblins.'

"'But you must *charm* him every day,' said Socrates, 'until you have quited his fears.'

"'But whence, Oh Socrates,' he said, 'can we procure a skilful charmer for such a case, now you are about to leave us.'

"'Greece is wide, Cebes,' he replied, 'and in it surely there are skilful men, and there are also many barbarous nations, all of which you should search, seeking such a charmer, sparing neither money nor toil, as there is nothing on which you can more reasonably spend your money.'"—(*Last conversation of Socrates with his disciples, as narrated by Plato in the Phaedo.*)

We need that CHARMER, for our hearts are sore,
With longings for the things that may not be,
Faint for the friends that shall return no more,
Dark with distrust, or wrung with agony.

What is this life? and what to us is death?
Whence came we? whither go? and where are those
Who, in a moment, stricken from our side,
Passed to that of shadow and repose?

Are they all dust? and dust must we become?
Or are they living in some unknown clime?
Shall we regain them in that far-off clime?
And live anew beyond the waves of time?

O man divine!—on thee our souls have hung,
Thou wert our teacher in these questions high,
But ah! this day divides thee from our side,
And veils in dust thy kindly guiding eye

Where is that CHARMER, whom thou bid'st us seek!
On what far shores may His sweet voice be heard?
When shall these questions of our yearning souls
Be answered by the bright Eternal Word?

So spake the youth of Athens, weeping round
When Socrates lay calmly down to die;
So spake the sage, prophetic of the hour
When earth's fair Morning star should rise on high.

They found Him not, those youths of soul divine,
Long seeking, wandering, watching on life's shore—
Reasoning, aspiring, yearning for the light,
Death came and found them—doubting as before.

But years passed on—and lo! the CHARMER came—
Pure, silent, sweet, as comes the silver dew,—
And the world knew him not—he walked alone—
Encircled only by his trusting few.

Like the Athenian sage rejected, scorned,
Betrayed, condemned, his day of doom drew nigh,
He drew his faithful few more closely round,
And told them that *his* hour was come to die.

"Let not your heart be troubled," then he said;
My father's house hath mansions large and fair;
I go before you to prepare your place;
I will return to take you with me there.

And since that hour the awful Foe is charmed
And life and death are glorified and fair.
Whither He went we know—the way we know—
And with firm step press on to meet Him there.

ANDOVER, Feb. 25, 1855. H. B. S.

College Education.

The *Bulletin* of Monday evening published, entire, a sermon by Rev. E. S. Lacy, upon "The Schools demanded by the Present Age." We quote the following sentences, concerning the demand for the higher institutions; only regretting that we have not room for further extracts at present:—

"We are fallen in a time when the land is flooded with books, and the literary deluge literally prevails. An active minded young person, undirected, will be likely to drink in this waterish element, until he becomes bloated, wan and bloodless: what shall be the remedy? This only: He must have transfused into his veins, by the slow process of study, the blood of such thinkers as Isaac Newton, and John Locke, and Saul of Tarsus; he must, in the severe and thorough discipline of school, feed upon the pulp and brawn of the most masculine minds that ever have lived; and he will come to have that strong common sense which takes a religious, a glorious and magnificent view of divine and human things. To lead our bounding young to such high stand, we need more than can be offered by the High Schools projected, good as they may be. Another link must be forged for the golden chain. There must be something bearing the same relation to the "high school" which that has to the schools preparatory. Besides, these are even *local* institutions. If they could only progress far as the highest goal of scholarship, (which has never been the case,) yet there would be the demand of a common Institution for the *State*. The high-mettled youth could not be cast into the city for instruction; even those who live here, whose lives are devoted to learning, may better be away from the interruptions of home—be where they will constantly breathe in the atmosphere of thought and study. Hence the necessity of a different institution to receive the students from the high schools of every city, who would yet proceed onward and upward in the paths of truth; a course 'laborious indeed,' says John Milton, 'at its first ascent; but else so smooth, so green, so full of goodly prospect and melodious sounds on the wayside, that the harp of Orpheus was not more charming.'

"Such collegiate establishments we must have *as our own*. 'Drink,' says Solomon, 'waters from your own cistern, and running waters from your own well.' We are separated from home; we are a distinct community, new and peculiar. We are remarkably left to take care of ourselves; we are remarkably capable of taking care of ourselves. There seems nothing clearer than that we, upon this coast, must have our own institutions for education—for men-making—among ourselves—upon our own soil. These youths and maidens cannot be sent East through the long period which a thorough education requires: it is the breaking up of a family in that most interesting time when the character is forming fastest, and when parental care is the deepest and tenderest. They may be buried beneath the sod a month before you know it. If college discipline is left to be administered upon the other side of the Rocky Mountains, it is certain very few, native in the Golden State, will ever feel its influence!

"What has been done, and what will be done in California? About three years since, a project was formed for the founding of a College in this State. The incipient institution has an actual existence. Its beginning has been much like that already named, in poverty and struggling. But it has its grounds in Oakland, and buildings—is an incorporated Institution. It is a *fixed fact*—I had almost said an *eternal* fact—for I believe it *never can die!*

"It has its property counted at $20,000—its capable teachers, its building the last term full of students, and several which could not be admitted, and its promise of yearly assistance from the "College Society" at the East. But it needs yet a library, apparatus and an extended building. It is not yet able to compete with Jesuitical schools. Built and carried on by the money and the men of Italy, they offer advantages which bring under their influence scores of Protestant children. I know that the time will come when they shall dwindle and die away, as they all have done upon our continent; but when, will depend upon our vigilance and our care.

"To found and establish a permanent institution of learning, there is not much that is grander, nobler! This is expected to stand as long as the springy foot of youth shall tread the ground. It shall educate those who will be princes in the realms of mind—the master spirits of their age—as long as generations come and go. O, may this be consecrated to Christ, and may the presence of God be continually upon it! May its polished, numerous and mighty minds throw forth the light of heaven and of God's own truth.

"In making such an institution we make an immortality rather than a life; nay, it is more than this—an immortality with myriads of lives! I sometimes almost envy the man of wealth the power he has; certainly I often sigh to see it wasted, for he may lay shaping hands not only upon the present, but upon the ages yet unborn. But I must close. We need high schools, we need the College Schools—we must have them; the age cannot do without them; the coming generations will rise up and call us cursed if we neglect them: they demand money and self-denial, but both, I believe, will be at their service—both, I believe will be freely given."

Protestant Episcopal Convention.

The annual Convention of the Episcopal Church in California was held in this city on Wednesday and Thursday of last week. Bishop KIP presided, and all the Clergyman canonically connected with the diocese (eleven) were in attendence. Rev. Mr. Hager preached the opening sermon on Wednesday, and the Rev Mr. Capen officiated on Thursday evening. The Bishop read his address, giving a detailed account of his official acts the past year. The Convention was principally engaged in considering and adopting the amended Constitution and Canons.

Having completed its business at an early hour on Thursday, it adjourned to meet the first Wednesday of next May in Sacramento. Three new churches were received, viz: one each at Marysville, Sacramento and Coloma.

The following persons were elected to the standing Committee and as Delegates to the General Convention to be held in Philadelphia next October, viz:

Standing Committee.—Revs. O. Clark, D. D., J. S. Large., H. L. E. Pratt, and W. H. Hill; and Messrs. Fdward Stanley, Paul K. Hubbs, D. S. Turner and J. S. Winans.

Delegates to the General Convention.—Revs. O. Clark, D. D, C. B. Wyatt, E. W. Hager and J. W. Capen; and Messrs Edward Stanley Judge Wilde, L. F. Reed and E. D. Townsend.

SALT LAKE.—The dates from Utah are to the 2d of April.

A Constitutional Convention met at Great Salt Lake during the month of March, and framed a Constitution, which the Convention unanimously adopted, and which was to be submitted to the people for ratification, on the 7th of April. Two delegates were appointed to carry to Washington the request to be admitted as a State.

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1. Repeal of Foreign Miner's License Law.
2. Late Conflagration of the Western Market in Hong Kong.
3. Wreck of the Ship "Mermaid."
4. Four Americans rendered their kindness to Rescue four Chinese from Drowning, a few miles from Rincon Point.
5. Execution of Liu Ah Cheung, for Murder.
6. A China woman was drowned in the Sacramento River, the body was recovered and burried by a number of generous Americans.
7. The Capitation Tax Law's.
8. Shipwrecks during the past year.
9. Fable of the Old Man on his Death-bed, who gave instructions to his sons relating to a bundle of sticks.
10. Infanticide and suicide.
11. An Infant boy was rescued by the assistance of a dog, about 5 miles from Trinity City.
12. Chinese Emigrants.
13. James King, of Wm., shot by James P. Casey.—the excitement, &c. &c.
14. The return of the Editor to be expected.

Second Page.

1. Funds raised in England for a million of Religious books to be struck off for China.
2. Canibalism in South Seas, and re-establishment at Nankin of Literary Examinations.
3. Proclamation of Sir John Bowring, prohibiting Chinese in HongKong from engaging in seditious movements against the Government of China.
4. Decrees relating to the late Empress of China; Honors decreed to the ancesters of Confucius, &c,
5. Documents containing advice to Opium Smokers.

The Oriental.

PUBLISHED MONTHLY IN ENGLISH AND CHINESE

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Sui-Wo, No 197 Sacramento, s side.
He-Ke, No 195 Sacramento, s side.
Hung-Shing, No 191 Sacramento st, fire-proof warehouse.
Sau Cheung, No 187 Sacramento.
Yu-Fung, No 181 Sacramento st, s side.
Yu-Tai, No 179 Sacramento, s side.
Yu-Yeu, No 177 Sacramento, s side.
Sam-Wo, No 175 Sacramento, s side.
Chung-Sun, No 173 Sacramento, s side, brick house.
Tung-Wo, No 198 Sacramento, s side.
Shing-Ke No 22 Sacramento, s side.
Mancheung. No 186, Sacramento st.
Hop-Ke, No 184, Sacramento st., n side.
Kwan-On, No 182 Sacramento, n side.
Luen-Wo, No 180 Sacramento. n side
Cheung-Wo, No 178 Sacramento, n side.
Kwong-Wo, No 176 Sacramento, n side.
Hung-Yuen, No 174 Sacramento, n side.
Seung-Ke, No 172 Sacramento, n side.
Tung-Shang, warehouse, Dupont, w side, cor Sac.
Kop-Cheung, Dupont, w s, near Clay.
Yun-Shing, Dupont, w s, near Jackson.
E Wo, Dupont, w side, n Jackson.
Tai-Cheung, Dupont, w side, n Jackson.
Kwong-Man-Le, Dupont, e side, n Sac.
Tung-Ki, Dupont, e side, n Clay.
Le-Ching, Dupont, e side, n Clay.
Tin-Yuk, Dupont, e side, n Clay.
Lung-Shan, Jackson, n side, near Kearney.
Kwong-Shing, Jackson, s side, near Dupont.

BROKER.

Le Kau, agent for American Merchants, Interpreter of the Chinese language and documents, No. 139 Sacramento st., or at the Oriental Office.

RICE PACKERS.

Sam-Ke, Rice Salt, etc., cleaned and repacked, No 189, Sacramento st., south side, in basement.

CANDLE FACTORY.

On-Shing, Manufacturer of Adamantine Candles, according to the American process, in n w corner Brannan and Third street. Store at Kung-Wo's, No 217, Sacramento street.

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CURIOSITIES, CARVED WORK, etc.

Lai Chun-Chuen, No 181, Sacramento st., front room on 2d story. Also at various stores on Sacramento and Dupont streets.

SILVERSMITH.

Sai-Shing, Jackson, n side, in Dupont, basement.
Tin-Shing, Jackson, s side, near Dupont.

WOOD ENGRAVER.

Kau-Cheung, Dupont, east side, near Commercial st.

TAILORS.

Ko-Vai-Ke, Dupont, east side, n Commercial.
San-Cheung, Dupont, east side, n Commercial.
Kwong-Hop, Dupont, east side, n Clay.

BARBERS.

Fu-Ke, No. 110 Dupont st.
E-Hop, No. 200 Dupont.
Man-Lung, No. 195 Sacramento.
Shing-Ke, No 173 Dupont, basement.
Po-Ke, No. 212 Dupont st.

BUTCHERS.

San-Tsoi-Hop, Dupont, west side, near Washington.
Sze-Le, Dupont, est side, n Washington.
Kwong-Wo, No. 193, Sacramento, South side.
Cheung-Hop-Lin-Ke, No. 189 Sacramento.
She-Wo, No. 189 Sacramento street.

BAKERS.

Cheung-Shing, Jackson, south side, in Dupont.
Yut-Cheung, No. 185 Sacramento, South side.

OTHER MERCANTILE OCCUPATIONS.

Craftsmen of various kinds, such as Weavers, Painters, etc. etc., are scattered over the country, but as yet, have no shops or employment in their original pursuits.

FISHERMEN.

Village on Rincon Point.

WOOD-YARDS.

Shing-Yeun, Sacramento, North side, in Dupont.
Yuen Wo, No. 189, Sacramento street.
Lo-Au, Sacramento, above Dupont, South side.

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Wo-Shing, Dupont street, west side, near Clay.
Lav-Cheun, Sacramento street.
Wing-Lung, Sacramento street.

RESTAURANTS.

Me-Heung-Lau, Dupont, West side, n Washington st.
Ping-Heung-Lau, Dupont, east side, n Sacramento.
Yuen-Chan, Dupont, east side, corner Commercial.
Tsu-han, Dupont, East side, n Washington street.
Tsuen-Chan, Jackson, north side, n Dupont street.

DOCTORS.

Wutsan-Yuen, South-East corner Sac. and Dupont.
Tam Ngai-Lam, Dupont, East side, near Clay street.
Lo-Chik, Commercial near Dupont.
Cheungshi-Fun, Dupont near Jackson.
She Yuk-Lan, Dupont, corner Sacramento.

DRUG STORES.

Po Yuen-Tong, South-West corner Sac. and Dupont.
E-Tsai-Tong, No. 195 Sacramento.
Pui-Shang-Tong, No. 210 Sacramento.
Chai-Wo-Tong, No. 194 Sacramento.
Tsan-Ning-Tong, No. 193 Sacramento.
Chung-Wo-Tong, No. 185 Sacramento.
Yan-Shau-Tong No. 183 Sacramento.
Hau-Ta-Tong, No. 184 Sacramento.
Yan-Chai-Tong, No. 172 Sacramento.
Hang-Wo-Tong, No. 235 Dupont st., near Jackson.
Man-Ning-Tong, No. 230, Dupont st., near Jackson.
Po-Chi-Tong, No. 231 Dupont, near Jackson.
Kwong-Chai-Tong, No. 225 Dupont, near Washington.
Tin-Po-Tong, No. 206 Dupont, near Clay.
Hang-Shan-Tong, No. 173 Dupont, near Sacramento.

EDICK MCKEE.................................A. W. MCKEE.
R. W. McKEE & CO.,
Wholesale Dealers in
CHOICE GROCERIES,
Provisions and Case Goods,
No. 48 FRONT STREET,
Between Sacramento and California,
SAN FRANCISCO.

FLINT, PEABODY & CO.,
SHIPPING
AND
COMMISSION MERCHANTS,
Corner of Front and Broadway Street,
San Francisco, Cal.

COLE & FINNEY,
SURGEON DENTISTS,
Corner of Clay and Kearny streets,
R. E. COLE. SAN FRANCISCO. C. C FINNEY.

WM. G. BADGER.
Importer and Commission Merchant,
WHOLESALE DEALER IN
READY MADE CLOTHING,
General Harrison Block, Battery Street,
Between Clay and Merchant, third door from Clay,
SAN FRANCISCO.

HANG-WO.
DEALERS IN
PROVISIONS, RICE, SUGAR, TEA, &c.
CORNER OF E AND 2ND STREETS.
Marysville.

F. KUHL,
Lithographer of Pictures, Maps, Cards, &c
Sutter st., south side, between Dupont and Kearny,
SAN FRANCISCO.

CALIFORNIA STEAM NAVIGATION CO.
DEPARTURE FROM PACIFIC STREET WHARF.
CARRRYING UNITED STATES MAIL.
october 1st, 1855
STEAMER NEW WORLD, Captain SAMUEL SEYMOUR,
STEAMER ANTELOPE, Captain E A POOLE.
STEAMER CONFIDENCE.
STEAMER WILSON G HUNT,
STEAMER HELEN HENSLEY, Captain E C M CHADWICK,
STEAMER J BRAGDON, Captain THOS SEELY,
STEAMER URILDA, Captain E Z CLARK,
STEAMER CORNELIA, Captain E CONKLIN.
One of the above Steamers will leave Pacific Street Wharf every day at 4 o'clock, P M, (Sundays excepted,) for
SACRAMENTO AND STOKTON,
Connecting with light draft Steamers for
MARYSVILLE, COLUSA and RED BLUFFS.
For particulars apply at the Office of the Company, corner Jackson and Front sts,
oct5 tf SAMUEL J. HENSLEY, President.

Through Boats for Marysville.
FROM this date the following Steamers will run through to MARYSVILLE:
STEAMER
HELEN HENSLEY,
Capt CHADWICK,
ON MONDAYS AND THURSDAYS.
STEAMER J. BRAGDON,
Capt. POLK,
ON WEDNESDAYS AND SATURDAYS,
Leaving Pacific Wharf at 4 P. M.. For freight or passage, apply on board, or to SAM'L J. HENSLEY,
ap17-tf Corner Jackson and Pacific sts.

REMOVAL.
JANSON, BOND & CO., Importers & Jobbers of
Foreign and Domestic Dry Goods,
Have removed their stock to
95 BATTERY, CORNER OF CLAY STREET,
Where they will be happy to wait on their friends. They have in store and constantl arriving—
India, Dwight, Stark & Salmon Fall Brown Drills;
Appleton, Howard, Nashua Extra and Utica P— —
Sheetings;
Laconia, Ameskeag's and other Bleached Drills,
7-8, 4-4, 6-4, 8-4 & 10-4 Bleached Sheetings, various brands.
Thorndyke, Lehigh, Mohawk and other Tickings;
Jewett City, Webster and Lancaster Denims;
Keystone, Jewett City and Octnora Stripes;
Merrimac, Cocheca, Conestoga and Allen's Print;
Blue and Orange, Blue and White, Green & Orange do;
Cotton Duck, various brands, from No 000 to 1—;
Matheson, Howard, Bear and Potomac Raven Ducks;
Cambrics, Checks, Cottonades and Jeans;
Ginghams, Lawns, Chintz and other Dress Goods;
Flannels, Cassimeres, Coatings and Linens;
Cotton Hose, Socks, Shirts, Overalls;
White, Blue and Scarlet Blankets, Sattinetts, Kentucky Jeans, &c.
And a large and well assorted stock of MISCELLANEOUS DRY GOODS, which they offer low and on the most advantageous terms.
AT THEIR NEW STAND,
95 Battery Street, Corner of Clay,
mh20-3m SAN FRANCISCO.

GEO. W. CHAPIN & CO., General Agency and Employment Office.—The Young Mens' Christian Association, with a view to facilitate the finding of employment for all who are in need of it, and also to protect from imposition, have authorized the undersigned to open an Employment Office under their supervision. Applications are received for clerks and others in confidential positions, for teachers of schools and private teachers, for mechanics and farm hands, for seamstresses, day laborers, cooks, nurses and servants, both male and female, and also for Chinese help. All persons wishing to employ will readily appreciate the advantages which this office possesses for answering their wants in the most satisfactory manner.
ORDERS from the country promptly attended to, Bills collected, Houses rented, Loans negociated, &c.
REFER TO W. G. Badger, President Asso'n, E. W. Playter, Sec'ry, or to any other member of the Young Mens' Christian Association.
Our Rooms are adjacent to the rooms of the Association, over the Plaza Market. GEO. W. CHAPIN & CO.
mar6 3m

CODINGTON & TABER,
GROCERS, NO. 110 KEARNY STREET,
—Have on hand—
CHOICE GREEN AND BLACK TEAS.—A fine assortment and very choice qualities now on hand. Also,
Old Gov't Java, Rio, and other Coffee in grain also Fresh Ground daily, for sale in quantities to suit.

W. F. BOARDMAN & CO.
GROCERS,
94 KEARNY ST.,
Between Pine and Bush, ...San Francisco.
Have constantly on hand a large and choice supply of FAMILY GROCERIES. my1-tf

FAMILY DRUG STORE.
SAMUEL ADAMS, WHOLESALE AND RETAIL DRUGGIST AND APOTHECARY, corner of Clay and Dupont streets, San Francisco.
One of the largest assortments of Drugs, Chemicals, and approved Medicines that can be found, and constantly increasing by direct importation.
Ships' Medicine Chests Replenished. a3tf

GRAIN & FEED STORE.
SAMUEL PILLSBURY,
—DEALER IN—
Hay, Oats, Wheat, Barley, Bran,
SHORTS, CORN MEAL, CHICKEN FEED,
&c. &c &c.
Keeps constantly on hand all kinds of
FEED GRAIN AND HAY,
which he will sell at the lowest rates........FOR CASH.
Also—HUCK'S & LAMBERT'S
Patent Anti-Friction Axle Grease,
a very superior article, and highyl recommended by Teamsters. Orders from the country attended to with promptness and despatch. Water by the Barrel or Cask. Horse Watered be the week.
NIANTIC FEED STORE,
116½ SANSOME ST., COR. OF CLAY.
☞ Under the Niantic Hotel. my1-6m

ARTIFICIAL LEGS.
The undersigned is sole agent for the saale of D. FRANK PALMER'S Artificial Legs, in California. About 2000 of these legs are now in use. Orders received and information given by JARVIS JEWETT,
68 Merchant st.
San Francisco, January 17 1856.]

1

在英国刷有中土人書誦聖書者聖書內意旨言詞非人所能自為書罢編纂皆上蒼感化默運而成設使人人皆誦此書則人皆交相愛睦如兄弟手足有和好而無爭執亦人皆同享豐亨而坐臻福祉現計英国共捐銀八百萬圓欲印造百萬卷分貽中土庶類可見我英捐此鉅數非有喜競好爭結怨侵奪之心也誠欲勸導世人皆登善道凡此彙篇帙皆外国人所造而惠貽同志者也

2

太平洋有數島嶼產野人獷悍不馴以人肉為食甘之如飴

聞得南京城內為主持者因近來頻年戰爭久停考試今大開科场廣招士人考拔賢哲云

3

香港大憲曾有示諭凡華民来港者不分其在內地為人何如一体任其安居亦聞有千百成群圖謀不軌者故　大憲出示禁于左

為曉諭厳禁事照得香港一島係屬　大英主掌理之區所有各国良民赴此安分貿易国制自應為之保護若敢犯違條例不論何国人民亦不能免其罰近聞有人胆敢在此聚众潛謀夲動欲向大清国滋事與友岂不知似此主謀協從均大干本国例禁厥辜甚重合亟出示厳行禁止為此示諭闔港寓居各色人等知悉凡有中外各国民庶如敢在于本港内会叙与謀意圖中土無論何地何人用武攻擊残害者查覺無不從厳究办至尔等華民其仍為守分安業方得藉庇倘敢冒思妄藉此地聚衆図变一经查出尅日拘获解送中土官憲懲治本大臣言出法随各宜凛遵毋違特示

4

上諭聖母孝全成皇后慈馭上賓仰荷皇太后撫育十有五載深恩罔極莫报劬劳乃于七月初九日巳時仙馭升遐衔恤哀號痛何能極

七月十三日禮部奏孔子之父叔梁纥于宋真宗時追封啓聖而其上未加封號今上議定自叔梁纥以上五代並追封王號令阅帝已升中祀其先代尊封公爵与孔子稍有不同应否加崇以歸一致

七月十五日　上諭大行皇后慈諭以二十七日釋服惟梓宮暫安綺春園朕当仍御青袍尋常服俟奉移山陵後一切服色從吉

5

勸戒鴉片烟良言

夫鴉片出自外国流入中原為害非浅但既染此生不能為人死即地獄惨刑之鬼痛苦其何以堪哉今覩其惨傷不忍坐視是以奉勸世人自此之後不可蹈其迷途吾恐其由浅入深富貴而变為貧賤有死在野外屍骸暴露亦有抛子棄妻種種不一之事凡有六犯之戒一犯国法二犯不孝三犯破家四犯壞俗五犯損身六犯沉霊夫以国法森厳而私開烟館烹煮販賣及吸食者重則枷杖軍徒輕則枷杖人生宇宙事事可以謀生物物亦可以娛情何苦專尋此毒自罹法網哉且吸食鴉片必令双親流淚甚絕嗣破產役年又恨其身係瘦弱然以血氣既衰之人焉有況綿莫辭之憂因憂成疾因疾隕命是何異于人子供親之壽乎言念及此不孝之罪誠堪痛恨者况更有破家諸損者乎

A. Ellisen & Co.

未士啄厘臣号現有一号唐山白米一号白糖併埕載生油發賣　貴客光顧可也本店在散沈街便是

Sterett & Co.

未士士打律号印字樓承接印掃字式　貴客倘有店号貼紙单文併不論何樣設色亦能刊刻工價亦極相宜本樓在和勝頓街第一百十一号即書信館對面便是

A. Ellisen & Co.

未士啄厘臣号有貯栈一間不妨火烛之患租貯貨物栈租甚平本栈在散沈街西邊並側咂巴思㖿二街之中便是　貴客光顧可也

San Francisco Gas Co.

本埠氣灯公司名散汎思歌加士公司出帖云本公司所供氣灯每一千個嗬比啲價銀一十二元半每枝灯管每点鐘久約燒氣計價銀三個先士至七個半灯火輝煌過於洋烛三枝至十二枝火之光亮用此法之大不同于用嘜哘蓋各樣火水常有失火之惧

California Steam Navigation Company.

加利科尔亞火船公局本年五月內船隻號數及行船日期規條列左

本公局火船一号奴窩船主西摩一号嘆地笠船主捕厄一号千非頓士一臧厄咂之恳一希偏希士厄以上俱是前往沙架免度埠

又火船往士喏頓的名白叻頓船主思厄被一号名呋厘打船主加叻又一号吓呢厄亞船主吁建連此船俱是湾泊巴思㖿馬頭定于每日下下四点鐘或二隻開行前往二埠惟逢礼拜日不往寫字樓在側咂街併佛偏街角便是值理首人軒士厘謹識

Chapin & Co.

未士雜品開設寫字樓在旧書信館樓上專代人尋覓雇工事務如有人欲覓生理雇工管事廚子事仔馬夫農夫寫字並不論何項工匠者到本寫字樓說知定即代為尋覓妥当决不至悞便是

Granite Ware House.

司䰟号有石貯栈一間名加𠵱訥喊也口素不惧火烛之患本栈亦甚乾潔無蟥鼠耗蒂與每塹貨每月收栈租銀半元　貴客光顧可也本貯栈在沙架免度街第三十五号便是

Janson Bond.

咃臣邦号常有紅藍各色毡發賣價錢亦甚相宜如有唐人欲買者請至光顧可也本店開張在拔打厄街第九十五号便是

Chas. Baum.

未士啣歷年包办报税事務甚是忠厚妥當寫字在税舘對面便是倘欲报税者請至光顧可也

Wm. Reynolds.

未士喊林嗹那常接办税舘报税事務極之精通工價亦甚相宜寫字楼在拔打厄横街第一百四十七号近側咂街便是也

C. V. Grey.

未士继礼狀師專包办官衙案件事務凡唐人有案情者請未士继礼包办定然隨機應变妥当寫字楼在與礼街第一百八十二号即嚐博落行第一号房便是

R. H. Vance.

未士湾時精于照相前者本埠陳列玩器画景各人將所照之相彼此較量推未士湾時所照之相為第一業經二次上取矣其現有照相房四間各器俱備以便照相無論何樣人等至此光顧者定然十分相似照相房在沙架免度街並至甘麻厄街角楼上從孟甘麻厄街柯士頓舖側边梯上便是

S. L. Jones & Co.

未士專時号夜冷舘每逢礼拜一三五有油糖茶米絲髮及各項雜貨開投本館併代沽發貨物經紀　貴客光顧請至加利科尔街第六十一号併六十三号便是

Crafts, Farish & Co.

未士花梨士号常有雜貨伙食俱齊發行舖在咪利運依街併巴拉沙之角便是價錢相宜　貴客光顧可也

Waite & Battles.

未士屋並拔地士現有火烟糖房二間在散汎思咕街附近包嘩街之角器具俱齐接造白米不特能造本埠之白米而已即各国之至白者亦能与之比較凡　貴客有米到本店復糖包能潔白而無悞寫字楼在佛偏街併甘麻沙街之角便是也

F. Kuhl.

未士姑炉包接印掃唐番字式鋪在呋打街坐都本加尔二横街之中或问李根便知如有字式到印者工價亦甚相宜也

Tuck Lung.

德隆号在沙架免度埠唐人街第　号常有油糖茶米雜貨發行　貴客光顧可也

Wm. G. Badger.

未士八喳買賣经紀並自運至衣服發行如有　貴客欲買衣服者請至光顧可也本店在孖毡街並拔打厄街交角便是

Wells, Fargo & Co.

威炉士花嗃公司包寄来往書札金砂会单銀行在孟甘麻厄街口加利科尔亞街西北角本行併找換金砂收貯銀兩　貴客光顧可也

Thos. J. Haynes & Co.

未士軒士号接办船隻併買賣经紀事務凡　貴客有貨交本店代沽倘若先取銀兩多寡不計其息但取用銀而已又或有貨到未貯栈欲揭銀兩亦任其便本号在加利科尔亞街第三十七号便是

Samuel Adams.

未士三吠亞承士開張藥舖在與礼街併都本横街之角常有各国鮮明熟藥發賣如有唐人到未本舖光顧者定然以禮貌相待即價錢亦甚平也

Rev. Wm Speer Editor
Lee Kan Associate Editor
F. Kühl Printer

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK

卷貳第六號唐丙辰年仲夏中浣

加利科尔亞省散汎思歌埠

耶蘇一千八百五十六年六月中浣日錄

1

往月与本月之新聞事款甚多到处三五成羣羣不説及義民保良会之事故將其起畔緣由并本省總督出示禁止列錄於下

前月十二晚為某宗被兇匪溪士施鎗打伤身死一案于十六日本埠之民般有一保良会会內之人俱是良民大半是士農工商之人也約有五千之衆司事者二十八人初京于受伤後延至十八日下午約点半候業已殞命二十日一点後鍾之間当出京喪之時保良会司事之人前警已着有二千餘名各持鎗械前至本埠之監牢將兇溪士取出觧至会館內復復往牢內只將另案持刀行兇殺斃人命日名鷄究不办之兇犯噶鏄一名取至会館內將二犯同時吊于会館窗前以示殺人抵命法不容寛也斯日本埠內各舖戶門皆掛黑白布哀孝亦真即山上及各埠掛孝者亦復不少其京出喪之時送葬者有三千餘人蓋自開埠迄今未見有如此送葬之多人也欵又未吊溪士之時会內司事之人查知另有二名一是麥文云一是歪文姆協同溪士前往帮兇登即調会內之人往名处緝捕已不見他二人矣

二十四日有唉紀斯乜云威咻孖乜鮮併孖顛加剌吓三人俱是平日著名巨惡並受賄遠奉官員之匪均被会內之人殺至会館房內監禁云

廿六日司理会內之人聞报麥文云搭一士姑嗱船欲逃往檀香山处立即雇一火船駛往追捕不見

廿七日有積惡名鳥乜加兜被殺云、

又有兇手加刺函控官衙審訊定杜問吊于監牢內云

閘日唉紀斯乜云為惧軍流之罪在会館房內自用大餐刀仔將左脚筋割斷欲尋自尽者矣

廿八日喳乜都嘜前經兇當本埠水軍会二手之職一年後陞為大手二年併喽炉喳貫呢三人俱被殺至保良会館內牢禁云、

現今斯会所殺之人名皆兇單于阿士大乜也即雪梨金山埠亦有遞回花旗国云、

其被殺之人于未出罪之前大憲衙门出有票紙意欲將被拿內之一名取出妻着差前往会館不淂進內故不淂將斯人取出矣

廿九日本省總督贊臣出一示諭本埠鎮守之將軍知悉照淂本省中散汎思歌埠現有人歡合会兇有碍国法調票不遵故意違令殊屬叛逆故合亟出示諭汝鎮守各將軍知悉當早屯兵併名壯勇須要不集左彼埠協助各文官平治彼变毋違特諭云、

自総督既出此示之後該保良会愈加倍盛于往日現在会館屋背上放有大炮數口又且築立砂包炮台以防对敵即山上各埠之見出此諭皆集設預备倘聞有軍兵前来攻擊預會立即相助斯会內与他对陣云

由此觀之則人之相助成羣為美本何也緣因本处自創基以来多人多而且榾繳百姓之苦極难堪者指不勝屈輕則破財被索重則殞命帮寃無伸良民受苦幽不能隠忍甘受蜂擁執戈相衞若將奸兇一切掃除汚地方皆賴斯會之力也倘若此会早本數年立定然各处甚為安盜也夯其尸不散則後来之所益者固甚大也豈不美哉

2

去月廿日在沙架免度有兇手三名控官衙審拟死罪現禁在于蛋船內且待至本月廿六日实然出罪問吊云

3

四月廿七日在陽和会館处有良邑南面山人宋播与附城人黃紹基為因口角相閙亞傍竟持只刀撲向紹基右脇下刺伤紹基受伤奔至唐人街告訴会館司事知之後即撲㨂例地隨車入醫館調治不愈至五月初一痕因伤身死現兇犯亞傍在監中內候官審办云

4

前廿六日在士旦士埠有[illegible]邑山坊人吳貴吳三兩人同坐小艇遊河舟覆二人均被溺斃後數日聞二人之尸骸皆淂梓里及各親属相帮尋覓撈回殯殯云、

5

前日淂接香港近時之新聞紙报云海豐縣地方有紅兵一彩聯首者盧亞添余扶顏許烈仙蔡亞正等于本年正月初一日督率夥党一萬七千人攻擊崗平圩淂獲勝仗又于初五日進兵前攻黑巾党羣此黑巾者亦是背叛之徒同紅党前未相侵且見紅党勢大己軍寡弱力不能支是以投降于官軍处協同官軍与紅兵交仗以图復仇

在潮州府地方有陳姓一人被官軍逼棲慘甚殺他與將妹伴率隨從者兩三千力向前与官軍交仗一連時受殘害之苦于二月初五日均皆披髮稟告天地陳某且是年方十八歲亦推他為元帥之職後進于紅党內共有二萬党衆來攻官軍大獲全勝殺斃該处督兵官一名並官員十二名即黑巾兵党有三千之衆均被殺斃云、

三月十一日粵省有華人生山之火船一号都被火燒燬大半約計銀一萬五千元据其亦不能修復矣

6

在粵省有花旗人一名閙報海南地面有失水船一隻現在彼處修整料是去歲九月由本埠揚帆回粵之花旗船喺峽孫也他有書札付回花旗国無据他新聞紙如此載錄惟未審是否

7

澳门地方前者既受火烛之慘現在彼处各店舖亦漸漸建複更為華美于平時惟各街道比往日寬濶有一丈二尺亦各行之生理不若從前之旺云

8

在粵省有花旗客商名呢並兄弟為生理不就以致傾敗欠下賬目有二百餘萬元大半是華商之數云

9

四月廿六日有二枝半桅英船士店呢波炉去運載先友棺柩共五百三十六副回粵所租船之盤費並在山上本埠及各处檢拾迁運買棺之費用皆賴各都梓里仗義題本邑上恭常都集善堂先友棺一百三十八副龍都慕善堂二十五副仁字都敦善堂二十三副德盛都成善堂十二副四字都積善堂十七副谷字都歸善堂二副東邑保安堂九十四副增城義安堂十七副另有遠处各親属自行捐檢付搭者八副云云

10

本月由各港到來之船五隻俱是貨物滿載華人搭客約一千云

又港新聞紙云及北省有紅兵六萬人均皆卸甲倒戈而降官軍不甚深信想其為內亂也

南京紅兵与官兵交仗近日官軍毫不获勝云、

The Oriental.

Vol. II. Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. No. 6.

REV. WILLIAM SPEER, EDITOR. SAN FRANCISCO, JUNE, 1856.

The Oriental:

OR, TUNG-NGAI SAN-LUK.

MONTHLY, IN ENGLISH AND CHINESE.

"Behold, these shall come from afar; and lo, these from the north and from the west; and these from the land o Sinim." [China.] Isaiah 49: 12.

EDITORIAL CORRESPONDENCE.

Appearance of the Sandwich Islanders.

The people of the Hawaiian Islands, it is usually imagined by their historians, threaded their way gradually hither from the Indian Archipelago, by that chain of submerged mountains whose peaks protrude in a series of islands, stretching from Sumatra, westerly almost across the entire breadth of the Pacific Ocean. They are evidently the same people with the Tahiti ans and Samoans, and resemble the Malay species more than the Mongolian. Their canoes, as I first met them fishing in the sea, with the out-rigger, reminded me very much of those seen on the coasts of Java, Sumatra, Bali and other islands at the Eastern extreme of the series.—And many points of analogy are mentioned, in language, manners, and superstitions.

It has been, however, an interesting question with me, how far a Japanese and Chinese element might exist. Annually in the Asiatic seas there are tremendous storms, that go revolving upon a centre, sweeping in a radius of from one to five hundred miles, and likewise moving slowly forward in a direct course for thousands of miles. On the other hand, those seas are thickly spotted with the yellow mat sails of heavy-built vessels of every size and employment.—The demons of the storm gather them, as if in a net, and drag them far out into the Pacific Ocean, and after weeks of terror, sink them or scatter them among the groups of distant islands. Then, still further, great currents carry the waters of the Pacific in circles, from shore to shore. Thus the largest and best supplied vessels, the immense junks, with two big eyes on the bows to see the way, and a powerful rudder which the sailors devoutly worship, are able to reach even the American coast. Legends tell of their arrival at various points from Alaska to Peru.

It is only some twenty-five or thirty years since we may be said to have obtained any reliable information in regard to the language or legends of the Hawaiian people. There, however, have been found traditions that refer to the arrivals of large vessels filled with strangers. I will not at present notice the superstitions evidently derived from China or Japan. Since the intercourse of the missionaries and whalers commenced, numerous junks have either reached the Sandwich Islands, or been found lost and helpless upon the sea, and some of their crews brought in here. The following are some of these, picked up without much research.

The captain of a whaling vessel informs me that as early as 1826, he remembers of hearing that the ship *Aurora* had found a Japanese junk, and that the crew were carried by her to the neighborhood of Yeddo, and sent ashore in a fishing smack.

The Hawaiian *Spectator* (vol. 1.) narrates that in Dec. 1832, a Japanese junk made the Island of Oahu, in the Sandwich Islands, and cast anchor in the harbor of Waialua. But one person was found on board in health, three others were severely affected with scurvy: and two of these were unable to walk. Five others had died at various times. It was ascertained that the vessel had been driven out to sea by a typhoon, when crossing from one of the southern islands to Jeddo some ten or eleven months previous. She was laden with fish, which, with rain water had been the principal subsistance of the crew. When the Sandwich Islanders saw these people cast upon their shores from that far-off region, observed their resemblance to themselves in appearance, they said, "It is plain now that we are from Asia."

Dibble's History (pp 12 13.) states that "on the 6th of June 1839, the whaleship *James Loper*, Capt. Cathcart, fell in with the wreck of a Japanese junk in lat. 30° N., and long. 174° E' from Greenwich, about midway between Japan and the Sandwich Islands. Seven of the crew were rescued and brought to these islands the ensuing fall. Again, three Japanese sailors were rescued from a wreck in the North Pacific, June 9th 1840, in lat. 34° N., long. 174° E. more than 2500 miles from their homes. They were bound to Yeddo, and, driven beyond their port by a northerly gale, had been drifted about for one hundred and eighty days when found."

A Japanese junk was cast away on the Northwest coast of America in 1832 or '33, and a portion of the crew destroyed by the Indians. Three only escaped, who were afterwards taken to the Sandwich Islands, thence to England, and finally to Canton, where in 1836, the Rev. Mr. Gutzlaff employed them as aids in acquiring their native language and translating into it, portions of the Word of God.

The whaleship *Henry Kneeland*, Capt. Clark, April 22d 1850, while cruizing in N. lat. 45° and E. long. 155°, fell in with a Japanese junk, which had been tossing at the mercy of the waves for sixty-six days. The crew consisted of thirteen persons. They had been driven out to sea in an attempt to pass from Yeddo to Kuno.—For forty drys they had lived on melted snow-water and spoiled fish. The captain and two sailors were brought by Capt. Clark to Honolulu; two came by another vessel; and several of the crew were sent to Petropauloski, whence they hope to be able to reach home again.

About the year 1840, upon a desolate and uninhabitable island of the North Pacific, Capt. Whitfield, of the whaleship *Fair Haven* found five Japanese. They had been wrecked six months previously, and had managed to subsist on sea-fowls and fish. One of the number soon died; the remainder were brought to the Sandwich Islands. The most intelligent of them took the name of "John Mung," went to the United States, learned the trade of a cooper, and was for some time put to school. He joined the rush for gold to California. The following year he returned to Honolulu. Hearing that a whaler, the *Sarah Boyd*, would touch at the Loochoo Islands, with undying love of country, he purchased a whale-boat, oars and sails, studied the science of navigation, and supplied himself with quadrant, compass and charts, and engaged with the captain of the ship to carry him to some convenient point and launch him upon the open ocean, to make his way home. The adventurous fellow was joined by two fellow-countrymen at Honolulu. Whether their little boat ever reached their native coast, or what became of men from whose intelligence and daring, good might be expected, now that the old chain that shut their harbors against their brothers from the West has been broken down, we have never heard!

Several other cases of Japanese brought iuto the Sandwich Islands from wrecks found at sea by whaleships have come to my knowledge.—But for the present those described will suffice. They show that this race, its language, its manners and customs, and its religion, is tinged more or less with the blood and the sentiments of Eastern Asia.

I had intended to touch upon some other matters. But these will be reserved for another communication.

Honolulu, May, 1856.

The Wheel of Prayer.

In the steppes of Tartary the various tribes live in tents, and roam from place to place with their flocks in quest of pasture. No man calls a foot of the land his own. All have an equal right to any part of it. They neither plant, sow, nor reap. They live chiefly on milk and flesh,—horse-flesh being always preferred. One day, when on a preaching tour among them—as I almost daily was—I was informed that a Culmuck princess had pitched her tent in my immediate vicinity. Feeling this to be a fine opportuniiy to inform her of the true God, and Jesus Christ whom he had sent to save sinners, and that it might be the only opportunity I might have, or she enjoy, I rode to her tent and was invited in. I found her at prayer. 'At PRAYER!' you exclaim. Yes, children, at prayer. You are surprised, and ask me if she was converted to Christ. She was not; but an unconverted, ignorant heathen, and a princess, too, PRAYING! But you ask me, How did she pray? and to whom? That is just what I was going to tell you. In the back part of the tent stood the househould or family god,—a rude, carved image of wood, and painted black. It had eyes, but saw not; ears, but heard not; hands, but handled not; feet, but walked not; and a mouth, but spake not! Before this idol's face was placed a wheel, in the rim of which were cut a multitude of niches, into which were put small written prayers, purchased at a great price from the Molly or priest. She sat on the ground or floor of the tent, turning the wheel round, so as to bring each prayer right before the idol's eyes, allowing it a short time to read the prayer, before she turned up another.—*Juv. Miss. Herald.*

LIFE.

'Life! we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Chose thine own time,
Say not good night, but in some brighter clime,
Bid me good morning.' "

Mrs. Barbauld.

IDOLATRY: Causes of its Early and Wide Spread, and of its Degrading Influences.

BY REV. W. A. SCOTT, D. D.

I. First, then, in the light of the Bible, as interpreted by the earliest and most reliable records of history, we can account for man's fall from Theism into Polytheism, and for his departure from the spiritual worship of God to gross idolatry. "And even as they did not like to retain God in their worship, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness." (Rom. i.: 28, 29.) Sin is the source of all human error and wo. The fountain-head of Polytheism and idolatry is man's "want of original righteousness."

II. Man, though fallen from original righteousness, is still a *religious animal*. He has a capacity to love and serve his Creator, that the brute animals, with all their memory, ingenuity, and instinct, have not. The beaver may construct a house, but he cannot learn the catechism. The dog knows his master, and can track him through the populous street; but he cannot tell his master that *God is a Spirit*. Man, though ignorant and depraved, is not found wholly divested of all religious feelings. He is conscious, even in his depravity, of the want of some true religion. And as the mind will take hold of what is known, rather than of the unknown, it will naturally embrace error. It is true that knowledge is sometimes abused. Men do not always believe the truth, when it is clearly presented to them; but still it is true that men perish through *ignorance* of truth, as well as *aversion* to it. There is a strong tendency in the human mind to error, and especially to such errors as lead to idolatry. Men are naturally superstitious. They are filled with fears about the future state. They are prone to hear voices, and dream dreams, and see visions, and talk with spirits, and be frightened with ghosts. They love such things. They wish to dwell in fairy-land, or to soar away with fancy or imagination, to the realms of the spirit-world. And as the poor heathen have no true revelation about the world to come, or the nature of God and immortality, it is natural that they should embrace idolatry. For it embodies invisible beings, and renders visible the forms of those beings that are loved or feared, and from whom mankind expect blessings or cursings. It builds an immense Pantheon, and frames a mythology for every fear and wish, passion, lust, and appetite of the hnman heart and mind. And thus it is natural that, out of the deep longings of the human heart to see what is invisible, and to know what is future, and in the absence of Revelation, such as we have in the Scriptures of the Old and New Testament, that the untrained heathen mind should catch at shapes and shadows for realities, and take refuge from its ignorance and fears, in the worship of false gods, and indulge the dream of a splendid delusion. It is quite philosophical, then, to say that man's religious capabilities have contributed to the wide diffusion of idolatry. Every where some idea of a Supreme Being is found. But without true ideas of the true attributes of that Supreme Being, it is easy to perceive the reason why objects of worship that were visible should be multiplied, and that objects that inspired terror, but could not command affection, as well as objects that could gratify the appetites, should be held as worthy of divine homage. And as ignorance leads to narrow views, to low and vulgar conceptions, so it fills the mind with superstitious fears. And "*as a man thinketh in his heart, so is he.*"

III. Man is not only fallen from original righteousness, and yet still retains a *religious capacity*; but he is also a creature of *strong senses*, as well as of moral emotions. His intelligence operates through his senses. It is difficult for the highest culture to emancipate reason from the influence of the senses. Men are impressed by what they see and hear. The ear and eye are gratified by music, painting, and architecture, and by shows, festivals, and solemnities. Aud these arts are embodied in the services of heathendom, and of the Romish Church. In all their service there is an appeal to the senses. It is chiefly in this way the Jesuits have gained so many nominal converts, among savage and demi-savage tribes.

IV. *Idolatry unblushingly indulges the vilest passions of depraved humanity.* It is, therefore, adapted to gratify the masses of mankind, instead of regulating their desires, and elevating them to purity. Ever since the introduction of sin, man has been seeking his happiness in self-indulgence, and in the follies of the world. His creed has been "the pleasures of sin for a season." It does no good to say that sin has no pleasures. The indulgence of passion, appetite, and lust, is a pleasure of a certan kind—low, evanescent, and gross, it is true,—and it always leaves a residuum of woe. But since the apostasy has subverted our nature, mankind are prone to seek pleasure in low pursuits. And every such indulgence only increases the appetite, and habit grows upon habit, and one vice is added to another, and one indulgence precipitates another,—until even idolatry, with all its hosts of deities, can provide with difficulty for all man's craving desires and appetites. But as far as human iugenuity could do so, religion has been made, by idolatry, nothing more nor less than *one vast system of sensual gratification*. Nothing is more repulsive to our ideas of decency, refinement, and good taste, not to say piety, than the debauchery and cruelty of the idol service and ceremonies of heathen worship, even among the most cultivated pagan nations, both of ancient and modern times. We need say nothing of savage nations and cannibal tribes. Surely, no picture can be more degrading, no state or condition of mankind more utterly wretched, than the pictures of paganism, in its temples, and in its influences upon man, as seen in its most complete triumphs of sin.

As there is a fearful fascination in sin to an unrenewed heart, it is not strange, that when deities are found that sanctify the indulgence of every vice, and offer themselves as patrons and agents of all iniquity and vileness, that men should abandon themselves to work out all manner of unrighteousness. This is no exaggeration. The paintings and statuary of Herculaneum and Pompeii, of the temples and tombs of Egypt, and of the pagodas of India, and the names and attributes and acts of their deities are so iascivious, that they cannot be described.

V. Another reason for the prevalence of idolatry and for its degrading tendencies, is that *it makes man his own God and Saviour*. It exalts him to be the founder of his own religion. It makes his religion according to his own will—according to his own flesh and blood. He is not indebted to Heaven for it. It has not been given to him. He is its maker. There is no virtue in idolatry, but what is in man himself. There is no atonement, no vicarious sacrifice, no perfect obedience, no justifying righteousness, no Saviour, and in fact no God. Idols are man's own work. And though idolatry may prescribe penance and pilgrimage, impose fines and self-torturings, it has no repentance—requires no faith, and no humility. And as all this suits the natural pride of man, it is not to be wondered at that it is popular. Man is naturally selfish and self-righteous. It is his constant effort to justify and save himself, until he is enlightened from above. So long, therefore, as any pretext can be found for rejecting the doctrines of free grace—the humiliating doctrines of the cross—as the only way of salvation, so long will Christ crucified be a stone of stumbling and a rock of offence. And just so long as the human heart can find virtue in itself, and religion in the indulgence of vice—so long as it can do without God, and make itself a god; and without law, and make itself its own law, and even make heaven consist in the gratification of its own mean and unsanctified passions,—so long will it remain dead in trespasses and in sins—so long will man remain a subject of the kingdom of darkness. But there is a power sufficient to emancipate the heart. The Gospel may be foolishness to the Hindoo and the Buddhist now, as it was to the Greek. It may be unintelligible to the Pantheist and the neologist, and the will-worshipper of every school. And it may be a stone of stumbling to the Pharisee and the self-righteous formalist, and the proud legalist; but nevertheless, IT IS THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH, BOTH JEW AND GENTILE.

China Correspondence.

The following, from an esteemed missionary brother, has just come to hand.

CANTON, March, 1856.

I have just made an arrangement to procure the current news of the country as it arrives in the city—Canton—with a chinese gentleman connected with the mandarin offices: and he will also furnish me with copies of the Peking Gazette. From whom I have just received the following item of information. A letter received at the Governor's office, March 11th, brings the following information: "The soldiers and people of Hunan province, (immediately north of Kwang-Tung,) had united and chased the rebels from Chan-Chau city, back to the borders of Young-Shau in Kwankg-Tung province, where they had located themselvas; but were routed by the villagers, with the loss of several hundred, on the 15th of Feb. ult. On the 16th the rebels routed the soldiers, and took possession of their encampment, of whom they killed and wounded more than eighty, after a fight of four hours. On the 22nd the soldiers from the two adjoining districts in Hunan and Kwang-Tung, united and killed more than 2,000 rebels, and took 500 prisoners." The last clause is most likely an exaggeration.

CHINESE EMIGRATION.—The merchants at Hong-Kong, where I arrived on the 25th Feb., ult, feel much perplexed at the annoyances and prohibitions thrown in the way of the Chinese emigrating to California, by the Legislature of that State. One of the American merchants there said that those prohibitions were impeding and hindering a fine and flourishing trade; that not only the Chinese were hindred, without a sufficient cause, from going themselves but that the mercantile intercourse was impeded, and hence the interest of both nations injured.

"Perhaps twenty vessels,' said he, 'would have gone this year from China to California, but for those impediments, not only freighting passengers, but goods also. You ought', said he, 'to make known this matter in your communications. And one of the missionaries there informed me that some of his former pupils, who who had been to California, came back much disheartened, and said he, it will be difficult to renew the confidence of the Chinese and the intercourse as formerly." And to me it seems very unfortunate that those prohibitions and ill feeling towards the Chinese in California, should occur just at this crisis. As the treaty is to be renewed with the Chinese government (should it continue in existenee so long,) next July, it will be well if the kind of treatment the Chinese have received in California should not have a deleterious effect in forming those amicable relations desirable.

REVOLUTION.—The Chinese revolution it still going on in the interior. When speaking to the Bishop of Victoria on the subject of the revolution the other day, we made said I, too much of the revolution at first, and now feel disappointed that it has not succeeded as soon as we expected! "Yes,' and now are in danger of making too little of it." Not an unusual course to run from one extreme to the opposite. And it is manifest by the accounts given by the imperilists themselves in the Peking *Gazette*, that the revolution is making progress. In the *Gazette* of the 18th of January last, it is acknowledged that the insurgents have taken the cities of Suy-Chow and Liu-Keang in the province of Kwang-Se. And it had just been acknowledged in a previous number, that they had attacked and burnt the city of Teh-Guan on the Jo-Yang Lake. The country has also been invaded on the west, as acknowledged in the *Gazette* by western barbarians, supposed to be Nepaulere who had cut off the Chinese officers and soldiers. In fact there is no good ground yet to despair but what the revolution will be successful. It may cost many lives first and last, but even this may only be the fulfilment of the Scripture which says, "The nation and kingdom that will not serve thee shall perish."—Is. 60: 12., and the introductory preparation for the realization of that more glorious promise "that the remnent shall return and come "from the land of Sinim."—Is. 49: 12.

OUR COMMISSIONER.—The United States Plenipotentiary, Hon. Peter Parker, arrived at Canton, this afternoon, (March 8th,) and was greeted most cordially by his old friends, who met him at the American Consulate, where he gave them a short address; which I believe, in its spirit and tone, was very satisfactory to the members of the community present. In alluding to the policy of the government, he said, it was to retain whatever advantages have been acquired, and make advances in the enlargement of intercourse with China as fast as circumstances would permit. And that the course of policy, marked out by his own government was cordially corroborated by the other two great powers—England and France—which have a treaty with China; and would be sustained by the Navy if need be. He alluded to the revolution that has been going on these five or six years in the country, the head-quarters of which are located at Nanking, and said he knew not what would be the result; but that his official intercourse would be with the old Imperial Government. He said that the time for trifling had past, that a new, earnest and conscientious course of policy, which he believed would be for the good of China, as well as the governments having intercourse with China, would be mildly but firmly pursued! At this declaration there was a general clapping of hands indicative of approbation. We drank his health, some with water, others with wine or something stronger, and took our departure.

POETRY.

The Sleep.

BY ELIZABETH BARRET BROWNING.

"He giveth His beloved sleep."—Psalm CXVII., 2.
Of all the thoughts of God, that are
Born inward unto souls afar,
Along the Psalmist's music deep,
Now tell me if that any is,
For gift of grace, surpassing this—
"He giveth His beloved sleep.)"

What would we give to our beloved?
The hero's heart to be unmoved—
The poet's star-tuned harp to sweep—
The senate's shouts to patriot's vows—
The monarch's crown to light the brows?
"He giveth His beloved sleep."

What do we give to our beloved?
A little faith all undisproved—
A little dust to over weep—
And bitter memories to make
The whole earth blasted for our sake!
"He giveth His beloved sleep."

"Sleep soft beloved!" we sometimes say;
But have no tune to charm away
sad dreams that through the eyelids creep.
But never doleful dream again
Shall break the happy slumber when
"He giveth His beloved sleep.',

O earth, so full of dreary noises!
O men, with wailing in your voices!
O delved gold, the wailer's heap!
O strife; O curse! that o'er it fall!
God makes a silence through you all,
And "giveth His beloved sleep."

His dew drops mutely on the hill;
His cloud above it saileth still,
Though on its slope men toil and reap!
More softly than the dew is shed,
Or cloud is floated overhead.
"He giveth His beloved sleep."

Yea! men may wonder, while they scan
A living, thinking, feeling man,
In such a rest his heart to keep;
But angels say—and through the word,
I ween, their blessed smile is heard—
"He giveth His beloved sleep."

For me, my heart that erst did go,
Most like a tired child at a show,
That sees through tears the jugglers leap,
Would now its weary vision close;
Would, child-like, on His love repose,
Who "giveth His beloved sleep!"

And friends!—dear friedds!—when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let one, most loving of you all,
Say, "Not a tear must o'er her fall."
"He giveth His beloved sleep!"

MISCELLANEOUS.

The Young Simoan Teacher.

The island of Upolu is one of the most beautiful and fertile in the South Seas. Its lofty mountains, which run along its whole length, are covered with thick woods, having lovely valleys running between them.

In 1840, nearly the whole of its population had embraced Christianity; but a few tribes still cling to their heathen ideas and practices. In that year a Christian native happened to visit one of these heathen tribes, and during his stay among them he was in the habit of regularly reading a portion of God's word. While he was thus engaged, a youth, who evidently seemed at a loss to account for this strange employment of his time, watched him with much earnestness and curiosity, wondering greatly what he could be doing. At length he could not hide his feelings, and ventured to ask the man what he was doing, and if the thing he held in his hand was a god. "I am talking to my book," said he. "What does it say?" asked the lad. "It tells me a great many wonderful things about the great God, and about the creation of the world and of man, and about Jesus Christ, the Savior of men."

"Will it talk to ME, and tell ME those things?" asked the boy.

"Yes, if you can talk to it," replied the Christian; "not with the mouth, but with the mind and heart; and you must learn from the teacher how to do this."

"Oh, I should like to learn," said the youth; "where is the teacher? I will go with him."

"He is across the mountain," said the man, "at Fasetootai."

Delighted to hear this, he could not be kept back from starting at once to the place, that he might learn to read; not doubting but that he could do so at once, and would return the next day with his new found treasure. Mountains, woods, streams, were as nothing in his path, and he eagerly pushed on to the Christian settlement. Here everything wore a different appearance from his own native village. Wherever he looked, he saw order and cleanliness; the people, no longer naked savages, were clothed in suitable garments. Nothing discouraged, however, our litle hero asked for the teacher's house. 'There it is; you see those animals feeding on the lawn in front of it.' said a native.

But the little savage had already drawn the teacher's attention, who came towards him, and to whom he made known his wishes to be taught. So the next morning, after having been combed and clothed, he was admitted into the school-room. Nor was he long in learning the A, B, C, and so delighted was he with his accomplishment, that nothing could prevent him from forthwith returning over the mountains to teach it to his friends. Here he insisted on their forming a circle round him, and learning the alphabet from his lips. This done, he was compelled to seek again the mountain-path, which led him to Fasetootai. 'So you are come back again,' said the teacher. 'Yes, I come to learn more.' But no sooner had he learned 'more,' than back he trudged to impart 'more' to his pupils. He could not be persuaded to wait until his own educational course had been completed, lest they should 'forget.' Thus he learned and taught, journeying to and fro over the rugged mountains, till his efforts had met with considerable success. At length, a teacher was placed in his village, and he was able to seek undisturbed that knowledge which he so greatly desired, and which is able to make the most unholy pure, the most wretched happy, and ignorant wise unto salvation by faith in Christ Jesus.—*Juv. Mis. Herald.*

Chinese Gleanings.

The Chinese, as our readers know, are very different from the inhabitants of most other heathen countries.. Among the points for which they are remarkable, is the number of their books, with the mixture of wisdom and folly with which they are filled. As specimens we shall now give our redeers a few of their proverbs. These will show that, while there is much darkness in their hearts, there is some light also.

"1. Prosperity is a blessing to the good, but a curse to the evil.

"2. Better to be upright with poverty, than wicked with plenty.

"3. If you love your son, give him plenty of the cudgel; if you hate him, cram him with dainties.

4. "A word once spoken, a coach with four horses cannot overtake it and bring it back.

"5. They who respect themselves will be honored; but they who do not care about their character, will be despised.

"6. Hear one side, and you will be in the dark; hear both sides and all will be clear.

"7. It is foolish to borrow trouble from tomorrow.

"8. To do good and wish people to know it, is not true goodness.

"9. When doing what is right, the heart is easy and becomes better every day, but when practicing deceit, the mind labors and every day gets worse.

"10. Those who touch vermilion become red, and those who touch ink become black; so people take their character from their stupid com panions.

"11. A gem uncut is of no use; so a man untaught is stupid.

"12. He who labors with the mind, governs others; he who labors with the body, is governed by others."

Our readers will not fail to see how nearly some of the proverbs now quoted agree with Scripture truth. These, we have no doubt, have been preserved from very ancient times.

When the Chinese want to describe a person who pretends to be very brave, and makes a great parade in order to show his courage, they say that "he is cutting off a hen's head with a battle axe."

A coward who boasts of his courage they call a paper tiger.'

They compare a person who pretends to be what he is not, to a fox who tries to look as noble and strong as a tiger.

If a person is ignorant of books, they will say, 'Turn him upside down, but not a drop of ink will come out of him.'

They describe an unstable man who does not know which way to take or how to act, as one who 'fears ghosts at the front door, and thieves at the back.'

It is a common saying, that 'a greedy man is a serpent who wants to swallow an elephant.'

He who chatters to no purpose, 'climbs a tree to catch fish.'

Those who learn little from what they see, are like 'the dogs of Shuh barking at the sun.'—[Juv. Miss. Mag.]

New York Anniversaries.

The New York papers bring us full accounts of the May Anniversaries of that city. We extract a few items.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

The annual sermon was preached on Sabbath evening, the 4th inst., at 7 1-2 P. M., by Rev. P. D. Gurley, D. D., of Washington.

The discourse was preceded by an abstract of the Nineteenth Annual Report, read by the Corresponding Secretary. From this it appeared that the receipts of the year had been $210,932; expenditures $210,908. Balance in the treasury $24,00. Advance in receipts from those of last year, over $10,000. During the year forty-eight missionaries have gone out, including those on return from home visits.

AMERICAN BIBLE SOCIETY.

The 40th anniversary of the American Bible Society was celebrated at the Broadway Tabernacle on Thursday morning. Hon. Theodore Frelinghuysen, President of the Society, occupied the chair. Devotional exercises were conten by Rev. Dr. Pohlman of Albany.

The Report stated that two Vice Presidents have died, Hon. Abbott Lawrence and Hon. J. Macpherson Berrien, and one Manager, Nathaniel Richards, Esq. Ninety-seven new Auxiliaries have been recognized. Of Life Directors, 105 have been made during the year, and of Life Members, 1,678. The receipts of the year amount to $293,167,25, being an increase of $46,355 68 over the former year.

AMERICAN AND FOREIGN CHRISTIAN UNION.

The seventh anniversary was held at the Tabernacle on Tuesday morning, May 6th. Dr. De Witt presided.

REPORT.—The receipts of the Treasury for the year were $69,330 56. The expenditures were $67,657 91.

The report surveys the condition of the several countries in Europe which have been hitherto oppressed by Popery.

In Austria are more than three and a half million Protestants. In France are many Protestants who are protected by law, and the annual Papal revenue has sunk, since the revolution, from thirty to about twenty millions of dollars.

In Sardinia, the reigning monarch has gone steadily onward in the reformation of papal abuses, and maintains his way at the risk of excommunication. Religious liberty is granted there to all denominations.

In Tuscany, much disaffection exists toward the Papacy, and in Florence alone, more than five thousand persons failed to come forward at the Easter Communion.

In Naples, too, there are indications of decay in the popedom. The king has openly and firmly resisted the Jesuits, and shown some independence of the Vatican.

In Spain, the waning of Rome's power is unmistakable. The government has stood firmly by its acts of confiscating the conventual property, and has gone forward in the reformation of some other abuses.

In our own hemisphere, it has lost the Canadas, the valley of the Mississippi, the Floridas, Texas, and a part of Mexico, which have succeeded to Protestant governments.

In Brazil, Chili, and Central America, liberal sentiments are advancing, while New Grenada, Venzuela, and the Argentine Republic, have formally proclaimed liberty of worship.

In Mexico the rebellion headed by the Romish priesthood has been crushed by President Comonfort, and the estates of the Church confiscated to the amount of about *fifty millions* of dollars. Thus it is out of the power of the Papacy ever to disturb that government, and to oppress the people as heretofore.

Addresses were made by Rev. Mr. Leo, Dr. Runderland, Hon. T. F. Frelinghuysen, Dr. Burchaad, Dr. Hewitt and Dr. Tyng.

THE AMERICAN TRACT SOCIETY.

The Business Meeting of the Society was held at 9 o'clock, A.M., on Wednesday, May 7th.

The venerable President of the Society, Chief-Justice Williams, took the chair and called the meeting to order.

Judge JESSUP introduced a resolution for the appointment of a Committee of fifteen to examine the doings of the Committee, and report at the next annual meeting, or at a special meeting if the Committee should deem it advisable to hold such special meeting.

After debate the resolution was adopted.

The Report states that there have been circulated during the year 929,074 volumes, 9,788,864 publications, or 283,692,704 pages; total since the formation of the Society, 11,353,811 volumes, 168,108,276 publications, of 4,220,441,081 pages. Monthly circulation of the American Messenger about 190,000; Botschafter, or German Messenger, 28,000; Child's Paper, 305,000.

RECEIPTS in donation, including $26,421 17 in legacies, $158,435 08, being $2,401 60 larger than in any previous year; for sales, including periodicals, $257,171 51; total $415,606 59.

COLPORTAGE.—Number of colporters laboring the whole or part of the year in 31 states and territories and in Canada 662, of whom 115 were students from 34 colleges and theological seminaries, and 138 labored among German and other emigrants.

AMERICAN SEAMAN'S FRIEND SOCIETY.

[Extract from the Report.]

The commerce, tonnage and seamen of the world have much more than doubled during the last forty years. Everything indicates a more rapid increase in the future. This century shall not end ere the 150,000 vessels of the civilized world shall have become 300,000, with swifter wings and stronger power to do the biddings of commerce; and their 15,000,000 of tonnage shall have become 30,000,000, and their million and a half of seamen shall have become THREE MILLION; a number of men larger than this whole nation three quarters of a century ago. A NATION dwelling on the sea, drawn from every other, diffusing its life, and spirit, and energy through every other; yet peculiar to itself, a unit in itself, separate from all the rest, dwelling alone on the sea. This is the Society's field.

Annual Sabbath School Celebration.

The annual celebration of the Sabbath School Union of San Francisco, took place at Calvary Church, last Sabbath afternoon, at half past two o'clock. The children of all the schools of the city were present. About 1200 children were in attendance. The house was densely crowded. After reading of the Scriptures and Prayer by Rev. Dr. Scott, addresses were delivered to teachers by Rev. Mr. Brierly and Rev. Mr. Walsworth, and to the children by Rev. Mr. Briggs. The exercises were interspersed with singing by the children. The addresses were very happy.

Sabbath School Convention.

A Sabbath School Convention, of representatives from the Sabbath Schools of this State and Oregon, was held in this city last week, in Calvary Presbyterian Church. Public services were held on Thursday, Friday and Saturday evenings, and a prayer meeting Saturday morning.

Resolutions were presented, and interesting addresses made. The services were enlivened with singing, by children of various Sabbath Schools of the city.

The following is the result of the reports from the various Schools.

No. of Scholars at time of organization	1,175
No. of Teachers at time of organization,	320
Average number of pupils at present time	2,903
Number of Pupils in Bible Classes,	424
Whole number of Teachers, present time	679
Average attendance, do. at meetings,	150
Whole number of Books in Libraries,	19,883
Whole do of papers distributed since organization, (semi-monthly),	5,070
Conversions since organization,	53
Deaths since organization,	40
Whole number of Schools,	72
Number of Schools in San Francisco,	16
Number of Delegates from country,	31

SABBATH S. BOOKS.—Mr. Leonard as Chairman of the Committee, to report in regard to the use of S. S. Books and papers, presented a report from which we take the following:

Prominent among the means to be used in imparting religious instructions to the young, may be classed the great variety of question and library books and papers, issued by the different religious societies, adapted to the circumstances and capacity, of all in our Sabbath Schools.

The Committee feel, that special care should be taken by the respective schools, in their selection of books: that the humble, prayerful efforts, of faithful devoted teachers be not destroyed by the counteracting influences, of instructions, or sentiments contained in those books which are objectionable.

The Committee would earnestly recommend, that all our Sabbath Schools, keep a good supply of Sabbath School publications, issued by the evangelical societies, as an important means of reaching and influencing, for good, the largest number of children and youth on this Pacific Coast. Some of our Sabbath Schools have been in the practice of occupying a portion of the time each Sabbath in singing, from Sabbath School singing books. In those schools where it has been practiced for any considerable time, the beneficial effects are clearly perceptible. All the Sabbath School societies have Sabbath School singing books, which for the most part are very important helps, in this department of Sabbath School instruction.

The Committee recommends all the Sabbath Schools, to occupy a portion of each session in singing.

The following resolutions were offered by Mr. J. B. Roberts.

Resolved, That, as Sabbath School Superintendents and Teachers, our great object is the salvation of the souls of those entrusted to our charge.

Resolved, That a thorough knowledge of the character and disposition of each pupil, and a direct personal application of BIBLE TRUTH to the heart, together with earnest, devout, faithful prayer, and a firm reliance upon the Grace of God, by Sabbath School Teachers, is absolutely necessary to insure success in the great work in which they are engaged.

The above report and resolutions were adopted.

Index of Contents on the Chinese Side.

1. Organization of Vigilance Committee. Jas. P. Casey and Charles Cora surrendered to the Committee by the Authorities. Death of Jas. King of Wm. His funeral. Execution of Casey and Cora. McGowan and Wightman associated with Casey in the assassination of King. Summary of arrests of several notorious ballot-box stuffers. Execution of Graham according to law. Suicide of Yankee Sullivan. Arrest of Chas. P. Duane ex-Chief Engineer of the Fire Department. Banishment of the prisoners. Writ of Habeas Corpus from the Supeme Court, served by the Sheriff who was unable to get into the Committee room. Translation of the Governor's Proclamation. Great additions to the number of the Vigilance Committee since the Proclamation was issued.

2. Three men sentenced in Sac. City, for murder.

3. Wong Shen-ki alias Ah-Choy was fatally stabbed by Sung Ah-Pong.

4. Two Chinamen were drowned in the Stanilaus river.

5. Victories of the Red Turban Leaders in the Districts of Haifung. Chun —— 18 years of age only, was elected as Chief Commander by 3000 followers, then united his army with the Red Turbans and defeated the Imperialists with great slaughter, killing the Governor, 12 officers and 3000 privates. The Chinese steamer Paoushun destroyed by fire.

6. Supposed loss of the Am. Clipper ship Highflyer in Hainan.

7. Shops and houses rebuilding in Macao.

8. Heavy failure at Canton of the Am. firm, Nye & Brothers.

9. 336 dead bodies were sent to China by different Benevolent Societies.

10. Later news from China.

Second Page.

1. Documents on Religious matters, &c.

2. Health of the editor at Honolulu.

The Oriental.

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Business Cards, in Chinese, at $3 per quarter for 25 words
" " in English, $2 per quarter.

Other advertisements in Chinese and English inserted at much lower than ordinary rates. This paper is the only medium for reaching an important part of the trading population of the country.

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THE ORIENTAL may be obtained here, or at the publishin office, 68 Merchant street. Price, two dollars a year.

ENGLISH SERVICE.

Monthly Concert for prayer and missionary address, on the first Sunday of each month, at 3 o'clock P. M., which all friends of the Missionary cause are invited to attend.

Advertisements.—We ask the attention of those wishing to advertise in Chinese to our terms. The Oriental is widely circulated among this important class of buyers and

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Sui-Wo, No 197 Sacramento, s side.
He-Ke, No 195 Sacramento, s side.
Hung-Shing, No 191 Sacramento st, fire-proof warehouse.
Sau Cheung, No 187 Sacramento.
Yu-Fung, No 181 Sacramento st, s side.
Yu-Tai, No 179 Sacramento, s side.
Yu-Yeu, No 177 Sacramento, s side.
Sam-Wo, No 175 Sacramento, s side.
Chung-Sun, No 173 Sacramento, s side, brick house.
Tung-Wo, No 198 Sacramento, s side.
Shing-Ke, No 22 Sacramento, s side.
Mancheung, No 186, Sacramento st.
Hop-Ke, No 184, Sacramento st., n side.
Kwan-On, No 182 Sacramento, n side.
Luen-Wo, No 180 Sacramento, n side
Cheung-Wo, No 178 Sacramento, n side.
Kwong-Wo, No 176 Sacramento, n side.
Hung-Yuen, No 174 Sacramento, n side.
Seung-Ke, No 172 Sacramento, n side.
Tung-Shang, warehouse, Dupont, w side, cor Sac.
Kop-Cheung, Dupont, w s, near Clay.
Yun-Shing, Dupont, w s, near Jackson.
E-Wo, Dupont, w side, n Jackson.
Tai-Cheung, Dupont, w side, n Jackson.
Kwong-Man-Le, Dupont, e side, n Sac.
Tung-Ki, Dupont, e side, n Clay.
Le-Ching, Dupont, e side, n Clay.
Tin-Yuk, Dupont, e side, n Clay.
Lung-Shan, Jackson, n side, near Kearney.
Kwong-Shing, Jackson, s side, near Dupont.

BROKER.

Le Kan, agent for American Merchants, Interpreter of the Chinese language and documents, No. 139 Sacramento st., or at the Oriental Office.

RICE PACKERS.

Sam-Ke, Rice Salt, etc., cleaned and repacked, No 189, Sacramento st., south side, in basement.

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CURIOSITIES, CARVED WORK, etc.

Lai Chun-Chuen, No 181, Sacramento st., front room on 2d story. Also at various stores on Sacramento and Dupont streets.

SILVERSMITH.

Sai-Shing, Jackson, n side, in Dupont, basement.
Tin-Shing, Jackson, s side, near Dupont.

WOOD ENGRAVER.

Kau-Cheung, Dupont, east side, near Commercial st.

TAILORS.

Ko-Kai-Ke, Dupont, east side, n Commercial.
San-Cheung, Dupont, east side, n Commercial.
Kwong-Hop, Dupont, east side, n Clay.

BARBERS.

Fu-Ke, No. 110 Dupont st.
E-Hop, No. 200 Dupont.
Man-Lung, No. 195 Sacramento.
Shing-Ke, No. 173 Dupont, basement.
Po-Ke, No. 212 Dupont st.

BUTCHERS.

San-Tsoi-Hop, Dupont, west side, near Washington.
Sze-Le, Dupont, est side, n Washington.
Kwong-Wo, No. 193, Sacramento, South side.
Cheung-Hop-Lin-Ke, No. 189 Sacramento.
She-Wo, No. 189 Sacramento street.

BAKERS.

Cheung-Shing, Jackson, south side, in Dupont.
Yut-Cheung, No. 185 Sacramento, South side.

OTHER MERCANTILE OCCUPATIONS.

Craftsmen of various kinds, such as Weavers, Painters, etc. etc., are scattered over the country, but as yet, have no shops or employment in their original pursuits.

FISHERMEN.

Village on Rincon Point.

WOOD-YARDS.

Shing-Yeun, Sacramento, North side, in Dupont.
Yuen Wo, No. 189, Sacramento street.
Lo-Au, Sacramento, above Dupont, South side.

BOARDING HOUSES.

Wo-Shing, Dupont street, west side, near Clay.
Lav-Cheun, Sacramento street.
Wing-Lung, Sacramento street.

RESTAURANTS.

Me-Heung-Lau, Dupont, West side, n Washington st.
Ping-Heung-Lau, Dupont, east side, n Sacramento.
Yuen-Chan, Dupont, east side, corner Commercial.
Tsu-Chan, Dupont, East side, n Washington street.
Tsuen-Chan, Jackson, north side, n Dupont street.

DOCTORS.

Wutsan-Yuen, South-East corner Sac. and Dupont.
Tam Ngai-Lam, Dupont, East side, near Clay street.
Lo-Chik, Commercial near Dupont.
Cheungshi-Fun, Dupont uear Jackson.
She Yuk-Lan. Dupont, corner Sacramento.

DRUG STORES.

Po Yuen-Tong, South-West corner Sac. and Dupont.
E-Tsai-Tong, No. 195 Sacramento.
Pui-Shang-Tong, No. 210 Sacramento.
Chai-Wo-Tong, No. 194 Sacramento.
Tsan-Ning-Tong, No. 193 Sacramento.
Chung-Wo-Tong, No. 185 Sacramento.
Yan-Shau-Tong, No. 183 Sacramento.
Hau-Tak-Tong, No. 184 Sacramento.
Yan-Chai-Tong, No. 172 Sacramento.
Hang-Wo-Tong, No. 235 Dupont st., near Jackson.
Man-Ning-Tong, No. 230, DJpont st., near Jackson.
Po-Chi-Tong, No. 231 Dupont, near Jackson.
Kwong-Chai-Tong, No. 225 Dupont, near Washington.
Tin-Po-Tong, No. 206 Dupont, near Clay.
Hang-Chan-Tong, No. 173 Dupont, near Sacramento.

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1

人物分別論

神父之生人也可謂深切至愛矣于未生時先造天以覆地以載暨萬物以養之苟一物不備非惟人不能為人即物亦难成物要之神父非生人以威物乃生物以養人也觀萬物之齊備則可知神父生人之貴矣人可忽之哉彼衡飛獸走豈有耳目口鼻此人所別之而別之曰物終不可列之於人而比者何也謂有身体但无灵魂耳耳能聽目能見而其心乃无知內豈与人心同則与人大異也人曉其而不知驚獵户設網而不知避斯刀斧加身猶安然自得故謂之為禽為獸者宜也然則身死而已並无死後灵魂禍福之謂也而人則不然肉生其身併賦之灵魂是以其心淺然至灵所則聽視則明有君臣父子之誼仁義礼智之性其養心治身之道尽且至矣此人物之所由分也然神父生人如此人知服事之生則安慰死享永福殆非禽獸所可希其萬一也不然徒知崇敬偶像生无平安死救永苦則反不若禽獸也禽獸生只知食死但归无豈有永火之慘哉所謂生前不敬同人福而死後受禽同人禍人奈何不令獸若也悲夫余非欲沽名射利惟欲告人顧己灵魂而已四海皆兄弟須及早悔改前非丢棄偶像善薩服事独一真神則生前心得安慰死後灵魂得享永福不亦善哉不亦善哉願諸兄弟留意也可

附錄公会規

凡人於入聖會切勿希望聖会可得利益也或就有工事俸祿也聖差之教人惟是宣傳福音救人而已並不是做官府亦不是做生意不理国事不貪世財父耶穌昔則蒙受今則宜授也但凡拜崇神者不過欲處求今世之福拜真神者正可寔求天堂之福可不慎歟可不慎歟吾之欲為耶穌门生者世間一切之事当輸抛棄若不願改惡還善者終不得為之也如於做耶穌门生勿彈難勿畏貧勿貪生勿怕死勿懼人凌辱勿畏人捕害惟以得罪神為可畏也亦凡公會人等勿得妄想庇護其身併与父母妻子惟当專心竭力服事真神為至切要也如無事業无工夫无生理心想未入聖会進会後則有工夫有事業有屋住有飯食有銀用惟心欲知此皆免妄想也今先告之凡寔為改悔為耶穌门生者可入聖会然後倉加出力出銀以助聖会傳教也

2

前紙所云祈望　司匙先生本月回埠惟前數日接他來音拔云其身体之病尚未曾愈但現在与他調理之醫士云他須在粘东山屢歇至夏天後他之病有然全愈而去矣吾他之朋友及我等各人莫不翹望他得日痊病消除返回本埠内朝夕宣講耶穌福音道理與　諸友得以一堂共慶豈不亦可乎

A. Ellison & Co.

未士咿厘臣号現有一号塵山白米一号白糖併埋載遠洁發賣　貴客光顧可也本店在散沈街便是

Sterett & Co.

未士士打律号印字樓承接印擇字式　貴客倘有店号小紙单式併不論何樣設色亦能刊刻工價亦甚相宜本樓在和勝頓街第一百十一号即書信館對面便是

A. Elasser & Co.

未士咴厘臣号有貯棧一間不怕火烛之患租貯貨物棧租甚平本棧在散沈街西邉並側咂巴思㘃二街之中便是　貴客光顧可也

San Francisco Gas Co.

本埠氣灯公司名散汎思歌加士公司出帖云本公司所供氣灯每一千個嗜北啼價銀一十二元半每枝灯管每点鐘久之個半灯火煇煌過於洋烛三枝至十二枝火之光凡用此法之火不同于用嘪吻並各樣火水常消夫火之悮

California Steam Navigation Company

加利科尔亞火船公司本年五月內船隻號數及行船日期規條列左

本公司火船一号奴窩船主西摩一号嘜地笠船主撬不一号于非頓士一喊凡咂之患一希倫希士凡以上俱是前往沙架免度埠

又火船往士嘚頓的名白吻頓船主思凡被一号名唌厘打船主加吻又一号吁哩六亞船主吁建連此船俱是灣泊巴思㘃馬頭定于每日下下四点鐘或二毖開行前往二埠惟逢礼拜日不往寫字樓在側咂街併佛偏街角便是值理首人𨙧一隆謹識

Chapin & Co.

未士新品開設寫字樓在旧書信館樓上專代人尋覓雇工事務如有人欲覓生理雇工管事廚子事仔馬夫農夫冩字並不論何項工匠者到本寫字樓說知定即代為尋覓妥当决不至悮便是

Granite Ware House.

司匙号有石貯棧一間名加喃訥喊也口素不惧火烛之患本棧亦甚爽潔無妨鼠耗等弊每整貨每月收棧租銀半元　貴客光顧可也本貯棧在沙架免度街第三十五号便是

Janson Bond.

嗻臣邦号常有紅藍各色毡發賣價錢亦甚相宜如有唐人欲買者請至光顧可也本店開張在撥打凡街第九十五号便是

Chas. Baum.

未士鄧歷年包承报税事務甚是妥當寫字樓在税館对面便是倘欲报税者請至光顧可也

Wm. Reynolds.

未士喊林嗹那亦係承报税館报税事務極之精通工價亦甚相宜寫字樓在撥打凡挨街第一百四十七号近側啞街便是也

C. V. Grey.

未士傑礼啵師專包承官衙案件事務凡唐人有案情者請未士继礼包办定然随機應变妥当寫字樓在契礼街第一百八十二号即嗋博落行第一号房便是

R. H. Vance.

未士灣時精于照相前者本埠陳列玩器西景各人將所照之相彼此較量惟未士灣時所照之相為第一業經二次上取矣其現有照相房四間各器俱備以便照相无論何樣人等至此光顧者定然十分相似照相房在沙架免度街並至甘麻兀街角樓上湛至甘麻兀街柯士頓鋪側边梯上便是

S. L. Jones & Co.

未士專時号夜冷館每逢礼拜一三五有油糖茶米絲髮及各項雜貨開投本館併代沽發貨物經紀　貴客光顧請至加利科尔街第六十一号併六十三号便是

Crafts, Farish & Co.

未士花梨士号常有雜貨伙食俱齊發行鋪在咪利運依街併巴拉沙之角便是價錢相宜　貴客光顧可也

Wolf & Bettler.

未士屎並撥地士現有火烟糖房二間在散汎思咕街附近色嗶街之角器具俱齊接造白米不特能造本埠之白米而已即外國之白者亦能与之比較凡　貴客有来到本店貨樣色能潔白而無悮寫字樓在佛偏街併爵麻沙街之角便是也

F. Kuhl.

未士咕炉包接印𢃇唐番字式鋪在咉打街坐都本加尔二橫街之中或向李根便知如有字式到印者工價亦甚相宜也

Tuck Lung.

德隆号在沙架免度埠唐人街第　号常有油糖茶米雜貨發行　貴客光顧可也

Wm. G. Badger.

未士八嗗買賣经紀並自運至衣服發行如有　貴客欲買衣服者請至光顧可也本店在孖毡街並撥打凡街交角便是

Wells, Fargo & Co.

威炉士花嗎公司包寄來往書札金砂合单銀行在孟甘麻兀街口加利科尔亞街西北角本行併找換金砂收貯銀兩　貴客光顧可也

Thos. J. Haynes & Co.

未士軒士号接办船隻併買賣经紀事務凡　貴客有貨交本店代沽倘若先取銀兩多寡不計其息但取用銀而已又或有貨到未貯棧欲揭銀兩亦任其便本号在加利科尔亞街第三十七号便是

Samuel Adams.

未士三吠亞厘士開張藥鋪在契礼街併都本橫街之角常有各国鮮明熟藥發賣如有唐人到來本鋪光顧者定然以禮貌相待即價錢亦甚平也

Rev. Wm. Speer, Editor.
Lee Kan, Associate Editor.
F. Kuhl, Printer.

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷貳第七號 唐丙辰年六月中浣

加利科尔亞省散汎思歌埠

耶穌一千八百五十六年七月中浣日錄

自前月出紙之後迄今由香港所来本埠之船共有八隻約計運有白糖七千四百五十九包米五萬五千三百二十七包茶葉七千三百五十一箱洋烟一百五十六箱生油三千三百八十七埕又四百三十九箱狝莊烟仔二百餘箱酸菓一百埕地蓆七百五十一綑藕粉一百七十三箱堦磚九千三百八十二塊蒜包六十捆雜貨二萬二千九百七十二件另載唐人搭客一千五百餘名云

旧歲三月十四日設律院內設律各官設立新例故增收唐人来客之船每名銀五十元一事茲本埠館理船隻載来搭客之官于前日出諭云現在本省之王家狀師再行会議謂此例不得須行理應將此例刪除現在所来搭客每名只收回五元而已

本埠前因未士京被匪鎗傷斃命之事埠内良民各停貿易均各聯名借一保良会即將該兇手擒获至会館内審寔已將他問吊正法矣自此咸覺平靖与事各行生理亦復如常貿易惟去月二十日本處有二人広喈佬併非吐士又一名不知其何名姓均听從本處之將軍所調他三人前往嚊尔時載運鎗炮前未本埠以便攻擊其保良会之意耳後三人駕在一小舟去咕拿將鎗炮載運前来駛至本處入口之处会內闻知司事登即着人駛船前往捕截竟將所運之火炮連人併各拿住解至会館將該船中之人釋放惟有該広喈佬其会中又再差合唲携票出往拿获行至一醫生房中見該広喈佬在内合唲見其人单独力难擒故即回至会館报知其事欸着数人助拿後約三点鐘之時合唲行至積咀街近都般街之處適遇広喈佬六人内有一名係本埠之按察司爹厘併四名持鎗將合唲截住該爹厘又抜出小刀刺傷合唲之頭頸生死未分会中飛闻此事刻即鳴鐘傳集会内之人俱各持鎗前往拿获該犯並復將各軍器廠圍住惟恐官軍与其会内对敵耳後將該爹厘併広喈佬获至会館監禁牢中又將廠中之軍器鈚炮連兵壯均各拿解至会館處共擒得兵六十四名但各人应允会内司事不復充当戢故会内將其釋放云云

于本月初八日在坭花厄處有採金香邑山塲村人氏吳宗矩為欠下同鄉人黄華瑞之銀十二元之間華瑞屡上討取他竟屡推于是日午候宗矩採金收工回至帳篷華瑞特持短刀至其帳篷討取無收故向宗矩胸膛一刀刺傷登即倒地斃後該處之人知見此事亦將其兇手拿获現下解至士得頓埠交官衙審斷云云

于是月初四日夜在本埠外洗衣服处有香邑人蔡深球併四邑人余亞利各宿自己寮内適于夜间均被兇賊窃入寮内謀財害命左右鄰人並無知覺後至翌日鄰理方知奔回埠中訴知其情各家公司立即禀报官衙出差拿获兇手並無踪跡去向將死者二人車回查驗得知深球受刀傷六處亞利受刀傷三處手足並頸均皆被繩帶纏縛令两公司出下賞花紅帖但获得確寔兇手以致正法者即每公司謝花紅銀一千元云

近日接到粵東友信云前日廣西之紅兵党今俱在恵州潮州嘉應永安五善長樂各県擾乱甚急北省東洋一帶地方四五省均皆為服紅兵矣在彼處現有紅兵七八十萬云云

前出紙之後北边嚤嘗併哩浴二埠俱遭回禄燃燒甚慘又前日在嚤厘云埠亦被燒去鋪戶三十間云

前者按察司爹厘為持刀刺傷保良会之差合唲現今該会内司理事人審處惟未得其决斷現合唲之傷口亦甚危篤死亦事不遠矣

在尔喇地埠十七早有一人名喚溢被嘩尤時彈傷惟嘩尤時与喚哮是姊妹之親如此相鬥乃為家中之事但未詳其緣由彼處之人聞得傷人之事即有党人两携鎗相打内有一名重傷但未斃命云

前月念二日有本埠官衙出票委員帶領前往保良会内欵將前者所拿之人名廣路佬捉出惟其会内人竟引其委員官在屋內各處尋覓不見有此事誠甚奇也因此人先日已經禁在内不知何法使能脫走也

蒙古國說

東界滿洲南界大中国併西藏国西界大布加利亞国北界西北利亞国其百姓約有六百萬之数其地屬大清国之内現今亦归清皇管轄民人所習之藝不務農業惟牧牛羊馬為業其税則每五年取二十羊之一牛二者取米二鍋至進貢会盟移营等費自百家以上者每十家取馬一牛車一五牛以上者取奶子酒一鉼百牛以上者取毡毯一買人為僕出境必报知如两姓聯姻聘用牛馬各二羊二十隻娶故者聘礼全回女故者僅回其半若遇連年荒歉同盟內之力賑恤卷盟長必报院主請銀賑濟所食之物馬牛羊等肉与馬牛羊等乳又以粗茶為飲惜無節制四時俱着獸皮女着毛毡心喜歌唱性好打圍知今日之有欢不顧未朝之奚若話音不与漢同字様亦与漢異所書之字大抵以九十八字母按音相聯而已国内有曠野南北有高山人民搬運貨物悉用駱駝因野曠水穹馬会水飲惟駱駝能至七八日不飲水亦屬無妨所出土産玉芍藥人參鹽松花石駱駝狐狸紫貂獺豹麅熊虎猞猁猻高梁藥材等所述之教以臘抹教為重儒教閒或有之

滿洲國說

東界洋南界海併朝鮮与大中国西界蒙古併西北利亞国北界西北利亞国其百姓約有四百五十萬之数其地屬大清国内現今亦归清皇管轄内盛京奉天府地方亦有京城因滿洲与中国同一君王每歲中国当伏暑之時清皇必至盛京一次以為避暑民人所習之藝或佃或漁或獵各隨其地而習之有大江一条名曰黑龍江分省三處一曰盛京二曰吉林三曰黑龍江省其山有内與安山云云

The Oriental.

Vol. II. Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. No. 7.

REV. WILLIAM SPEER, EDITOR. SAN FRANCISCO, JULY, 1856.

The Oriental:

OR, TUNG-NGAI SAN-LUK.

MONTHLY, IN ENGLISH AND CHINESE.

"Behold, these shall come from afar; and lo, these from the north and from the west; and these from the land of Sinim." [China.] Isaiah 49: 12.

EDITORIAL CORRESPONDENCE.

HONOLULU June, 1856.

OAHU COLLEGE.

But few people in California have noticed that there is in the Sandwich Islands one of the best schools that any country has produced. The situation at Punahou, two miles east of Honolulu along the seashore, at the mouth of the Manoa Valley, is cool, romantic, well-watered, and as fine as the Islands afford. In front is the sea, its shore lined with trees, the edge of the coral reef marked by white heavy breakers, tossed up high and combed batk again by the wind—a beautiful sight. Behind are high peaks and pretty intermediate valleys, through which the trade wind blows during most of the day, avoiding the heat and dust of Honolulu. The scholars enjoy excellent health.

The institution was formerly entitled the Punahou School. In May, 1853, it was chartered as a college. Edward G. Beckwith, Esq., an alumnus of Williams College, Mass., was elected president, and inaugurated in September, 1854. His brother, George E. Beckwith is a professor. Both are accomplished scholars; and the course of study and the discipline of the college are very thorough and satisfactory. There are three vacations, two short and one long, of twelve weeks, for the benefit of students from a distance. The necessary expenses are twelve dollars a term for tuition, and five dollars a week for boarding, room-rent, lights and washing; which altogether would amount to but two hundred and sixteen dollars a year.

The principal annual examination of the college was held in the early part of May. It is an occasion of much interest to the American and European portion of the community. The orations on the last evening were attended by a crowded audience, among which were some of the Hawaiian nobles, though there are at present none of that people connected with the college. For good sense and high moral tone they would not be surpassed at any similar institution. Parents and guardians of children in California and Oregan would probably be able to furnish them with a sound education, under better moral and religious influences, and more cheaply, here, than at perhaps any other place west of the Rocky Mountains.

MEETING OF MISSIONARY ASSOCIATION.

On Wednesday, May 21st, the missionaries and ministers generally of the Islands convened at Honolulu. They meet annually, as an ecclesiastical court, though under the forms of neither Presbyterianism or Congregationalism; though members of both churches are connected with them. The sessions of this body continued till June 2d. It has never been the privilege of the writer to attend a series of meetings where there was exhibited warmer piety, more fraternal affection, more simplicity, or more humble devotion to the great self-denying work of making known the gospel to the poor. It has been to him a precious season of fraternal enjoyment and spiritual refreshment. The reports from the several missionary stations occupied the first days; the remainder were devoted to other business of a missionary character, to hearing essays, and to devotional exercises. Thursday, the 29th, was spent in a meeting for missionary children, at half past eight; in another for singing, prayer, and free remarks of the brethren, at half past ten, which continued two hours; and in hearing at three o'clock a rich discourse by Rev. Dan'l Dole, brother of the late pious editor of some of the publications of the American Board, preparatory to the communion together in the Lord's Supper, which was fixed for the ensuing Sabbath.

The devotional feature of this general meeting was to us the most marked and most delightful. How often clerical brethren assemble, and in a cold, hurried, commercial way, dispose of the "business" before them; reapers that sow, and cut, and bind, and yet feed their own weary and starving souls with chaff. Should not a clerical convocation afford a mighty opportunity for prayer, and the strong leaders of the host unite and wrestle together with God. If with any "two or three" Jesus has promised to be present; if they may strive and get a blessing; how earnest should be the struggle, with what groans and tears, with what determination not to go without it, when those come together upon whom is laid the charge of many souls, and great interests of the divine kingdom! If prayer were felt to be really the means of bringing down the gifts of conversion, sanctification, comfort, knowledge and joy, to our people, how large a portion of the time of these meetings should we wish to be devoted to it; with what vehemence should we unite and plead and cry to God! And with what renewed hearts should we go back to our labors: with what fresh engagement, and zeal in the service of our Master. (Hosea 12 : 3, 6. Josh. 6 : 8, 20.)

Another most interesting feature of these meetings was the appointment of a devotional exercise for the children. In days by gone, when the missionary families lived in scattered and lonely spots, seeing few white faces the year through, and possessing no advantages at home for the intellectual and religious improvement of the young beyond the instructions of their parents, the annual assemblage from all the Islands was a joyful and profitable occasion. And often, early in the morning, before the hour for the clerical reunion, the children would come together, and be addressed in a suitable style by one of the ministers. They were a quaint and sober set of little bodies, knowing little of childish ways, imitating each the speech and manners and ideas of its own father and mother. But these "children's meetings" often witnessed scenes of holy power from above, when God's spirit wrought with minds filled with previous instruction. such as gatherings of youths more favored in worldly advantages rarely behold. Not a few missionaries' children remember with adoration the blessings of these sweet occasions. Now, with increase of foreigners and of schools in the different islands, the ministers are more disposed to leave their families at home; and the days of the "children's meetings" are passing by.

HAWAIIAN MISSION CHILDREN'S SOCIETY.

One of the most interesting missionary societies in all the long catalogue of such institutions, which are now springing up in every land, and among people of every tongue, is that formed by the children of the families connected with the work in these Islands, which has just held its fourth anniversary. Just as we see nearly all the children of the venerable Dr. Scudder in India, and of some other missionaries, giving themselves to the calling of their parents, Elishas on whose shoulders is cast the mantles of ascending prophets bringing a double portion of the divine blessing; so here also the families of missionaries seem disposed to transmit the zeal of the past, to succeeding generations; and the education of a youth spent among a nation just being reclaimed from heathenism would certainly be a most valuable preparation for them to labor with double success in any other benighted field. This society is designed to be composed of missionaries' children, and those united to them by marriage. The second article of the constitution states its objects to be "to cherish and promote union among its members; to cultivate in them an active missionary spirit; to stir them up to good works; and, more especially. to assist in the support of those children of missionaries who may go forth from these Islands on christian missions." How nobly they have entered into their work may be learned from their several annual reports. They wholly support one of their number, the Rev. Luther Halsey Gulick, M. D., with his family, who are stationed in Ascension Island; whose departure for that interesting portion of the Micronesian archipelago, in April, 1852, was the occasion of forming the children's society. The receipts have been, for the first year, 1852–3, $629,39: for the second year, 1853–4, $789,73: for the third year, 1854–5 $414,91: for the last year the sum is not remembered. It is evident, however, that above *two thousand dollars* has been contributed by this handful of young people. belonging to families all in moderate circumstances, most of them, like the rest of us missionaries, poor, living just from hand to mouth, and looking for treasure hereafter. Like the churches of Macedonia, we might almost say of them, "the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Their "cousin," (as they affectionately style one another) Dr. Gulick, has been specially blest in Ascension. When the small pox was introduced from foreign vessels, sweeping off half the population, he was the means of inoculating many, and thus rescuing their lives. Our Savior says of children, "that in heaven their angels do always behold the face of my Father which is in heaven." We must imagine then, unusual interest to be felt in the Father's and the Savior's bosom in behalf of a precious little enterprise like this, and a rich store of divine mercies to be awaiting the missionary of missionaries whom they send forth. And I may add that when they accepted by ballot my own three children, to be "cousins," and share their blessing as "life members," I felt as proud (and I think on better grounds,) as the good minister who recently received from the emperor of France a gold snuff-box for writing the life of the great despot of the nineteenth century. May the covenant God of Israel bless, generation after generation, and wherever its members may be allowed to labor for His glory, many of them I trust in the empires of the Asiatic shore, the dear little "Hawaiian Mission Children's Society."

ANNIVERSARIES.

The evening of Tuesday, 27th of May, was fixed for the annual meeting of the Hawaiian Missionary Society, when a report was read by the Rev. Lowell Smith upon the visit of a deputation, consisting of himself and some native christians, to the station at Fatuhiva, in the Marquesas Islands, where the people of the Sandwich Islands have sent several of their number to carry the gospel. The Marquesians are considered the wickedest and the wildest race in the Pacific. All attempts by white missionaries, American, English and French, have hitherto failed to affect them. But this Hawaiian mission promises success. The history and condition of this enterprise is so interesting that I must reserve it for a fuller description hereafter.

The anniversary of the Hawaiian Bible Society, on the evening of Wednesday, 28th, was chiefly occupied in the consideration of the claims of the Chinese in these Islands. An address was delivered by Judge Robertson. Afterwards the writer presented the condition and prospects of the Chinese. It was afterwards resolved to raise on the spot, six hundred dollars, to meet the expenses of the outfit, passage, and one year's expenses of a colporteur and family, with the expectation that about two hundred and fifty dollars a year would cover the annual expense subsequently. I was also requested to address the brethren at Amoy, the region from which most of these Chinese have come, and endeavor to have a suitable laborer sent to this field. This subject has been considered before, and some correspondencce held upon it. We may trust that God will make the present effort effective, and send here one who shall enlist the sympathies, prayers and support of this christian community, and who shall be the means of building these first emigrants from China into a foundation of a holy temple that shall hereafter rise in beauty, where the Lord God of Israel shall delight to dwell.

The Hawaiian Tract Society met on the next evening, Thursday. During the past year, it appeared, about $600 worth of tracts and bound volumes, in various languages, had been gratuitously distributed, principally among seamen. The meeting was addressed by the Rev. Mr. Payne, an evangelical minister of the English established church, chaplain of H. B. M. ship Alarm, which is about sailing for San Francisco. He illustraed the power of tracts, by facts drawn from his own observation in the north of Ireland, where a wonderful reformation has been going on. A few years ago, the population was eight millions, with three Romanists to one Protestant. But by pestilence, famine and emigration, the number is now reduced to six millions; while the corruption, avarice and wickedness of the Roman priests has so disgusted the nation, and the benevolence and the active pious labors of Protestants so won their hearts and enlightened their eyes, that the followers of the two religions have come to stand about equal. Irish priests are scattering abroad. Perhaps this is one reason why we have had so great a rush of them to California.

LAW AGAINST THE USE OF OPIUM.

It is with peculiar satisfaction that I have observed the disposition here to employ all right means to check the vices of the Chinese, as well as to adopt whatever promises to be an instrumentality of good. Before my arrival there was a movement made towards securing the prohibition of opium; to which I lent my aid in a public lecture, and in conversation with officers of government. It is highly to the credit of the Hawaiian Legislature that they have enacted a law, to take effect in three months from date, (May 30,) of which the most important section is as follows:

"Any person who shall be convicted before any magistrate of importing, selling, vending, or furnishing opium, or any preparation thereof, shall be fined a sum not less than fifty dollars, nor more than five hundred dollars, in the discretion of the court; provided always that nothing in this section shall prevent the importation and sale of opium as medicine, by duly qualified physicians and surgeons, licensed as such by the Minister of the Interior."

The "temperance people" of California may take a lesson from the Hawaiians. There is no form of intemperance so destructive of industry, happiness and health, and so deadly in its consequences, as that produced by opium.

NEWS.

My space only allows me to add the most important item of secular news: which is that the king, Kamehameha IV, has fixed upon the 19th of June for his marriage. The future queen is a Miss Emma Rooke, a young lady who possesses some English blood from old John Young, a man who had some influence a generation gone, and was married to a high female chief. The ceremony will take place in the "stone church," which will be suitably adorned for the occasion. Most of the foreign residents will be invited.

I may conclude by saying that my health has, I trust, been somewhat improved by the stay in Honolulu. It is my expectation, however, to leave in two or three days for Maui or Hawaii, where more advantage may be expected from the cooler air of the mountains, and the facilities for horseback exercise. And I venture to hope that those dear christian friends who feel an interest in the missionary efforts in behalf of the Chinese, or in one who may have been sent "apart" for a time, and laid under the rod of affliction, that he might be fitted for greater usefulness among them, will remember the cause and him often and earnestly at the throne of a Savior's infinite mercy. W. S.

Missionary Work of Female Assistants in China.

EXTRACTS FROM THE JOURNAL OF C. K.

"It is cheering to turn to the elderly woman, Wong boo-boo. During the sickness of these neighbors, she was exceedingly kind to them, to her own loss. She was bound by no tie of relationship, and was under no obligation to them; on the conrrary, they were already under many obligations to her. But she gave them time, which was money to her, for it took her from her humble loom at home. She has just been seriously ill herself, and was but weak in body and had many troubles and cares of her own. Yet she attended on these sick friends several weeks, and cared for them most kindly.

She continues to come to chapel on Sunday morning, a distance of two miles from her home, and comes in after service for instruction in the catechism. They taunt her with having been sick, "even though she has believed in Jesus." She replies, that "She had been sick many times before she believed, and that she is no worse off now, at least; and if the doctrine be true, she has much blessing in store."

In our visit to the girl's school at Niem-Ka-Kok, we found the venerable teacher, Koo-Ni-ang-niang, much in earnest as to being baptized. This has been her desire for months; and though there is no doubt she has really, as she says, put away her idolatrous superstitions, yet she seemed blind as to the nature of sin. Even while acknowledging herself in general terms a sinner, she was evidently unconscious that she had done what was displeasing to God, except in the matter of idolatrous worship. She had never been envious; had never coveted; had never been unfilial; had never done anything but what was upright! What a contradiction to the prayer she was in the habit of using daily, that Jesus would forgive her sins! I believe she does really call upon Jesus for salvation, and I am encouraged to believe this cry will be heard, and that light will be given her. It is difficult to describe how strange and almost unnatural a thing it is for a Chinese to confess definitely that he is a sinner. To have a "good name" is his highest idea of goodness; and to do wrong by lying or stealing, does not trouble them generally, if the offence is not discovered. In this way, it seems strange to sit down and confess to his own heart, doubtless—certainly, to speak out to others—"I have coveted, I have been angry, I have been unjust, I have spoken against my neighbor, and my heart is full of evil thoughts!" Such instruction has been given as was thought would lead her to understand the nature of sin, and how God looked upon it. In our last interview, which was after an interval of some weeks absence, she again earnestly said, "I am very anxious to be baptized—I am old, and may not live long—I do believe in Jesus with all my heart, and pray to Him every morning and night to take away my sins." Then, with great simplicity, she began to recall some of her sins. Perhaps it would be curious to write down a few of the instances, as specimens of the workings of her mind. "When young, in her father's house, she became very angry with some of her relations, and went and broke up a table and some chairs. Again, when her father died, the division of his property, giving all to the sons, displeased her, and she privately appropriated some of the effects." These, and such like things, she counted sins, but she named none but had had severe provocations. Again, with the ten commandments as a guide, she was taught to look within, and watch the thoughts and motives of her heart; and she was reminded that what men pass over as a slight offence, God often counts a great sin.

In this conversation, it was pleasant to see that she had advanced in knowledge, and had learned many scriptural expressions. She has evidently studied the books of the Bible, that have been given her, and is now quite familiar with gospel facts and histories, though doubtless greatly in the dark as to the significance of much she reads. Genesis, Exodus, the Gospels, Acts and the Catechisms, she has read repeatedly. The Epistle to the Romans is now in her hands. Her education gives her immense advantages over most that come to us, in reading for herself, and also enables her to comprehend, with comparative ease, the explanations of the doctrine given her. But blindness of the heart, who can remove it but God only!

Sunday afternoon, in returning from my day-school near us, I called upon a Chinese neighbor, in whose household I imagined there must have been a death, from the quantity of blackened straw I saw around the entrance. I found it was even so; that the aged woman who always used to greet me politely, had passed from earth. She was tolerably well off in the world, and very oftened interested herself for poor Chinese, and in that way was not a stranger at our mission. Often, in fine weather she came to chapel—for she lived but a few rods distant—but it was to see and be seen, not to listen. She always attended to me politely, when at her house I spoke to her of the true doctrine, or read to her from the Gospel, of the life of our Savior. But she died as she had lived, a heathen. The first sight that met my eye,—opposite the door, suspended from the mid-roof,—was an immense piece of yellow paper, with curious figures traced upon it, which I at once recognised as the Yanish device for keeping the evil spirits out of the house—a death in a house being supposed to provoke them to enter there and make the survivors sick, or cause their death. In the corner of the room was a table—upon which stood a small frame, covered with a piece of white satin, upon which were written ten or fifteen letters. This was the well known "tablet," and before this was hung a small roll of cotton, (rolled or carded out as if for spinning) knotted into a sort of figure with a quasi head. I was about to touch this, when they exclaimed, "it is not to be touched." *This* cotton represents the *soul*, and it is before this that the household bow, morning and evening! Two small bowls or cups were placed before it—evidently the slight early morning meal—and a large bowl of rice was smoking there then, for it was not far from midday. This was the customary offering to the departed, but I presume is afterwards eaten by the family. Around the room were quantities of the "ding," or silver paper, burnt for the dead! I could not but tell them of a better faith—but the daughter-in-law, (who since the death of her husband's mother, is a much more important person in the house) looked as though she considered it very rude in me to question those rights for the dead, and would be happy to see me leave! I did, but not without sadness in recollecting my aged acquaintance, who had died in the darkness of heathenism, though under the very sound of the Gospel, as it is meekly proclaimed!—*Spirit of Missions.*

Kansas.

The Investigating Committee concluded their work and left on the 5th June. Their report was to have been presented on the 25th ult.

The loss of the Free-State men in property stolen and destroyed at the sack of Lawrence is about $200,000.

At Potawatamie Creek five Pro-Slavery men were shot by the Free State men, as they were in the act of hanging a Free-State man to a tree.

On the 2d of June a field engagement was fought on the prairie between Bull Creek and Palmyra, fifteen miles from Lawrence, between a band of Missourians under the command of H. C. Pate, correspondent of *The Missouri Republican*, and a company of Free-State men, in which the latter were victorious, wounding five of their opponents, three of them mortally, and taking twenty-one prisoners, together with a number of Sharp's rifles, revolvers, and horses.

On the 6th of June, Col. Sumner, at the head of two companies of United States troops, released the prisoners taken at Palmyra, and restored the arms and horses captured on that occasion.

Gov. Robinson, Brown, the editor, and others are confined under guard near Lecompton on a charge of high treason.

POETRY.

SONG.

Oh come to me when I am lonely and sad,
And whisper of something I love;
Bring beautiful thoughts of a far-off world,
And point to the sunlight above.

Tell me gently of peace, nestled down in the soul—
Like a glittering star in its rest;
Let me know the sweet tones that soothe my [thoughts,
Breathed out from a warm, loving breast.

Oh, come to me oft, as the angels have come—
When f des the last glimmer of light;
Bid day beam out on the weary soul
At the gathering hush of earth's night.

Oh come to me when I am sinking away,
And murmer a gentle adieu;
Come ere my glad soul has her pinions unfurled.
For the glitering home in her view,

One tear-drop must fall on my brow, ere I die—
The last of earth's tears to me;
And one be cast on the verdant sod,
Where I'm slumbering peacefully.

THE BLIND FATHER.

Rest thee, Father!—evening shadows
Chase away the sunny light;
O'er the streams and spangled medows,
Faintly falls the hue of night,—
Nature sinks in tranquil beauty!—
But, alas!—thou lackest sight.

List thee, Father! strains of sweetness
Lull the fair reposing day,
Soaring to the realms of Greatness,
Music's broad eternity—
Light reveals not earth's bright rapture,
Still thy mind hath purer ray.

Kiss me, Father!—thoughts oppress thee,—
Tears are stealing down thy cheek;
She who loves thee, kneels to bless thee
With a pride *words* cannot speak.
Thy dear presence links a fondness
That defies the world to break.

Bless thee, Father! sight bereft thee,
Makes each other sense refined;
Heaven hath still a brighter left thee,
Keen perception of the mind!—
Yes, dear Sire, thy soul hath vision!—
Murmer not that thou art blind.

NEWS FROM CHINA.

CANTON, April, 1866.

STATISTICAL.—A list of foreign residents in China has been carefully prepared, from such sources as were accessible, intended to include all foreigners in China, excepting the inhabi tants of Macao, and a few outside anchorages, amounting in the whole to 894, of whom 88 are missionaries. But it should be noted that this number only includes the male foreigners, not the females and children, of whom there are now a goodly number, compared with eighteen years ago! The total inhabitants of Hongkong amount at present to 72,607, of whom 571 are Europeans and Americans—males 379, females 95, children 97. In 1850 the inhabitants there amounted to 33,292. Since then the increase has been 39,315—more than double in six years.

PUBLIC SCHOOL.—The anniversary of a public school, got up at Hongkong twelve months ago, has just transpired. It has been supported by the contributions of the foreign community of that place, and taught by Rev. A. Taylor. More than forty students have attended, representing the various nations and races located in that place. The foreign community in China are generally liberal, according to their number and means—"we speak that we do know" by experience—and this school is one of the exhibitions of that generosity. This is doubtless a commendable effort at the promotion of a useful institution.

DEATH.—With regret I learn the death, on the 22d ult., at Shanghai, of Mr. Henry Shearman, editor and proprietor of the *North China Herald*. He conducted that paper with much propriety, entertained just and proper views, in my judgment, generally, respecting the present great revolutionary movement in China, and its prospective good results upon the nation, and upon foreign intercourse. And "though dead he yet speaketh."

NATIVE NEWS.—The judge in Canton, on the 23d ult., requested the Imperial warrant for the execution of 58 rebels. *Note.*—I was standing by and saw these poor miserable men executed. Executions are accomplished here in two ways: 1. Where the judgment is rendered up to the condemnation of the criminal, and yet there is room or ground for doubt, or the exercise of clemency, the case, with the evidence and circumstances, is sent to the Emperor for decision. 2. Where the case is clear and atrocious, demanding prompt action, the Governor and Lieutenant Governor are each intrusted with an Imperial warrant, which may be given to the judge on application, and the execution may proceed immediately, and then report is made to the court how many have been executed. That settles the matter for time but not eternity. The officer handing out the warrant of course must be satisfied of the uprightness of the judgment. The most of the criminals, these squally times, are executed under this prompt warrant rule; perhaps not ten in a thousand are reported to the Emperor before execution, for his immediate decision.

BIRTH DAY.—The birth day of Governor Hip's great-great lady—simply his wife—occurred on the 27th ult. A Chinese gentleman, sitting by when this news arrived, said that such an occasion yields much profit to the family. Both civil and military officers present money—large presents—some give hundreds. He supposed it probable that as much as $50,000, in all, will be presented on this occasion! This might with some propriety suggest the idea to our dear home friends, of making presents and donations to the mission cause on missionary birth days, especially, if not too insinuating, on the 17th of February. When will we become as liberal as Pagan Chinese, in proportion to the superiority of our expectations in time and eternity?

HELP.—A letter just received at the Governor's office loudly calls for help in the northern districts of this province, Kwang-tung, whither 3,000 troops are immediately to be sent.

HOO-PIK PROVINCE.—The Governor of this province acknowledges Han-yang, a large city, in possession of the rebels, with whom his troops have had much skirmishing, and had like to have been overcome, so that he recommends that the commanding officer be degraded from rank. *Note.*—This is the way hard figthing, if unsuccessful, is rewarded in China. He professes to have gained some victories over the rebels, and retaken the city of Han-ning; but the rebels sent 8,000 or 9,000 troops from Woo-chang, to contend with them, which indicates their strength in that place. Kwa-chow, long held by the rebels, has been beseiged by the Imperialists, but 10,000 troops were sent from Nanking to aid in defending the place; which shows that the patriotic army in Nanking is yet strong, and able to send out large reinforcements, to maintain the ground already gained, as well as to make advancements.

The editor of the *North China Herald* remarks: "All that comes to notice is suggestive of coming change in the Empire, and there is but little to augur that any suppression of the rebellion will take place for a long time to come."

THE CURRENCY QUESTION.—This question has been engrossing considerable attention at Shanghae. The change from Carolus to Mexi can dollars is causing a struggle, but I hope the latter will triumph. And while this question is under consideration, and the change gradually progressing, I think the Americans, especially, should exert their best influence to introduce gold, and the United States silver half dollars, at a just and equitable rate of exchange. As California, our gold country, is likely to have a most extensive trade with China, (unless they so exceedingly disgust the Chinese by abuse as to cut off intercourse,) there is the more necessity for gold being legalized in China, and made a lawful currency at a just valuation.

FIRE GOD.—His excellency Governor Hip, on the 24th ult., went out at the east gate of the city, and worshipped the god of fire.

"The heathen in their blindness
Bow down to wood and stone."

And fire too, as you may see by this.

Pity but *Tae-ping Wang* should succeed, and turn all their idols topsy-turvy. It must come to this, and the sooner the better. But I am told from Shanghae that he is luxuriously felicitating himself among fifty concubines, at Nanking—not near so many, however, as Solomon, his wiser brother, had, the wisdom of whose practice he may be aiming to imitate. The evidence, however, is wanting. Most likely I shall be able to learn more about this when I get there, and "expound to him the way of God more perfectly."

LATEST NATIVE NEWS.—On the 23d ult. a dispatch was received at the Governor's office, Canton, saying that Major General Ho, of Kit-sik, in Hoey-fung district, (a little northeast of Hongkong,) together with Colonel Gim and Major Chang, 700 regulars and 3,000 militia, had a battle in that district with the insurgents, at a place called *San-be*, on the 20th of March, 1856, at which the whole Imperial force, 3,700, were lost, men and officers. *Note.*—This is a marvelous acknowledgement to come out from under official authority. The case must be rather desperate. In response to this dispatch the Governor General Hip, on the 5th April, dispatched the Major General of Cheu-chow, and Kit-sik, with the chief magistrates of Qui-sin and Hoey-fung districts, commanding them to take 3,000 troops from Cheu-chow, (a department in eastern Kwang-tung,) and 7,000 from Canton, unite at *San-be*, and fight those scamps.

NEWS MONGER.—"As he is paid for his news," said I to my teacher, "might he not, in default of a sufficient amount, make this news for the sake of the reward?" "No," said he; "were he to make news about such important matters as this he would be liable to be seized by the Mandarins. And moreover," said he, "I heard this report from other sources." If true, which is more than probable, there is serious work going on in this very province at this moment.

I. J. R.

Adventure of Three Chinamen.

We are informed that a Chinese shanty on Rincon Point, near the Hospital, and standing partly over the water, was lately entered by three or four persons. There were three Chinamen in it in bed at the time. The burglars presented drawn knives to their throats, and threatened to cut their heads off if they made the least bit of noise. The frightened Chinamen made no resistance, and the burglars then took them out of bed, threw a blanket over the head of each, and tied them up to a post in the middle of the room. They then struck a light, commenced ransacking the house, broke open everything in it, and stole $300 in cash, a pistol, watch and various other articles. During this time a guard of three or four men kept watch on the outside of the house. One of the owners of the house happened to be away from home, but returned about half an hour after the burglars had left, and found his companions tied up like victims to a steak. Provided the above statement is correct, there is a band of burglars and thieves about, which it is the duty of the police to at once ferret out and bring to justice.—*San Francisco Paper.*

In the fact that such occurrences as the one narrated above are common in this State; and that the laws as at present interpreted by our courts of justice, afford little hope of redress to those who suffer these abuses, is found one of the greatest obstacles to missionary effort among the Chinese. The workings of our civilization it was thought, might have a tendency to make these heathen kindly disposed to our institutions, and especially lead them to regard with a favorable view the religion professed by a majority of our people, but we fear the result is far different. There have been cases, where in open day-light—white ruffians have attacked and robbed houses occupied by Chinese, or assaulted these people on the highway, abusing them and taking their money, and when brought before the courts of Justice they have coolly snapped their finger in the face of the Judge, as they well knew according to the decision of the Supreme bench, *Chinese testimony was not admissable against them.*

If our Legislature had set themselves to work to devise some measure by which the Chinese could be robbed with impunity, they could not have hit upon a more satisfactory expedient.—This, however, was by no means the design of our law-makers. The article in our Constitution, ruling out the testimony of colored persons, was doubtless adopted, in reference to other characters entirely, and its application to the Chinese, we consider to be a perversion of the spirit and intent of the article, but passing by that question, the law, as now administered, is fruitful in all manner of injury and mischief to the Chinese. Their houses are broken into, their property robbed, their persons abused, and their lives sacrificed, and the law no more protects them against such enormities, than the laws of the Feejee Islands, protect a shipwrecked mariner from being plundered and eaten by cannibals of that group, except that in the former case, the white thief or assinsin, should commit his offence against the lives or propety of the Chinese, in presence of white witnesses, which he will be pretty likely not to do.

Such an anomaly in the jurisprudence of a civilized State, is unknown in any other country. With their slight earnings, the foreign miners' tax bears hard upon the Chinese miners, but this is an annoyance which they can calculate upon, and thus prepare to meet. It comes at stated periods, and when the tax is paid, a month must pass without farther visitation. But this evil, of which we now speak, may break upon them at any moment. The Chinaman who travels on the highway, with his bag of dust in his pocket, or those who have stored their earnings in their cabin, through the impunity which this interpretation of the law gives to criminals are liable, at any time, to be attacked, their houses ransacked, and their gold taken from them, and those who do this, are not likely to leave the victims of their crime, without violence or bloodshed. The sense of this danger must weigh upon this people like an incubus. Its dark shadow must attend them whether at home or journeying from place to place. It must make them timid, suspicious of every person they meet on the way, and fill them with bitter prejudices against the people, and institutions which can tolerate such injustice to strangers; people who make these very laws an instrument for protecting the guilty from punishment, and thus expose the weak and defenseless to remediless injury and violence.

A consideration of this subject, will show that our civil institutions are doing nothing towards bringing low the mountains and making the rough ways smooth, in preparation for the introduction of christianity among the Chinese, nay more, we fear the treatment which the Chinese are receiving at our hands, is raising up a wall of prejudice against religion itself, which nothing but the power of the Spirit can break down, and which will prove an almost insurmountable barrier to the entrance of the truth, and the reception of the Gospel by the Chinese among us.

The Church in general, however, may do something to soften the asperity of feeling which the Chinese hold towards us and our institutions, and which the missionary has to mourn over as one of the most serious hindrances in his labors, by cultivating a kindly feeling toward the Chinese, by treating them, at all times, with justice and courtesy, and by proving to them, even if it be only by a kindly nod when we meet them on the highway, that we do not regard them as aliens and outcasts, but that we have a feeling of sympathy for them.

The Chinese are quick-witted, and by uniform kindness, on the part of benevolent and christian people, they may be taught that as citizens, we do not sympathize with the injustice which our statutes, by a perverse interpretation, often inflict upon them. A better day may also dawn on the Chinese, when in this State, law and justice shall be no longer dissevered, but the great ends of law be answered, in sucuring justice to the weak and defenceless Asiatic stranger, rather than impunity to the powerful American who may abuse him.

"Safe! Safe! Safe!"

A New England whale-ship foundered in a gale, some years since, in the Pacific. Her crew took to the boats, and, after toiling for several days and nights, two of the boats came in sight of an island. One of them was run through the surf, and the crew jumped on shore, making signs to the natives to express their destitute condition. But no pity dwelt in those savage breasts. Rushing upon the exhausted seamen with their clubs, they instantly killed them, and made preparations to feast upon their bodies; for they were cannibals. Seeing the fate of their companions, the other boat's crew pulled hastily away from that dreadful spot; and, after almost incredible suffering, were picked up by a friendly vessel, and saved.

Some years passed away, and another ship was wrecked in the same seas, and near that island. Her commander had been second mate of the former ship, and was saved with the boat's crew which witnessed the destruction of their shipmates by the cannibals. Again he approached the island, a wrecked mariner, and reduced by hunger and exhaustion to a feeble and emaciated state. He recognized the fatal shore, and told his companions of the cannibals who dwelt beyond it. But they were too weak to put out to sea again. To do so was to die.—They could but die if they landed, and perhaps the savages might be merciful. They landed, therefore, though in great fear.

Perceiving none of the natives, they hauled their boat up on the beach, and sought the shelter of the adjacent woods, in the hope of finding fruits or berries for subsistence. But once in the woods, their fears increased. They moved stealthily along, alarmed at the crackling of the dry branches beneath their feet, and at every unusual rustling of the leaves. Death seemed to speak in every sound, and to leer upon them through every opening glade of the forest. Cold sweats gathered on their sun-browned brows, and more than once they halted, and consulted on the propriety of returning to their boat.—But as often they resolved to advance, especially as they found themselves ascending a wooded hill, which they hoped might furnish them with a nook or cave in which to hide. Thus, trembling, they proceeded. They approached its summit, which was bold and rocky. The foremost of the party ventured from the shelter of the trees to view the island. Cautiously he stole, step by step, to the mountain's brow, until his eye caught sight of the village below. Then he literally sprang into the air, clapped his hands, and shouted, 'Safe! *safe!* SAFE!'

'What is the matter?' asked his companions, who thought him crazy.

'We are safe, I tell you! We are safe,' he replied, pointing to the village on the plain below.

Looking down, the now joyful seamen beheld a church, lifting its modest front above the huts of the natives. Then they shared in the transports of their companion. They leaped, they wept, they embraced. They knew by that church, the missionary was there. They knew that where he lived, cannibalism must be dead.—They accordingly descended to the plain, and found, instead of a cruel death, a hearty, generous hospitality.—*Juv. Miss. Herald.*

The Oriental.

PUBLISHED MONTHLY IN ENGLISH AND CHINESE

ADVERTISEMENTS.

Business Cards, in Chinese, at $3 per quarter for 25 words
" " in English, $2 per quarter.

Other advertisements in Chinese and English inserted at much lower than ordinary rates. This paper is the only medium for reaching an important part of the trading population of the country.

Handbills, circulars, business cards, signs, etc., translated and printed in the Chinese language.

STERETT & CO., PUBLISHERS.

JARVIS JEWETT, General Agent.

CHINESE MISSION HOUSE,

(N. E. corner of Sacramento and Stockton Sts.)

REV. WILLIAM SPEER, PASTOR.

CHINESE SERVICES.

PREACHING, Sabbath at 1 P. M., and 6 P. M. BIBLE CLAS at 10 A. M.
PRYER MEETING, Wednesday evening, at 6 o'clock.
ENGLISH SCHOOL, (free) Tuesday and Friday evenings.
DISPENSARY FOR THE SICK, on Wednesday and Saturday a 1 P. M.; Medical Attendants, Drs. W. O. Ayres and F Downer.
CHINESE TRACTS AND SCRIPTURNS distributed gratis.
THE ORIENTAL may be obtained here, or at the publishin office, 68 Merchant street. Price, two dollars a year.

ENGLISH SERVICE.

Monthly Concert for prayer and missionary address, on the first Sunday of each month, at 3 o'clock P. M., which all friends of the Missionary cause are invited to attend.

Advertisements.—We ask the attention of those wishing to advertise in Chinese to our terms. The Oriental is widely circulated among this important class of buyers.

EDICK MCKEE........................A. W. MCKEE.

R. W. McKEE & CO.,
Wholesale Dealers in
CHOICE GROCERIES,
Provisions and Case Goods,
No. 48 FRONT STREET,
Between Sacramento and California,
SAN FRANCISCO.

FLINT, PEABODY & CO.,
SHIPPING
AND
COMMISSION MERCHANTS,
Corner of Front and Broadway Street,
San Francisco, Cal.

HANG-WO.
DEALERS IN
PROVISIONS, RICE, SUGAR, TEA, &c.
CORNER OF E AND 2ND STREETS.
Marysville.

JAS. B. ROBERTL. W. C. MCNISH.
JAS. B. ROBERTS & CO.
Importers and Wholesale Dealers in
BOOTS AND SHOES,
No. 102 Battery Street,
Bet. Clay and Merchant,
je 1 tf SAN FRANCISCO.

CHA'S A. JANSON. CHA'S W. BOND.
JANSON, BOND & CO.,
95 BATTERY STREET,
SAN FRANCISCO,
DEALERS IN
FOREIGN & DOMESTIC DRY GOODS
'an 10-6m

CODINGTON & TABER,
GROCERS, NO. 110 KEARNY STREET,
— Keep constantly on hand —
Assorted Pie Fruits in cases of one doz
Assorted Preserved Fruits for desert
Assorted Jellies and Jams
Fresh Peaches, Strawberries, Whortleberries, &c., all in quantities to suit families. mh 6 tf

CHINESE DIRECTORY.

GENERAL MERCHANDISE, GROCERIES, &c.

Kung-Wo, No 217 Sacramento st, south side.
Man-Ke, No 205 Sacramento st, s side, n Dupont.
Li-Hing, No 199 Sacramento, s side.
Sui-Wo, No 197 Sacramento, s side.
He-Ke, No 195 Sacramento, s side.
Hung-Shing, No 191 Sacramento st, fire-proof warehouse.
Sau Cheung, No 187 Sacramento.
Yu-Fung, No 181 Sacramento st, s side.
Yu-Tai, No 179 Sacramento, s side.
Yu-Yeu, No 177 Sacramento, s side.
Sam-Wo, No 175 Sacramento, s side.
Chung-Sun, No 173 Sacramento, s side, brick house.
Tung-Wo, No 198 Sacramento, s side.
Shing-Ke, No 22 Sacramento, s side.
Mancheung, No 186, Sacramento st.
Hop-Ke, No 184, Sacramento st., n side.
Kwan-On, No 182 Sacramento, n side.
Luen-Wo, No 180 Sacramento, n side
Cheung-Wo, No 178 Sacramento, n side.
Kwong-Wo, No 176 Sacramento, n side.
Hung-Yuen, No 174 Sacramento, n side.
Seung-Ke, No 172 Sacramento, n side.
Tung-Shang, warehouse, Dupont, w side, cor Sac.
Kop-Cheung, Dupont, w s, near Clay.
Yun-Shing, Dupont, w s, near Jackson.
E-Wo, Dupont, w side, n Jackson.
Tai-Cheung, Dupont, w side, n Jackson.
Kwong-Man-Le, Dupont, e side, n Sac.
Tung-Ki, Dupont, e side, n Clay.
Le-Ching, Dupont, e side, n Clay.
Tin-Yuk, Dupont, e side, n Clay.
Lung-Shan, Jackson, n side, near Kearney.
Kwong-Shing, Jackson, s side, near Dupont.

BROKER.

Le Kan, agent for American Merchants, Interpreter of the Chinese language and documents, No. 139 Sacramento st., or at the Oriental Office.

RICE PACKERS.

Sam-Ke, Rice Salt, etc., cleaned and repacked, No 189, Sacramento st., south side, in basement.

CANDLE FACTORY.

On-Shing, Manufacturer of Adamantine Candles, according to the American process, in n w corner Brannan and Third street. Store at Kung-Wo's, No 217, Sacramento street.

SILK GOODS. LACKER WARE, etc.

Chay-Lung, Chinese, Dry Goods, &c., No 188, Washington st., in Kearney. Also, at various stores, on Sacramento and Dupont sts.

CURIOSITIES, CARVED WORK, etc.

Lai Chun-Chuen, No 181, Sacramento st., front room on 2d story. Also at various stores on Sacramento and Dupont streets.

SILVERSMITH.

Sai-Shing, Jackson, n side, in Dupont, basement.
Tin-Shing, Jackson, s side, near Dupont.

WOOD ENGRAVER.

Kau-Cheung, Dupont, east side, near Commercial st.

TAILORS.

Ko-Kai-Ke, Dupont, east side, n Commercial.
San-Cheung, Dupont, east side, n Commercial.
Kwong-Hop, Dupont, east side, n Clay.

BARBERS.

Fu-Ke, No. 110 Dupont st.
E-Hop, No. 200 Dupont.
Man-Lung, No. 195 Sacramento.
Shing-Ke, No. 173 Dupont, basement.
Po-Ke, No. 212 Dupont st.

BUTCHERS.

San-Tsoi-Hop, Dupont, west side, near Washington.
Sze-Le, Dupont, est side, n Washington.
Kwong-Wo, No. 193, Sacramento, South side.
Cheung-Hop-Lin-Ke, No. 189 Sacramento.
She-Wo, No. 189 Sacramento street.

BAKERS.

Cheung-Shing, Jackson, south side, in Dupont.
Yut-Cheung, No. 185 Sacramento, South side.

OTHER MERCANTILE OCCUPATIONS.

Craftsmen of various kinds, such as Weavers, Painters, etc. etc., are scattered over the country, but as yet, have no shops or employment in their original pursuits.

FISHERMEN.

Village on Rincon Point.

WOOD-YARDS.

Shing-Yeun, Sacramento, North side, in Dupont.
Yuen Wo, No. 189, Sacramento street.
Lo-Au, Sacramento, above Dupont, South side.

BOARDING HOUSES.

Wo-Shing, Dupont street, west side, near Clay.
Lav-Cheun, Sacramento street.
Wing-Lung, Sacramento street.

RESTAURANTS.

Me-Heung-Lau, Dupont, West side, n Washington st.
Ping-Heung-Lau, Dupont, east side, n Sacramento.
Yuen-Chan, Dupont, east side, corner Commercial.
Tsu-Chan, Dupont, East side, n Washington street.
Tsuen-Chan, Jackson, north side, n Dupont street.

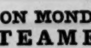
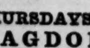
DOCTORS.

Wutsan-Yuen, South-East corner Sac. and Dupont.
Tam Ngai-Lam, Dupont, East side, near Clay street.
Lo-Chik, Commercial near Dupont.
Cheungshi-Fun, Dupont uear Jackson.
She Yuk-Lan, Dupont, corner Sacramento.

DRUG STORES.

Po Yuen-Tong, South-West corner Sac. and Dupont.
E-Tsai-Tong, No. 195 Sacramento.
Pui-Shang-Tong, No. 210 Sacramento.
Chai-Wo-Tong, No. 194 Sacramento.
Tsan-Ning-Tong, No. 193 Sacramento.
Chung-Wo-Tong, No. 185 Sacramento.
Yan-Shau-Tong No. 183 Sacramento.
Hau-Tai-Tong, No. 184 Sacramento.
Yan-Chai-Tong, No. 172 Sacramento.
Hang-Wo-Tong, No. 235 Dupont st., near Jackson.
Man-Ning-Tong, No. 230, DJpont st., near Jackson.
Po-Chi-Tong, No. 231 Dupont, near Jackson.
Kwong-Chai-Tong, No. 225 Dupont, near Washington.
Tin-Po-Tong, No. 206 Dupont, near Clay.
Hang-Chan-Tong, No. 173 Dupont, near Sacramento.

CALIFORNIA STEAM NAVIGATION CO.
DEPARTURE FROM PACIFIC STREET WHARF.
CARRRYING UNITED STATES MAIL.
october 1st, 1855
STEAMER NEW WORLD, Captain SAMUEL SEYMOUR,
STEAMER ANTELOPE, Captain E A POOLE,
STEAMER CONFIDENCE,
STEAMER WILSON G HUNT,
STEAMER HELEN HENSLEY, Captain E C M CHADWICK,
STEAMER J BRAGDON, Captain THOS SEELY,
STEAMER URILDA, Captain E Z CLARK,
STEAMER CORNELIA, Captain E CONKLIN.
One of the above Steamers will leave Pacific Stree Wharf every day at 4 o'clock, P M, (Sundays excepted,)
SACRAMENTO AND STOKTON,
Connecting with light draft Steamers for
MARYSVILLE,
COLUSA and
RED BLUFFS.
For particulars apply at the Office of the Company, corn Jackson and Front sts,
oct5 tf SAMUEL J. HENSLEY, President

Through Boats for Marysville.
FROM this date the following Steamers will run through to MARYSVILLE:

STEAMER

HELEN HENSLEY,
Capt. CHADWICK,
ON MONDAYS AND THURSDAYS.
STEAMER J. BRAGDON,
Capt. POLK,
ON WEDNESDAYS AND SATURDAYS,
Leaving Pacific Wharf at 4 P. M.. For freight or passage, apply on board, or to SAM'L J. HENSLEY,
ap17-tf Corner Jackson and Pacific sts.

Lucius A. Booth. } C. T. Wheeler.
T. P. & D. W. Kleinhans. } T. L. Barker.
BOOTH & CO.
(Late Kleinhans & Co.)
WHOLESALE GROCERS,
And dealers in
PROVISIONS AND MINERS' GOODS,
Of every description,
Nos. 200 and 202 J Street,
Between Seventh and Eighth, ap17tf SACRAMENTO.

H. BLUM'S
Gentlemen's Furnishing Store.
103 *MONTGOMERY STREET.*
Receiving by every steamer, new supplies of the
BEST CUSTOM MADE CLOTHING.
A large assortment of Shirts, of every description; Under-shirts, Drawers, Cravats, Etc., Etc. Alexander's Kid Gloves, $1,25 a pair.
☞ Particular pains taken to suit Customers.
apr10-tf

地球圓體說

上古之人其意中多謂地是平坦不行不動只見每日早間有日從東方出至晚間落晚間有月從東方出至早間落但未思此日与月從何處來從何處去地底可有基址否皆不能知故各人所拟不同今有天文士察其實理告知衆人謂地之形非平坦是團圓如一毬之形確有凭據可考而知之譬如有一大河闊五六里人側低其頭平看对岸則对岸之小屋小艇平地皆不得見祇可見对岸之高山大樹而已此是何故因水面微高是圓的遮目之故也此第一凭據也

又如有人立在海边送一大船開行此時一眼即見全船之身並桅帆旗号及船去稍遠則不見船身猶可見船桅再遠則不見船桅可見船旗更遠則旗亦不見矣又如有人立在山頂用千里鏡望一大船到未必先見此船之旗漸近則見船之桅更近然後見此船之身即如看此地球一樣若水面是平坦遠望之必先見粗大之物然後見細小之物則必先見船次見桅而後見旗今先見小旗因其在高後見大船因其在低可知海面亦是顛圓此第二凭據也

若有西国人用一大船在廣東開行向西方而去先过印度洋又向西南过亞非利加海角又向西行過南大西洋过南亞美利駕海角又向西北过太平洋直由西行即能回至廣東此可見地球是圓形此第三凭據也

又于月蝕之時有一黑影遮蓋月光此黑影即是地球之影因此時日与月相对照地球遮在中间所以日光照出月影遮蔽月色而其黑影正是圓可想見地球全体必是圓此第四凭據也有此四據為證顯明地球真形果是圓的就可知天下有萬国或水路或陸路皆可相通以往未是以西国之人特用大船经由四海察究地形故能推算得知地球幾濶幾大幾厚幾深論居中直径其遠計有二萬七千六百九十二里而周圍量轉計有八萬七千一百九十二里若問地球誰造是有一全能真神造而管理也

大洋圖說

地球上之水有五大之處名曰洋其味極鹹又分五處曰大東洋因此洋較他洋風少浪缺故名曰太平洋曰大西洋曰印度洋又名南洋曰北冰洋曰南冰洋大東洋者由亞細亞之東抵南北兩亞美利駕之西洋面之廣以此為最計濶則三四萬里之則太西洋者由歐羅巴亞非利加之西至南北兩亜美利駕之東計濶約一萬四千里之則印度洋者北至亞西亞東至澳大利亞西至亞非利加南至南冰洋計濶約一萬六千里之則北冰洋者在亞細亞歐羅巴北亞美利駕三洲之北境正当北北極地界南冰洋者在南極地界此二洋其闊狹長短均难約計氣候常寒霜雪结堅冰不解

Sam Adams

未士三吠亞森士開張葯舖在契礼街併都本横街交角常有各国鮮明熟葯發賣如有唐人到未奉舖光顧者定然以礼貌相待即價錢亦甚平也

A. Ellisen & Co

未士唻厘臣号現有一冚唐山白米一号白糖併堤戴士油發賣 貴客光顧可也本店在散沈街便是

Sterett & Co

未士士打律号印字樓承接印掃字式 貴客倘有店号貼紙单亦不論何様設式亦能刊刻工價亦極相宜本店在和勝頓街第一百十一号即書信館对面便是

A. Ellisen & Co

未士唻厘臣号有貯棧一間不妨火燭之患租貯貨物棧租甚平本棧在散沈街西边並側唯巴思拂二街之中便是 貴客光顧可也

San Francisco Gas Co.

本埠氣灯公司名散汎思歌加士公司出帖云本公司所供氣灯每一千個喬北啲價銀一十二元半每枝灯管每点鐘久約燒氣計價銀三個先士至七個半灯火輝煌過于洋燭三枝至十二枝之光凡用此法之火不同于用嘌吩並各様火水常有失火之惧

California Steam Navigation Company

加利科尔亞火船公局本年六月內船隻号数及行船日期規條列左

本公局火船一号收窩船主西摩一号嘍地笠船主捕尼一号千非頓士一喊尼咀之恳一希偏希士尼以上俱是前往沙架免度埠

又火船往士啰頓的名白吻頓船主思尼被一号名吠尼打船主加吻又一号呼呢尼也船主吁建連此船俱是湾泊巳思拂馬文宗于每日下午四点鐘或二隻開行前往二埠惟逢礼拜日不往寫字樓在側唯街併佛偏街角便是值理首人軒士厘謹識

Chapin & Co.

未士雜品開設寫字樓在旧書信館樓上專代人尋覓雇工事務如有人欲覓生理雇工管事厨子事仔馬夫農夫寫字並不論何様工匠者先到本樓說知定即代為尋覓妥當決不至悞便是

Granite Ware House

司鬼号有石貯棧一間名如噸訥喊也素不惧火燭之患本棧亦甚爽潔無將鼠耗等弊每盤貨每月收棧租銀半元 貴客光顧可也本貯棧在吵架免度街第三十五号便是

Janson Bond

毑臣邦号常有紅藍各色毡發賣價錢亦甚相宜如有唐人欲買者請至光顧可也本店開張在拔打尼街第九十五号便是

Chas. Baum

未士啣歷年包办税館事務甚是忠厚妥當寫字樓在税館对面便是倘欲报税者請至光顧可也

Wm Reynold

未士喊林嗹那常接办税館报税事務極之精通價錢亦甚相宜寫字樓在拔打尼横街第一百四十七号近側唯街便是也

C.V. Grey

未士继礼状師專包办官衙案件事務凡唐人有案情者請未士继礼包办定然随機應變妥当寫字樓在契礼街第一百八十二号即噶慱落行第一号房便是

R.H. Vance

未士湾時精于照相前者本埠陳列玩器西景各人將所照之相彼此較量惟未士湾時所照之相為第一業经二次上取矣其現有照相房四间各器俱備以便照相無論何様人等至此光顧者定然十分相似照相房在吵架免度街並孟甘麻尼街角楼上浸孟甘麻尼街柯士頓舖側边梯上便是

S.L. Jones & Co

未士專時号夜冷館每逢礼拜一三五有油糖茶米絲髮及各項雜貨開投本館併代沽發貨物经纪 貴客光顧請至加利科尔街第六十一号併六十三号便是

Crafts, Farish & Co

未士花梨士号常有雜貨伙食俱齊發行舖在咪利遇依街併巴拉沙之角便是價錢相宜 貴客光顧可也

Waite & Battles

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F. Kuhl

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Wm G. Badger

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The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷貳 第八號 唐丙辰年九月中浣

耶穌一千八百五十六年十月下浣日錄

加利科尔亞省散汎思歌埠

原夫檀香山之来由也蓋因前七十八年有英吉利師船一号船主名穀治到此地時土人未有鉄器見船上小艇之鉄釘想為魚釣前往偷窃穀船主與其土人相鬥却被土人毆打斃命此处共有十一洲之廣内八洲有人民居住其餘四洲是硬石無人居住一名夏華移長八十八咪濶六十八咪二名茂儀長四十八咪濶二十九咪三名華壺長四十六咪濶二十五咪四名究埃長三十三咪濶二十八咪此四洲之地係至大者也其中土人約有七萬之衆即華人亦有五百之多内有一百五十名係廣州人氏華人之治居此土者計今約有二十年矣內有娶土人子女為妻或為商賈或開糖廠及傭工者不等内三百五十名係福湖人氏其所到杦魚山不過數年之間均以種蔗傭工為業此地最大貿易係捕海鰍魚之船此船湾泊時候係每年九月至正月各船由北海捕魚回来買办伙食併收[illegible]信者矣且杦魚山有大城三座一名漢與盧、內有[illegible]人鋪三十间一名拉係箒一名希路亦有華人鋪数间蓋華人在此居住有叔大利者其土人甚歡与華人交易前嘉慶年间有番船到此買办杦魚木載往中華發賣故名此处為杦魚山耳至今杦魚木業已伐尽先五十三年间有一華人因見野蔗叢茂即造木轤榨糖亦每年所賣糖銀已有数萬即加利科尔省亦有杦魚山糖到来且土人之種類实不知其由来大抵因行船失水或遭風打船至此未可知也且常有華船及日本船遭風失水到此此土人言語亦甚易学道光元年之前此处未有文字土人亦極狼惡殘忍又且甚賤常無衣服可穿独有一布土語名嗎羅、蔽下係男女並無耻羞其邪淫尚合比之猪狗為更甚常時鬥殺倘仇人被擄獻祭于菩薩即將其仇家尚食之至于有人暗往其地定然暗殺其人獻祭于菩薩後或用刀殺死用繩縊死打死至其中有六大菩薩土人極甚畏惧且其安菩薩之法律每庚每月有前期數日吩咐要閉戶艇亦能釣魚夫婦不会同屋亦停人船犯此律者必殺此人又極好賭博銭銀産業食物妻子女輸了又將自己死後之骨頭打賭如輸者死後將其骨為魚釣且其土人將子女溺死縊死者時常有之乾隆年间有番船到此番客勸其不可拜菩薩當其時老国王名駕尾霞尾霞死其子李河李河更改其拜菩薩法度已尽將菩薩燒燬有大臣不遵作乱被李河李河所敗時耶穌一千八百二十年四月二十日有花旗先生到此講解耶穌道理教化土人至今已有三十六年间矣統計男女牧師約有一百五十餘名花旗国聖会供养牧師已用去銀九十萬元英吉利国亦有牧師夫婦到此傳教現在杦魚山風俗尽行改变並無一菩薩矣所穿衣服与花旗一樣前之艸屋今則木屋且現在有馬牛羊有律例有狀師有上下議律館上館係諸侯世襲下館係百姓遴举有石監牢此处地方亦甚平靖到处遊玩不用軍器防備有嫁娶礼儀一男娶一女耳其男女書館如有不讀書即行責懲百姓男女多曉讀書寫字用花旗二十六字音繕他土話拉係箒城大書院有二花旗先生現教有学生八十此埠冬天生意與旺入口貨物每年價值約有一百千萬之多內花旗来者八十萬亞耳曼国来者十九萬英吉利国来者九萬中国来者五萬三千至又花旗捕海鰍魚船有五百餘只之多各国載貨来往船只有數十餘只至出口之貨係糖架啡荷蘭薯鹹牛肉羊毛羊皮牛油等項至華人所買係木耳沙魚翅居多每年出口约值價銀二十八萬云々

花旗合衆国之国主稱為倫厘師頓限以四年為一任當今之国主係来年三月任期已満現在本省之民揀下月初八日遴举其人亦他国内已遴有三人矣一名伯諫晏昰扁士咩呢了省人氏一名咩厘麽是吸啲人氏又一名咩利文是阿𤞤拿南省人氏

近有由香港揚帆抵本埠之船帶来彼处新闻紙云及本年六月间粤東地面大雨数十日西水甚大迴異向時甚至粤城内数千年之花塔却被傾倒云々

風闻在寧波及山東之海面有賊船在此擄掠客商官兵無能剿除後有大英二枝桅兵船一只船中大炮十餘位用火輪船一只拖拖以為前導此火輪船乃淛浙憲与英国購買者于是往石浦捜尋賊踪將賊船尽行打壞捉賊名数甚多解与唐官究治当捕賊時有英官一員名打拿者在師船被賊炮傷斃命有水手三名被傷斯時𣳾將賊平素所擄下之商船全行取回山東寧波客商收領十分忻喜共捐洋銀三萬員送与英国兵船以為酬謝之内將三千送与打拿之母將二萬五千二百元送与船主其餘尽賞給与甲水手云

附近嗜哪鋪在都咩吧地方有三邑人氏与新安人氏為採金坭口一事争鬧互相打架後各家併別會館司理之人前至勸息和好又後来两家不服于本年九月二十八日決戰是日兩處各有多人持鎗械交戰新安當場被斃命者二人云々

適来省城附近各处均已太平士農工商各安其業但到处公局未撤蓋欲去草除根勿使再能種植之意也近闻江蘇土匪作乱攻破楊州府城連年賊氛肆起各省皆然幸該匪各據一方不相聯絡諒難濟事特各處皆是朝廷莫可如何所可悲者各省居民遭此患难靡有已時良可痛也

The Oriental.

Vol. II. Devoted to Information relating to the Chinese People, the Eastern World, and the Promotion of Christianity. No. 8

REV. WILLIAM SPEER, EDITOR. SAN FRANCISCO, AUGUST-----OCTOBER, 1856.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

MONTHLY, IN ENGLISH AND CHINESE.

"Behold, these shall come from afar; and lo, these from the north and from the west; and these from the land of Sinim."—[China.] Isaiah 49: 12.

Notice to Readers.

The temporary sespension of the *Oriental* has been owing to causes connected with the Editor's absence in the Sandwich Islands. Several ministerial friends gave successful aid in getting out the numbers from April to July; and we are under much obligation to Mr. Lee Kan for his labors in publishing the Chinese side of them. But the issue of the August and succeeding numbers was rendered impossible by the death of the lithographer, and other circumstances. In returning to his missionary work the Editor returns humble and heartfelt thanks to that merciful and kind Father to whom he owes the material improvement of health, preservation from various dangers, and the care of family and friends. We re-issne our paper with increased convictions of the importanee of this branch of evangelic labor; and trust that it may engage the sympathies, prayers, and support of all who desire the improvement of the Chinese and their conversion to the Spiritual, Almighty and Ever-living God.

EDITORIAL CORRESPONDENCE.

LAHAINA, SANDWICH ISLANDS, July, 1856.

HAWAIIAN MISSIONARY SOCIETY.

Some of our good friends still speak of the Sandwich Islanders as a heathen people. I am going to tell what they do for the diffusion of the gospel. It is stated to be a fact that a larger number, proportionably, are church members, here, than can be found in any other Protestant country; that religious meetings are more regularly and fully attended; and that they give more money, compared with their scanty means, to support religious institutions. Let us see what they do, "out of their deep poverty," to send forth the Word of Life, which has brought them from the dead, to the parts of the earth yet ignorant of its power.

Several delightful meetings have recently been held in Honolulu, chiefly to hear reports from a delegation, consisting of the Rev. Lowell Smith, a missionary, and several native Christians, who were sent in the spring to visit a station established by this people among the inhabitants of the Marquesas Islands. The Hawaiian Missionary Society, which sent the delegation, was formed in 1851. It has now two missions, to support which it is aided by the American Board. That in Micronesia—the name given by geographers to the westerly portion of the Pacific Ocean, lying under the tropical zone—embraces two stations, Strong's Island and Ascension. Several excellent American missionaries, and some devoted Hawaiians, have been sent to these regions; and we hear most gratifying accounts of their success. The other mission is in the Marquesas Islands. It is remarkable that the English Protestants, American Protestants, and French Catholics, have all failed in attempts to impress this most vivacious and most vicious people. But, just as converts from Romanism, or any other erroneous doctrine, are most skillful and most successful in preaching to those still lying under the falsehoods from which they have been delivered, and know best how to sympathise and to instruct, so these simple, persevering, warm-hearted Hawaiians seem to be just the ones to labor with effect among such a people as the Marquesians. White missionaries, with the very skill of the devil, they turned into ridicule. They stood and mimicked their gestures and pronunciation when they preached, made satirical or grotesque remarks as they proceeded, and occasionally, as they heard something opposed to their belief, would emphatically ejaculate "*you lie!*" The four Hawaiians sent, with their wives, were selected from the most intelligent and pious of the nation. They were men of prayer, zeal and patience. They have suffered a great deal, and now are beginning to see the fruits of their labors. It has been of advantage to them to enjoy the presence and assistance of an American Christian mechanic, who will in future be clothed with the privileges of the ministry. It is delightful to see the interest felt in all these missions by the members of the native churches, with what tender affection they are spoken of, andhow fervently they are remembered in prayer. The contributions to the Society, in 1852, amounted to $4,978, and in 1853, to $4,659. The sum for 1854 is not known. In 1855, according to the report recently made, it appropriated to the Micronesian Mission $3,441, (the American Board meeting a portion of the whole expense, which was $4,984;) it bore the whole burthen of the Marquesian Mission, $1,422; and had a balance for other grants and expenses, of about $870—the outlays amounting, in all, to $5,743 27. Several hundred dollars of this were derived from foreigners. When so active and self denying a missionary zeal is seen blossoming among huts made of grass—nourished among house holds whose chairs and tables are mats spread upon the mother earth, whose diet is *poi*, (the fermented paste made from the *taro* root,) with melons and fish, whose forks and knives are not silver and steel, but the pentadactyl prongs with which Nature furnishes the wild and rude as well as the wise and the noble—cultivated with prayer by the poor fishermen, who, armed with a harpoon, attack and conquer the shark, and who cross in tiny canoes great distances by sea, and swim a score of miles in these stormy channels—not withering in the breasts of those who rain the sweat of their toil upon the little patches and gardens in the ravines and clefts of the lava—a missionary zeal that excites not a few to rise in the night for prayer, and to meet at the little school houses for the same purpose, at the dawn of every day—then we cannot but acknowledge that it is implanted by the Divine Spirit, and be persuaded that its efforts will be blessed, and produce fruit, when more ostentatious schemes and labors, begotten in lands of wealth and pride, may shoot up in the eyes of the world, to be fruitless and die.

DEPUTATION TO FATUHIVA.

On Sabbath, June 1st, a great meeting was held at the "Stone Church," Honolulu, to receive the report of the deputation already referred to. The members of the delegation had addressed some of the churches previously, but this was a gathering of representatives from different islands, and it was expected that the whole day would be spent in hearing addresses, and transacting the business of such an occasion. The immense building was filled. There were not less than two thousand present; and the neat dresses, almost in foreign style, and the sober, thoughtful, interested air of the assembly, were worthy a similar scene in the United States Among them were the Princess Victoria, and many chiefs. The king was probably there also, though I do not remember looking towards the royal pew. The singing was very sweet. A choir led it, accompanied by a melodian, played by a native young lady.

The morning was occupied with addresses by missionaries. The Rev. Lowell Smith, who led the deputation, gave some account of the voyage, and the state of things at Fatuhiva and the other Marquesian Islands. He said the people were extremely vicious and licentious. The dress of many is a crown of chicken feathers, a *maro* round the loins, and a bunch of feathers upon the ancles. They fought, stole, cheated, and lied, so that whites could scarcely be induced to dwell or visit there. The *tabu* system prevailed in all its severity. The poor women were thus prohibited the choicer kinds of food, such as bananas, cocoanuts, cuttle fish and skipjacks. Many places were polluted by their presence, such as the pig pen, a certain corner of the house, some places of amusement, and the burying grounds—so that no woman ventures to attend a funeral. But the hardest custom of all is the *tabu* of the canoes, so that while the man glides at his ease round the cliffs, his wife or mother must clamber over the hot rocks and dangerous precipices. And to violate the *tabu* was often instant death.

Mr. Smith went on to describe the benefits of missionary labor. The esteem of the people had been won by the patience with which the Hawaiian Christians suffered wrong. They had frequently been advised to kill one of the chiefs, who oppressed them exceedingly. "If he treated us so we would kill him!" But now the natives confide in them, and are changing their manners. They do not now steal their clothes as formerly, especially in the day time. Some who had been baptised by the French *padres*, for the sake of certain presents, came to visit the Hawaiians, and were surprised with the difference from themselves. They afterwards brought their money over to them, and desired the Hawaiians to keep it, as there was no one else they could trust. One Marquesian, the most intelligent man, probably, on the island, gave evidence of sincere conversion. Mr. Smith was satisfied of the change of heart, and so baptized him. Before leaving, Mr. Smith got up an *anti-tabu* feast, of which he succeeded in getting twenty or thirty to partake. A chief sat down between two of his wives, and after eating a portion of a banana, held the remainder for each of them to take a bite. The latter portion of the first chapter of Genesis was then explained to them, and those present promised to observe the *tabu* no more.

The labors and character of the Hawaiian missionaries were then spoken of. They were teaching the natives not only Christianity, but much else that is profitable. Some of the women have learned to make palm leaf hats. The missionaries were unwilling to give up their work; and one woman, nearly worn down with dropsy, did not wish to come home—with martyr-like spirit hoping that her death might glorify God. Many other most interesting details were given by Mr. Smith. If he publishes a report of the voyage, the reader may meet them in a better shape.

LATTER DAY SAINTS.

California is no little interested in the proceedings of "the Saints" in her southern borders. A certain Mr. Guess, who had previously resided here, has lately returned from a pilgrimage thither. But his piety, instead of being kindled, has rather been blown out, and is smoking in a way that must be somewhat offensive to the good "elders," and remnant of the elect here. He says he was fleeced of his money, and "bamboozled" in a variety of ways, and warns the people as to what native Hawaiians have to expect in San Bernardino. The native women who have been enticed there, he states, are called "niggers," not allowed to associate with other foreigners, and forced to "do drudgery under other people, perhaps other wives!" An amusing illustration is given by him in an article which appears in the *Polynesian*, translated from the native newspaper, the *Hae Hawaii*, of the manner in which "the Saints" succeed in practising the gift of tongues. It is to be hoped their other miracles are more expertly perfermed.

"On first arriving there he went to their church, and there saw a Mrs. Woodbury, who also had lived here for a while, stand up and address the Hawaiian women who had been carried thither. She used their own language, and her remarks were ostensibly given at second-hand in English, by an individual by the name of Tate, who represented himself as being a linguist by grace.

But it was plain as a pikestaff that brother Tate was drawing solely upon his imagination, there not being the slightest coincidence between the address in Hawaiian and his English version of it. He was only gulling his hearers."

The narrator exposed the trick and got himself into trouble. Mormonism appears to be dying out entirely here. The Paradise they attempted to establish on the island of Lanai is nearly abandoned by the natives, who ridicule their knavery. There are still three white teachers there. It is to be wished American soil were as easily rid of them. W. S.

Early Rising.

The men who have accomplished the most arduous works, among scholars and statesmen, have generally been early risers. Webster rose at four o'clock and had finished the preparatory labors of the day, when other senators were quitting the enfeebling couch, and were setting out in chase of the winged hours after they were far up in the sky and the view much dazzled by the solar glare. John Quincy Adams lighted his fire when other students were wrapped in their warm blankets. The celebrated Dean Swift, has gone so far as to declare that he "never knew any man come to greatness and eminence who lay in bed of a morning."

If the strength and freshness of the morning is so precious to men in the pursuit of temporal objects, how much more so must it be to those bent upon obtaining a knowledge of God and His revelation. John Wesley was through life in the habit of rising at an early hour, for communion with that Holy Spirit whose power was shed so mournfully upon the labors of his noon and evening hours. The pious author of "Theron and Aspasio," the Rev. Jas. Hervey, it is said by his biographer, while at Oxford, "was often seen at his studies when other members of the college were retiring to rest." The author of the richest of all the Eexpositions, (Doddridge) composed chiefly when his mind was fresh, active, undisturbed by plans and thoughts of wordly affairs, unexcited by the conversation of the frivolous and the wicked, disposed to be grateful for the Divine cover during that period of defencelessness. It is a feature of our physiology that we wake with the blood quiet, the brain calm, the temperament cool.

This then is the hour the Christian should dedicate to God and to the improvement of his soul. With the first gilding of the heavens he should rejoice in the rising of the Sun of Righteousness. His first fruits of the daily harvest of his calling he should bind and lay gladly on the altar. He should drink from Siloam, he should support his loins with the girdle of the prophets, he should cut a staff from Gethsemane, before he begins the hot journey and takes up the weary burden of the day. How many faint, wander, ache and fall from the want of such preparation. "In the *morning watch* the Lord—troubled the hosts of the Egyptians."

"And Jacob was left alone; and there wrestled a man with him *till the breaking of the day*."

Jesus "continued *all night* in prayer to God." "In the *fourth watch* of the night Jesus went unto them, walking on the sea." "Yea, and certain women also of our company made us astouished, which were *early* at the sepulchre."

"Awake up, my glory!
I myself will *awake early*,"
"O God, Thou art my God;
Early will I seek Thee:
My soul thirsteth for Thee,
My flesh longeth for Thee,
In a dry and thirsty land, where no water is;
To see Thy power and Thy glory,
So as I have seen Thee in the sanctuary.
Because thy loving kindness is better than life,
My lips shall praise Thee.
Thus will I bless Thee while I live:
I will lift up my hands in Thy name."

For the Oriental.

Exclusion of Chinese Testimony from our Courts.

[An esteemed correspondent furnishes us with the following article on a most important topic. We would only object to the classification of Chinese with Negro testimony. The races and their characteristics are entirely distinct. The Chinese are our intellectual, commercial and national equals. There are some arguments in common against the exclusion of Chinese and of Negro testimony. But there are others and far more important against the former. The two questions should not be confounded]

The case of George Green, charged with having been one of the robbers of the Chinamen at the Rincon Point a week or two since, came up in the Police Court yesterday for investigation. The circumstances of the robbery will doubtless be recollected as having consisted in, first, a burglary, than an agravated assault and battery; in tying the Chinamen together, and finally a robbery by presenting knives and pistols and taking everything upon which the scoundrels could lay their hands. A great number of Chinamen were present about the Court, but by the law which prevents their testimony being heard against a white man, their evidence was not admitted, and the rascal Green, of whose guilt there seem to be no doubt, was discharged. A number of the Chinamen asseverated that they knew Green to be one of the robbers; that they had seen him come into the shanty in which they were robbed; that they had been robbed by him and that they could not possibly be mistaken in the person; still, their testimony could not be received, and a man whom every person about the Court believed to be guilty was turned loose, doubtless to commit still further depredations of the same kind, and escape the punishment merited by his crimes in the same way. This is by no means the first case in which these poor Chinamen of Rincon Point have been robbed, and there is every reason to believe the repeated outrages have been done by the same rascals, who are smart enough to know a little about the law of evidence in California.

There is, of course, no fault to be found with the Court in the above case. It doubtless did all it could to see justice done. The difficulty is in the law and the foolish prejudices which induced a former Legislature to pass an Act by which Negroes, Chinese, and certain others, are debarred from bearing witness against white people. We know that the same laws existed some years ago in all or nearly all the Atlantic States, and that they exist in some of them still. In those, however, which have advanced farthest in population, prosperity, and general education and intelligence, the barbarous ordinance has been repealed, and none of the people have yet had reason to complain. Such has been the case in New York, Pennsylvania, Ohio, and other great States; and it is to be hoped that the great State of California, which boasts so much advancement, will not allow its statute book to be disgraced by such an illiberal, foolish and absurd a provision, as that which excludes the testimony of certain classes from the Courts on account of their color. Judges and juries are certainly not compelled to believe them; but that they cannot even be heard, is an insult to all liberal feeling.—*Bulletin.*

We call the attention of the readers of the Oriental, to the very appropriate remarks in the above extract from the Bulletin. We wish they would ponder them, and consider if some plan cannot be devised for removing so great a relic of barbarism from our statute books. Let them look at the facts of the case as presented in the Bulletin, and enquire, how the matter would stand if the case were our own. Let us suppose that a party of British or American citizens, should be robbed in the streets of Canton, and beside the loss of property, suffer in addition the brutalities often inflicted on the Chinese in our State. How soon would redress be demanded at the cannon's mouth. But there is a power stronger than the might of the kingdoms of this world, which has regard to the suffering of the outcast and stranger, and when the Lord shall make inquisition for blood, will He forget the cries, which have entered his ears, from the wronged and plundered Chinese in this land from them who have cried to our Courts to help them, and cried in vain.

Since writing the above we have met with the account of another outrage committed upon the Chinese, which is given below.

A most diabolical murder, says the Marysville *Herald*, was committed about a week ago on Sunken Bar, on the Middle Fork of Feather river. Three men entered the tent of three Chinamen on the Bar, and demanded their money, and after taking all the Chinamen had, they took them out and tied them, and deliberately commenced shooting at them. One John got away and went up to Reinhart Bar and gave the alarm. When parties reached there they found the bodies had been dragged to the river and thrown in. John describes one of the murderers as a Dutchman having long beard.

We feel that if the attention of the citizens of the State is called to this subject, a reform must follow. We know that our people do not wish to see these foreigners robbed and murdered with impunity. Distasteful as may their presence be to many, even such would not wish to see them abused, still less that the stain of their blood should be found in our own State. No one pretends that Chinese testimony has ever been perverted to the injury of American citizens. An article so entirely useless for good, and so fruitful in evil as that excluding Chinese testimony from our Courts, ought not to be allowed to remain in our Constitution a moment longer than it will require legally to remove it. We hope that something will be done by our next Legislature on this subject, and we think it is not too early now to call public attention to its importance. Why should the few rascals in the State, (for we trust that in proportion to the great body of its citizens, they are but few,)—why should they have a clause in the Constitution enacted for their special benefit? The Chinese perhaps, form one tenth of the population of our State. The State taxes them their full proportion in their business and mining, and then instead of administering justice to them, hands them over to the unprincipled and rascally few, to be plundered, robbed and murdered, *Constitutionally*. The vast majority of our population, what ever views they may have respecting the desirableness of so large a number of Chinese becoming residents of our State, reap no benefit from the clause in the Constitution, nor sympathize with those who abuse and plunder them. To this large body in our community we appeal, and ask from them, that the Chinese, so long as they remain in the State, and pay their share of the expenses of government, should receive justice and protection from extortion and violence.

NEWSPAPERS IN ARABIC.—The Sultan has authorized the publication of a newspaper in the Arab language, for circulation among the inhabitants of Syria, Egypt and other parts of his empire in which Arabic is spoken. This journal which is to bear the title of Mirat ul Ahoal (the Mirror of the People), is to appear once a week.

STREET EDUCATION.—A city missionary visited an unhappy young man in our jail, waiting his trial for a state prison crime. "Sir," said the prisoner, tears running down his cheeks, "I had a good home education; it was my *street education* that ruined me. I used to slip out of the house and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; in the street I learned to pilfer. O, sir, it is in the street the devil lurks to work the ruin of the young."

NEW ZEALAND TRADITION OF THE DELUGE.—In the recently issued work of Sir George Grey, "Polynesian Mythology," there are several traditions which would tend to show that some of the early facts in the history of our world were not unknown to the remote ancestors of the natives of New Zealand. For instance, we are told of "the disappearance of a great part of the dry land," as the result of the prevailing wickedness, and that during the wars of opposing men "a great part of mother earth was submerged." Associated with the record of this event we find the following just and elegantly expressed thoughts:—"Up to this time the vast heaven has still ever remained seperated from his spouse the earth.—Yet their mutual love still continues—the soft warm sighs of her loving bosom still ever rise up to him, ascending from the woody mountains and valleys, and men call these mists; and the vast heaven, as he mourns through the long night his seperation from his beloved, drops frequent tears upon her bosom, and men seeing these, term them dew-drops."

DEBTS OF THE POPE.—The public debt of the Papal States is said to amount to $1,000,000,000; the interest on which is $20,000,000 per annum. The population of the State does not exceed 3,000,000 of people, so that the interest is nearly seven dollars a head for every man, woman and child. The evidence of the debt are said to be in the hands of Jews, who are the capitalists of Europe, and hold a mortgage on almost every Christian crown.

SLAVES IN RUSSIA.—Of the fifty-three and a half millions of people which Russia contained in 1842, not less than forty-two millions were slaves; and of these, fifteen millions were slaves to the crown or the emperor.

The Fatal Rock.

Not long ago I visited a rock on Ascension Island, which is several hundred feet high, and memorable in the history of the people. Many years since a queen lived near it, who wanted the head of a fish; and because her husband would not give it to her, she was so grieved that she bound her little child to her shoulders, and walked backwards over the awful precipice! She had every wish gratified in youth, as all children have here; and now she could not have her will crossed! This story teaches:

1. *The danger of indulgenec.* Children on this island are pets, and are never required to do what they "don't want to do." This poor queen had been indulged all her life; and now her *will broke*, because it had never been *bent* in youth. 2. *The coldness of heathenism.*—There is nothing in it to warm the soul, and keep in exercise the gentler emotions of our nature. Everywhere it makes its victims proud, passionate, without natural affection. It made this woman self-willed; she valued the head of a fish more than the lives of herself and child. A. A. S.

—*The Youth's Dayspring.*

For the Oriental

The True Recompense.

Evil for evil, if thou could?
How mad and mindless is thy mood;
No better than a beast of blood:
No better than a beast!

Or worse, for good dost render evil?
Then, on a deeper, darker level,
What art thou better than a devil?
No better than a devil!

"Nay, good return for good!" Thou fool!
For, God what better is that rule
Than publicans' and sinners' school?
No better than a sinner!

Give good for evil, like thy God;
Thus fling an angel's wing abroad,
Strew fresh the highway Jesus trod,
And be a son of heaven.

Do good—still hoping naught again;
Do good—to bad and brutish men,
Do good—through shame, neglect or pain:
Thine Jesus' cross, and crown.

The Opium Tiande.

Yonder vast, industrious realm
We, at lucre's bated breath,
Like a torrent overwhelm
With the very juice of death!
China, poisoned to the core,
Pleads to God against the spell
English commerce dares to pour
O'er her people, drugg'd by hell!
Opium,—not the viper's fang,
Opium,—not the upas' sap,
Nor where nightshade berries hang,
Dropping death on nature's lap!
Not all horid hates combined
Can be mingled into worse,
Than *thy* mischief to mankind,
Souls and body's utter curse!

Treacherous, pleasure-seeming pain,
Smiling foe that mines by stealth
All the heart and all the brain,
All the hope and all the health!
Murderer!—but inch by inch
Dreadfully dissecting life,
Out of nerves too dull to flinch
From thy keen and cruel knife!

Oh, the sorrow and the shame,
That for millions slaughtered so
England, England, bears the blame,
Yea, their everlasting woe!
England pours her opium in,
Though sad China pleads to spare:
And the misery and the sin
Riot infamously there!

True, from this our letter-laws
Hypocritically shrink,
But, for mighty Mammon's cause,
At the wicked traffic wink;
True, they smuggle, and we sell,
And if buyers die, what then?
Sycee silver pays us well
For the lives and souls of men!

Fool! if even God were not,
And if man lived nevermore,
If no curse, no deep plague-spot,
Blasted both thy soul and store;
Fool! the land, the skill, the toil,
Wasted thus on poison juice,
Would in corn, and wine, and oil,
Mercies unto men produce!

Crowded China slaves and starves,
Famine-hungry to be fed,
Heaping high her glutted wharves
With rich merchandise for bread;
But these poison-peddling gains
Draw the teats of commerce dry,
Roguery the bullion drains,
And the stagnant markets die!

Friend of commerce, friend of man!
Lo, the folly of his crime!
Haste! and, as we ought and can,
Wipe it from the scroll of time!
Happily, those poison-drops
Fester on ephemeral weeds;
Happily, for nobler crops
Yearning earth asks better seeds

MARTIN F. TUP PER!

Discovery of Ginseng in America.

This famous plant is considered by the Chinese to be the most precious in the vegetable kingdom. The name (which is derived from the words *jin* and *sang*, "man" and "plant, or life,") implies an extraordinary connection with the vital powers of the human frame. When growing it is said by their writers to resemble a man. The most efficacious roots are those which grow in five prongs, like the fingers of a man's hand. It is declared to have sometimes hands, feet, face and eyes, like a man, and to abound in subtile spirits like the animal spirits. It has a mysterious relation to the *jin* and *yang*, or dual powers of nature. A Chinese medical writer says, "it fortifies the noble parts, keeps the body in good plight, fixes the animal spirits, cures the palpitation occasioned by sudden frights, dispels malignant vapors, clears the sight, opens and dilates the heart, and strengthens the judgment!" So that, in case this is true, it can be safely recommended to the Americans as well as to the Chinese community.

Ginseng is classed by botanists in the family of the Araliaceæ. It is commonly descibed under the title of *panax quinquefolium*. It has a yellowish, wrinkled, compact root, about as thick as the little finger, but shorter; which is inoderous, sweetish and aromatic in its taste. Physicians of the West attribute to it no decided medical qualities, though the old ladies sometimes use it as a gentle stimulant in infantile disorders. Their brethren of the Oriental faculty pity their ignorance. It is prescribed in immense quantities in all asthenic complaints. It is a powerful tonic, styptic, stimulant, alternatic and stomachic. There is scarce a disease it does not relieve, and there are abundantly proven cases on record where it has raised the dead.

It was in ancient times found in Tartary and Corea, and to this day the Chinese prefer what comes from there. The best is said to sell sometimes at several times its weight in silver, or at even its weight in gold. But that from the United States is supplied so abundantly as to have fallen to a few shillings a pound. The first importations from the American Colonies were a source of great profit to the East India Company, who disposed of it at five or six hundred per cent advance. The reader who is interested in the early religious history of our country will read with much interest the following notices of the first trade in it from New England, and the effects upon our aborigines. The Rev. Jonathan Edwards, writes from "Stockbridge, Nov. 24th 1752," to his friend the Rev. Mr. McCulloch, in Scotland, as follows:

"Some other things have happened which have much prejudiced the cause of religion among the Indians; and among other things the discovery of the famous Tartarian root, described in Chamber's Dictionary, called *Ginseng*, which was found in our woods the last summer, and is since found in the woods, in many of the Western parts of New England, and in the country of the Six Nations. The traders in Albany have been eager to purchase all they could of the root, to send to England, where there make great profit by it. This has occasioned our Indians of all sorts, young and old, to spend abundance of time in wandering about the woods, and sometimes to a great distance, in the neglect of public worship and of their husbandry, and also in going much to Albany to sell their roots, (which proves worse to them then going into the woods,) where they are always much in the way of temptation and drunkenness; especially when they have money in their pockets. The consequence has been that many of them have laid out their money, which they have got for their roots of *ginseng*, for rum, wherewith they have intoxicated themselves."

CHINESE SCRIPTURES AND TRACTS FOR DISTRIBUTION.—Having recently received full supplies, those friends who have made application for books to distribute in the mining towns can now be furnished with them.

The Praying Preacher.

The godly Welsh preacher, Mr. Williams of Wern, said, "the old ministers were not much better preachers than we are, and in many respects they were inferior; but their was an unction about their ministry, and success attendant upon it, now but seldom seen. And what is the cause of the difference? If we would prevail and 'have power with men,' we must first prevail and 'have power with God.' It was on his knees that Jacob became a prince; and if we would become princes, we must be oftener and more importunate upon our knees.

He loved to tell an anecdote of the Rev. Mr. Griffith of Cærnarvon, who was to preach one night in a farm-house, and sometime before the service began, wished to retire to a private room. He remained there some after the congregation assembled. As there was no sign of the preacher making his appearance, the good man of the house sent the servant to request him to come, as the people had been some time waiting. On approaching the door, she heard what she supposed to be a conversation carried on between two persons in rather a subdued tone of voice. She stood listening at the door and heard one say to the other, 'I will not go unless thou come with me.' The girl returned to her master, and said, 'There is some one with Mr. Griffith, and he tells him that he will not come unless the other accompany him. I did not hear the other make a reply, so I conclude he will not come from there to-night.' 'Yes, yes, he will,' said the good man, and the Other will come with him, if matters are as you represent them. We shall begin the service with singing and reading until the two come.' At length Mr. Griffith came, and the 'Other' with him, and they had an extraordinary meeting that night. It proved the commencement of a powerful revival in the neighborhood, and many were converted to God. 'Nothing brethren,' Mr. Williams would say, is necessary to render our ministry as efficient and successful as that of our fathers, but that we should be brought to the same spirit and mind.'"

ROWLAND HILL AND THE ROBBER.—An anecdote has been related of the remarkable conduct Rowland Hill to a highway robber, whom he reclaimed by great kindness, and took into his employ. In a funeral sermon preached at his disease, he gives the following remarkable account:

"Many persons present were acquainted with the deceased, and have had it in their power to observe his character and conduct. They can bear witness that I speak the truth when I assert, that, for a considerable number of years past, he has proved himself a perfectly sober, honest, industrious, and religious man; faithfully performing, as far as lay in his power, the duties of his station in life, and serving God with constancy and zeal. And yet this very man—this virtuous and pious man—was once a robber on the highway. More than thirty years ago, he stopped me on the public road, and demanded my money. Not at all intimidated, I argued with him; I asked what could induce him to pursue so iniquitous and dangerous a course of life. I have been a coachman," said he, "but am now out of place; and not being able to get a character, can obtain no employment, and therefore am obliged to resort to this means of gaining subsistence." I desired him to call upon me; he promised he would; and he kept his word. I talked further with him, and offered to take him into my service. He consented, and ever since that period, he has served me faithfully; and me only, but he has faithfully served his God. And instead of finishing his life in a public, ignominious manner, with a depraved and hardened mind, as he probably would soon have done, he has lied in peace, rejoicing in hope, and prepared, we trust, for the society "just men made perfect." 'Til this day this extraordinary occurrence has been confined to his breast and mine—I have never mentioned it even to my dearest friend.

TRIUMPH OF FAITH.—During an earthquake, the inhabitants of a small village were much alarmed and much surprised at the calmness and apparent joy of an old lady whom they all knew. One addressed her, said, "Mother——, are you not afraid?" "No," said the mother in Israel: "I rejoice to know that I have a God that can shake the world!"

A highly respectable citizen of Sacramento, named Samuel Jelly, has become an inmate of the Insane Asylum. His aberration was caused by the death of his wife, to whom he was much attatched.—*San Joaquin Republican.*

For Children.

Religions of the World.

True religion is that which is taught in the Bible. It consists in the love and worship of the only living and true God, in the way he has appointed. But there are many other kinds of religion in the world. Those who have lost the knowledge of the true God, and have not the Scriptures to teach them, are not willing to live without any religion.

Most heathen are very religious, and worship multitudes of false gods, and are exceedingly superstitious. But they are none the better or happier for all this. It is not because they grieve over their sins, and desire to know and do what is right, that they are so religious. They would much rather worship images and brute animals, and even devils, than a holy God, because they love to sin. But they are full of guilty fears; and it is truly affecting to see what methods they have invented to turn away the wrath of their false gods, and to protect themselves from evil influences.

Notwithstanding there are so many kinds of religion in the world, they may all be included under four systems or classes, namely, *Christianity*, the religion of Christ; *Judaism*, the religion of the Jews; *Mohammedanism*, the religion of Mohammed; and *Paganism*, the religion of al, who worship false gods. We will now give some account of these systems.

CHRISTIANITY.

This is the religion that is revealed to us in the gospel. Jesus Christ is its author; and it is called after his name. He came down from heaven to bring it to this world of lost sinners. Without a knowledge of this religion we should all be brutal, dark minded savages, as our ancestors were before they received the gospel. This is the only light that shines in this dark world, to point out to man the way to heaven, and to fit him for its blessedness; and wherever this religion goes, it tends to enlighten mankind in their darkness, and raise them up from the degradation into which they have fallen, and make them intelligent, virtuous and happy in this life, and holy and happy forever in the life which is to come.

All men need this religion, for all are sinners; and Christ intended it for the whole world. He has commanded all to whom this gospel comes to go and preach it to others, till every soul shall have heard the good tidings of salvation. And this time will come, for he has promised it; and it will come very soon, for his people are faithful.

It is now nearly two thousand years since this gospel was given to the world by Jesus Christ; and yet the greater part of the human family still remain in the darkness and misery of heathenism.

About one-third, or 333,000,000 of the inhabitants of the world, are usually called Christians; but the number of true Christians is by no means so large. The great majority are Christians only in name, and are as ignorant of the teachings of the gospel, and of the true way of salvation through Christ, as the heathen themselves; and some of them are quite as degraded. They are called Christians because their ancestors were converted to Christianity, and have handed down to them some of its forms and ceremonies. But they have so perverted the doctrines and precepts of the gospel, and become so much like the heathen in their manner of worship, that their religion bears little or no resemblance to that of the early disciples of Christ. Hence we call these churches *dead* or *decayed* Christian churches, to distingush them from the living and purer churches of Christ.

These churches, in various parts of the world, are divided into several different sects, each one claiming to be the only true church. The principal of these are as follows, namely, the Roman Catholic, the Greek, the Armenian, the Nestorian, the Syrian, the Coptic, the Abyssinian, and the Protestant churches.

The *Roman Catholics*, or papists, are the most numerous and widely scattered of them all. There are two or three millions of them, chiefly emigrants from Europe, in the United States; and they are to be found in almost every island or country in the world. But the countries where they most prevail are Canada East, Mexico, Central and South America, the West India Islands, Ireland, France, Belgium, Spain, Portugal, Italy, one half of Switzerland, and the southern part of Germany, including Austria. They number in all about 180,000,000 of adherents.

The *Greeks* prevail principally in Greece and Russia, but are to be found, in considerable numbers, in Hungary and in all parts of the Turkish Empire. Their number is estimated at 62,000,000.

The *Armenians* originally belonged to Armenia, in Western Asia, as their name indicates, but they are now scattered throughout all parts of the Turkish Empire, and are found also in some of the adjacent countries. There are probably as many as 4,000,000, and perhaps more.

The *Nestorians* were once quite numerous, and widely scattered in Asia, but they are now principally cofined to the northern part of Persia and the neighboring province of Koordistan, and number only about 140,000.

The *Syrians*, also Jacobites, inhabit the countries of Syria and Assyria, where they were formerly quite numerous. There is also a body of Christians in the southern part of India calling themselves Syrian Christians. It is impossible to tell their number. There are at least as many as 200,000.

The *Copts* are the descendants of the ancient Egyptians, who were early converted to Christianity. They are scattered along the banks of the river Nile, for many hundred miles, and are in a very degraded state. They are supposed to number about 160,000.

The *Abyssinians*, who are the most ignorant and degraded of all the Christian sects, occupy the country of Abyssinnia, south of the Red Sea, in Africa. We know but very little about them. The whole country is said to contain three millions of inhabitants; and perhaps one half of them or 1,500,000 call themselves Christians.

The *Protestants* are the Bible Christians of Europe and America, and other parts of the world where Protestant missionaries have carried the gospel. They are called Protestants because at the time of the Reformation in Europe, about three centuries ago, they *protested* against the errors and corruptions of the papal church, and endeavored to circulate the Scriptures, and come back to the pure doctrines and precepts of the gospel. And we their descendants, as well as all who worship in their reformed churches, are called Protestants. Through the efforts of missionaries in various parts of the world, and by the blessing of God on the preaching of his word, the number of Protestants is fast increasing. They are now estimated at about 85,000,000.

Inspiration.

There is a book of two parts, each part consisting of several books. The first part (I speak in the character of an uninterested critic or philologist) contains the reliques of the literature of the Hebrew people, while the Hebrew was still the living language. The second part comprises the writings, and, with one or two inconsiderable and doubtful exceptions, all the writings of the followers of Christ within the space of ninety years from the date of the Resurrection. This book I resume, as read, and yet unread—read and familiar to my mind in all parts, but which is yet to be perused as whole. I take up this work with the purpose to read it for the first time, as I should read any other work,—as far at least as I can or dare. For, I neither can, nor dare throw off a strong and awful prepossession in its favor. Certain as I am, that a large part of the life and light, in and by which I see, love, and embrace divine truth has been directly or indirectly derived to me, from this sacred volume; and unable to determine what I do not owe to its influences. But even on this account, and because it has these unalterable claims on my reverence and gratitude, I will not leave it in the power of unbelievers to say, that the Bible is for me only what the Koran is for the deaf Turk, and the Vedas for the feeble and acquescent Hindoo. No; I will retire "up into the mountain," and hold secret commune with my Bible above the contageous blastments or prejudice, and the fog-blight of selfish superstition. *For fear hath torment.* And what though my reason be to the power and splendor of the Scriptures but as the reflected and secondary shine of the moon compared with the solar radiance,—yet the sun endures the co-presence of the unsteady orb, and leaving it visible, seems to sanction the comparison.—There is a light higher than all, even the word *that was in the beginning*; the light of which light itself is but the *shechinah* and cloudy tabernacle; the word that is light for every man and life for as many as give heed to it. If between this word and the written letter I shall anywhere seem to myself to find a discrepance, I will not conclude that such there actually is; nor on the other hand will I fall under the condemnation of them that would *lie for God*, but seek as I may, be thankful for what I have, and wait.

With such purposes, with such feelings, have I perused the books of the Old and New Testaments; each book as a whole, and also as an integral part. And need I say that I have met everywhere more or less copious sources of truth, and power, and purifying impulses; that I have found words for my inmost thoughts, songs for my joy, utterances for my shame and feebleness? In short, whatever finds me, bears witness for itself that it has proceeded from the Holy Spirit, even from the same spirit, "which remaining in itself, yet regenerateth all other powers, and in all ages entering into holy souls maketh them friends of God and prophets. (*Wisd. of Sol.*) * *

In my last letter I said, that in the Bible there is more that *finds* me than I have experienced in all other books put together; that the words of the Bible find me at greater depths of my being; and that whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit. But the doctrine in question requires me to believe, that not only what finds me, but that all that exists in the sacred volume, and which I am bound to find therein, was—not alone inspired by, that is, composed by men under the actuating influence of the Holy Spirit, but likewise—dictated by an infallible intelligence;—that the writers, each and all, were divinely informed as well as inspired. Now here all evasion, all excuse is cast off. An infallible intelligence extends to all things, physical no less than spiritual...... And this is the very essence of the doctrine, that one and the same intelligence is speaking in the unity of a Person; which unity is no more broken by the diversity of the pipes through which it makes itself audible, than is a tune by the different instruments on which it is played by a consummate musician, equally perfect in all. One instrument may be more capacious than another, but as far as its compass extends, and in what it sounds forth, it will be true to the conception of the master. I can conceive no softenings here which would not nullify the Doctrine, and convert it to a cloud for each man's fancy to shift and shape at will. And this doctrine, I confess, plants the vineyard of the Word with thorns and briers for me, and places snares in its pathways.

Is it safer for the individual, and more conducive to the interests of the church of Christ, in its two-fold character of pastoral and militant to conclude thus: The Bible is the Word of God, and therefore true, holy, and in all parts unquestionable; or thus: the Bible, considered in reference to its declared uses and purposes, is true and holy, and, for all who seek the truth with humble spirit, an unquestionable guide, and therefore is the Word of God? In every generation, and wherever the light of Revelation has shone, men of all ranks, conditions, and states of mind have found in this volume a correspondent for every movement toward the Better felt in their own hearts. The needy soul has found supply, the feeble a help, the sorrowful a comfort; yea, be the recipiency, the least that can consist with moral life, there is an answering grace ready to enter. The Bible has been found a spiritual World—spiritual, and yet at the same time outward and common to all. You in one place, and I in another, all men somewhere and at sometime, meet with an assurance that the hopes and fears, the thoughts and yearnings that proceed from, or tend to a right spirit in us, are not dreams or fleeting singularities, or voices heard in sleep, or spectres which the eye suffers but not perceives. As if on some dark night a pilgrim, suddenly beholding a bright star moving before him, should stop in fear and perplexity. But lo! traveler after traveler passes by him, and each being questioned whither he is going, makes answer, "I am following yon guiding star!" The Pilgrim quickens his own step, and presses onward in confidence. More confident still will he be, if by the way-side he should find, here and there, ancient monuments, each with its votive lamp, and on each the name of some former pilgrim, and a record that there he had first seen or began to follow the benignant star!

No otherwise is it with the contents of the Sacred volume. The hungry have found food the thirsty a living spring—the feeble a staff, and the victorious wayfarer songs of welcome and strains of music; and as long as each man asks on account of his wants, and asks what he wants, no man will discover aught amiss or deficient in the vast and many chambered warehouse. But if, instead of this, an idler or a scoffer should wander through the rooms, peering and peeping, and either detects or fancies he has detected, here a rusted sword or pointless shaft, there a tool of rude construction and superseded by latter improvements (and preserved perhaps, to make us more grateful for them;) which of two things will a sober-minded man—who from his childhood has been fed, clothed, armed, and furnished with the means of instruction from this very magazine—think the fitter plan? Will he insist that the rust is not rust, or that it is a rust *sui generis*, intentionally formed on the steel for some mysterious virtue in it, and that the staff and astrolabe of a shepherd astronomer are identical with, or equivalent to, the quadrant or telescope of a Newton or Herschel? Or will not he rather give the curious inquisitor joy of his mighty discoveries, and the credit of them for his reward?—*Coldridge's Confessions.*

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CHINESE DIRECTORY.

GENERAL MERCHANDISE, GROCERIES, &c.

Kung-Wo, No 217 Sacramento st, south side.
Man-Ke, No 205 Sacramento st, s side, n Dupont.
Li-Hing, No 199 Sacramento, s side.
Sui-Wo, No 197 Sacramento, s side.
He-Ke, No 195 Sacramento, s side.
Hung-Shing, No 191 Sacramento st, fire-proof warehouse.
Sau Cheung, No 187 Sacramento.
Yu-Fung, No 181 Sacramento st, s side.
Yu-Tai, No 179 Sacramento, s side.
Yu-Yeu, No 177 Sacramento, s side.
Sam-Wo, No 175 Sacramento, s side.
Chung-Sun, No 173 Sacramento, s side, brick house.
Tung-Wo, No 198 Sacramento, s side.
Shing-Ke No 22 Sacramento, s side.
Mancheung, No 186, Sacramento st.
Hop-Ke, No 184, Sacramento st., n side.
Kwan-On, No 182 Sacramento, n side.
Luen-Wo, No 180 Sacramento, n side.
Cheung-Wo, No 178 Sacramento, n side.
Kwong-Wo, No 176 Sacramento, n side.
Hung-Yuen, No 174 Sacramento, n side.
Seung-Ke, No 172 Sacramento, n side.
Tung-Shang, warehouse, Dupont, w side, cor Sac.
Kop-Cheung, Dupont, w s, near Clay.
Yun-Shing, Dupont, w s, near Jackson.
E Wo, Dupont, w side, n Jackson.
Tai-Cheung, Dupont, w side, n Jackson.
Kwong-Man-Le, Dupont, e side, n Sac.
Tung-Ki, Dupont, e side, n Clay.
Le-Ching, Dupont, e side, n Clay.
Tin-Yuk, Dupont, e side, n Clay.
Lung-Shan, Jackson, n side, near Kearney.
Kwong-Shing, Jackson, s side, near Dupont.

BROKER.

Le Kan, agent for American Merchants, Interpreter of the Chinese language and documents, No [illegible] Sacramento st., or at the Oriental Office.

RICE PACKERS.

Sam-Ke, Rice Salt, etc., cleaned and repacked, No 189, Sacramento st., south side, in basement.

CANDLE FACTORY.

On-Shing, Manufacturer of Adamantine Candles, according to the American process, in n w corner Brannan and Third street. Store at Kung-Wo's, No 217, Sacramento street.

SILK GOODS. LACKER WARE, etc.

Chay-Lung, Chinese, Dry Goods, &c., No 188, Washington st., in Kearney. Also, at various stores, on Sacramento and Dupont sts.

CURIOSITIES, CARVED WORK, etc.

Lai Chun-Chuen, No 181, Sacramento st., front room on 2d story. Also at various stores on Sacramento and Dupont streets.

SILVERSMITH.

Sai-Shing, Jackson, n side, in Dupont, basement.
Tin-Shing, Jackson, s side, near Dupont.

WOOD ENGRAVER.

Kau-Cheung, Dupont, east side, near Commercial st.

TAILORS.

Ko-Kai-Ke, Dupont, east side, n Commercial.
San-Cheung, Dupont, east side, n Commercial.
Kwong-Hop, Dupont, east side, n Clay.

BARBERS.

Fu-Ke, No. 110 Dupont st.
E-Hop, No. 200 Dupont.
Man-Lung, No. 195 Sacramento.
Shing-Ke, No. 173 Dupont, basement.
Po-Ke, No. 212 Dupont st.

BUTCHERS.

San-Tsoi-Hop, Dupont, west side, near Washington.
Sze-Le, Dupont, est side, n Washington.
Kwong-Wo, No. 193, Sacramento, South side.
Cheung-Hop-Lin-Ke, No. 189 Sacramento.
She-Wo, No. 189 Sacramento street.

BAKERS.

Cheung-Shing, Jackson, south side, in Dupont.
Yut-Cheung, No. 185 Sacramento, South side.

OTHER MERCANTILE OCCUPATIONS.

Craftsmen of various kinds, such as Weavers, Painters, etc. etc., are scattered over the country, but as yet, have no shops or employment in their original pursuits.

FISHERMEN.

Village on Rincon Point.

WOOD-YARDS.

Shing-Yeun, Sacramento, North side, in Dupont.
Yuen Wo, No. 169, Sacramento street.
Lo-Au, Sacramento, above Dupont, South side.

BOARDING HOUSES.

Wo-Shing, Dupont street, west side, near Clay.
Lav-Cheun, Sacramento street.
Wing-Lung, Sacramento street.

RESTAURANTS.

Me-Heung-Lau, Dupont, West side, n Washington st.
Ping-Heung-Lau, Dupont, east side, n Sacramento.
Yuen-Chan, Dupont, east side, corner Commercial.
Tsu-Chan, Dupont, East side, n Washington street.
Tsuen-Chan, Jackson, north side, n Dupont street.

DOCTORS.

Wutsan-Yuen, South-East corner Sac. and Dupont.
Tam Ngai-Lam, Dupont, East side, near Clay street.
Lo-Chik, Commercial near Dupont.
Cheungshi-Fun, Dupont near Jackson.
She Yuk-Lan, Dupont, corner Sacramento.

DRUG STORES.

Po Yuen-Tong, South-West corner Sac. and Dupont.
E-Tsai-Tong, No. 195 Sacramento.
Pui-Shang-Tong, No. 210 Sacramento.
Chai-Wo-Tong, No. 194 Sacramento.
Tsan-Ning-Tong, No. 193 Sacramento.
Chung-Wo-Tong, No. 185 Sacramento.
Yan-Shau-Tong, No. 183 Sacramento.
Hau-Tak-Tong, No. 184 Sacramento.
Yan-Chai-Tong, No. 172 Sacramento.
Hang-Wo-Tong, No. 235 Dupont st., near Jackson.
Man-Ning-Tong, No. 230, Dupont st., near Jackson.
Po-Chi-Tong, No. 231 Dupont, near Jackson.
Kwong-Chai-Tong, No. 225 Dupont, near Washington.
Tin-Po-Tong, No. 206 Dupont, near Clay.
Hang-Chan-Tong, No. 173 Dupont, near Sacramento.

COLE & FINNEY,
SURGEON DENTISTS,
Corner of Clay and Kearny streets,
E. COLE. SAN FRANCISCO. C. G FINNEY.

WM. G. BADGER,
Importer and Commission Merchant,
WHOLES LE DELER IN
READY MADE CLOTHING,
General Harrison Block, Battery Street,
Between Clay and Merchant, third door from Clay,
SAN FRANCISCO.

FLINT, PEABODY & CO.,
SHIPPING
AND
COMMISSION MERCHANTS,
Corner of Front and Broadway Street,
San Francisco, Cal.

HANG-WO.
DEALERS IN
PROVISIONS, RICE, SUGAR, TEA, &c.
CORNER OF E AND 2ND STREETS.
Marysville.

JAS. B. ROBERTS. W. C. MCNISH.
JAS. B. ROBERTS & CO.
Importers and Wholesale Dealers in
BOOTS AND SHOES,
No. 102 Battery Street,
Bet. Clay and Merchant,
jel-tf SAN FRANCISCO.

去年十一月初六日　上諭怡
良吉爾杭阿奏遵查已革道員
被參各款歷審定擬已革江蘇
蘇松太道吳健彰被參各款經
怡良等遵旨歷鞫並訊無通夷
養賊侵吞關稅名實惟以現任
職官与本管地方夷行商夥往
來酬酢不知引嫌至賊匪攻陷上
海該革員既不能堵禦避居夷
行控報公出情節較重吳健彰
着從重發往新疆効力贖罪
欽此

二月初六日　上諭向榮奏請
將已革道員留營効力已革道
員吳健彰着暫留向榮軍營効力
贖罪倘不能得力即遵前旨發
往新疆毋得迴護

向榮奏臣見　上諭已革蘇松
太道吳健彰着從重發往新疆等
等臣查吳健彰前在蘇淞太道
任內倡設碩勇紅单拖罾夾板
等船入江助剿頗得其力該革
員尚屬有用之材惟其所犯原
案臣未知其詳當即函詢怡良
吉爾杭阿覆稱吳健彰被人參
奏通夷養賊業經歷審確查證
佐卷均与其事又所稱將關
稅銀兩由海道運回原籍經兩
廣總督葉名琛等先後飭查毫
無影響並情願報効墊用軍需
銀十九萬三千餘兩因其在任時
与夷行商夥往來致招物議賊
陷城後捏報公出規避変分奏
請從重發往新疆並無別項
重情臣查吳健彰前在上
海地方並經失事無怪物
議叢生而復查其在任內帶
船打仗尚知奮勉出力今
因事發往新疆並無別項
重情轉得閩安現值軍務
用人之際臣營差遣之員可
否請旨將吳健彰暫留臣
營効力贖罪俾令設法添
办戰船量材器使于剿賊不
無裨益倘不能得力仍遵
前旨發往新疆不敢稍涉
迴護

二月十二日　上諭前因太僕
寺卿李維翰奏請暫停捐奏
廣以充軍餉經本部等議將
各省文職一品至七品武職
三品以上券廉暫行減成支
放今各軍務未竣但閱時已
久恐該員等不敷办公非所
以示体恤所有各直省文武
養廉著戶部查照京官增
給俸銀兩章程酌核具奏

又二月初四怡良奏朝鮮国
王專差護送漂收夷人四名
譯訊該夷係花旗国咪唎堅
人在夷商者不船上充當水
手由伊国到内貿易在洋
遭風遇救由朝鮮国解京
奴才查該夷在五口通商上
海地方有夷目管理已飭
將該难夷等听其附便回国
以副聖天子懷柔之意

鎮江府近日有一奇症流行
始由喉損漸至齒黑墮落如
是即死守鎮江府兵役染
此症而死者約有十萬之多
南京欲再遣兵守皆被官
兵拒回云、

Samuel Adams.

未士三咊亞泵士開張藥舖
在契礼街併都本横街交角
常有各国鮮明熟藥發賣
如有唐人到未本舖光顧者
定必以礼貌相待即價錢亦
甚平也

A. Ellisen & Co.

未士咏厘臣号現有一号唐山
白糖一号唐山白米併堤栽
生油發賣　貴客光顧可也本
店在加利科尔併拔打兀街之角

Steve[illegible]show.

未士士打律号印字樓承接
印掃字式　貴客倘有店号
票紙单式不論何樣設式亦
能刊刻工價亦極相宜本店
在和勝頓街第一百十一号
即書信館對面便是

A. Ellisen & Co.

未士咏厘臣号有貯棧一間
不怕火燭之患租貯貨物棧
租甚平本棧在散沈街西邊
併側唯巴思拂二街之中便
是　貴客光顧可也

San Francisco Gas Co.

本埠氣灯公司名散沈思
歌加士公司出帖云本公司所
供氣灯每一千個係北咘價
銀一十二元半每一枝灯管盃
点鐘久約燒氣計價銀三分
先士至七分半灯火煇煌過
于洋烛三枝至十二枝之光凡
用此法之火不同于唐嗼吟
併各樣火水常有失火之悮

John P. Simonds.

未士西文色接印掃唐墻
字式併各樣西景舖在咲打
街之中或問李根便知如有
寫字式到印者工價亦甚相宜
貴客光顧可也

C. V. Gray.

未士継礼狀師專包办官衙
案件事務凡唐人有案情
者請未士継礼包办定然適
機妥當寫字樓在契
礼街第一百八十二号即嘻擅
落行第一号房便是

California Steam Navigation Company.

加利科尔亞火船公司本年
八月内船隻号數及行船日
期規條列左
本公司火船一号收寓船主
西摩一号暖地笠船主捕兀
一号千非頓士一喊吮喔之
匙一号希偏希士兀上行
是前往砂架免度埠
又火船往士嘚頓的名白叻
頡船主思兀被一号名咲
打船主加叻又一号吽呢兀
也船主吽建連此船灣泊
巴思拂馬头定于每日下
午四点鐘或二隻船開行
前往二埠惟逢礼拜日不往
寫字樓在側唯街併佛偏
街角便是值理者人軒士兀
謹識

Tuck Lung.

德隆号在砂架免度埠唐
人街第　号常有油糖茶
米雜貨發行　貴客光顧
可也

Ianson Bond.

毡喱号常有紅藍各啞發
賣價錢亦甚相宜如有唐人
欲買者請至光顧可也本
店在板打兀街第九十五号
便是

Chas Baum.

未士啝歷耳包办稅館事務
甚是忠厚妥当寫字樓在稅
館対面便是倘欲报稅者
請至光顧可也

Wm. Reynolds.

未士喊嗹哪常接办稅館报
稅事務極之精通價錢亦甚
相宜寫字樓在扳打兀街第
一百四十七号近側唯街便是

R. H. Vance.

未士灣時精于照相前者
本埠陳列玩器西景惟未士
灣時所照之相為第一業經
二次上取矣其現有照相
房四間各器俱備以便照相
無論何樣人等至此光顧
者定然十分相似照相房在
砂架免度街併孟甘麻兀街
角楼上從孟甘麻兀街村士
頓舖側边梯上便是

Waite & Battles.

未士屈拔地並士現有火舸
櫨房二間在散沉思咕街附
近色嗶街之角器具俱齊
接造白米不特能造本埠
之白米而已即各国之至白
者亦能与之比較凡
貴客有米到本店復櫨包
能潔白而無悮寫字楼在
佛偏街併孟甘麻兀街交角
便是光顧可也

Wm. C. Badger.

未士八嗑買賣经紀並白
運至衣服發行如有　貴
客欲買衣服者請至光顧
可也本店在孖毡街併扳
打兀街交角便是

威炉士花嗎公司包寄来
往書札金砂會单銀行在孟
甘麻兀街口加利科尔亞街
西北角本行併找換金砂
收貯銀両　貴客光顧可也

Thos. J. Haynes & Co.

未士軒士号接办船隻併買
賣经紀事務　貴客有貨
交本店代沽者先取銀兩
多寡不計其息但取用銀
而已又或有貨到本貯棧
欲揭銀兩亦任其便本店
在加利科尔亞街第三十七
号便是

未士花梨士号常有雜貨
伙食俱备發行舖在咪利
運衣街並巴拉少之角便
是價錢相宜　貴客光顧
可也

A. Barbier.

未士吧啤常有運來併自造
各色燒酒發行亦有火水及
檸檬糖出賣價極相宜務
平別店凡唐人欲買者請至
光顧可也舖在和勝頓街併
孟甘麻兀横街下第一百四
十八号便是

J. F. Smith & Co.

未士士滅号常自運各項
銅鉄器具發亦有拔金及
種植之鉄鋤鏟便賣價錢
亦甚相宜舖在契礼街第八
十一号便是　貴客光顧可也

十二月有花旗船一只在日本洋面
捕取鯨魚內有水手二人心懷船主
私用三板逃往朝鮮朝鮮国人將其
解往萬里長城官吏官吏遞解
京師今由京師解往上海云云

粵東省城地方近日安靖如
常惟現聞何六与和尚能二
人由湖南到江西投入太平
王黨內未知是否

Rev. Wm. Speer, Editor.
Lee Kan, Associate Editor.
J. P. Simonds, Printer.

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷貳 第八號 唐丙辰年十月下浣

加利科尔亞省散汎思歌埠

耶穌一千八百五十六年十一月下浣日錄

上海新聞紙云今年夏天大旱八月間有黃蜢大隊遮掩太陽瓜菜禾稻盡食有一佛蘭西船在洋海五十米路遠亦見此黃蜢

番九月二十四日有英吉利二枝半桅船名補思非蘭士出投有一位唐人由暹羅國來出銀三千三百六元買

唐人每有騙拐貧民賣與外國為奴現廣東省城街口有告示禁止不得騙賣人出洋為奴官府審判有四人係賣豬仔頭枷號定罪

新聞紙云上海縣王出示有蒙古王名靖帶有北京兵五千蒙古兵五千山東兵二千民壯五千有一位欽差協仝蒙古王赶去盜賊云云又蒙古王靖出示想掃平安徽省又云番六月三十日與太平王將軍京打仗不能得勝蒙古兵八名死六十名傷有二位蒙古官亦被打死又有新聞紙說此事非真

近南京有三縣有鐵隊招民壯有一和尚係華山寺文做將軍使人去咸豐王之軍營請發給火藥軍器鐵炮與太平王兵丁打仗有兩次得勝

南京船牌○欽命監督大臣發給前軍總領標下第七十八號師船一隻該船長四丈一尺係佐領官莫雙福統帶水師背四十名及伙工鄭[illegible]奸細等弊此牌照是實[illegible]太平丙辰年八月初旬給發

牌尾印○南京欽命監督軍務此船有黃旗內有太平天國四字

番九月間有三隻大船到香港灣泊數日香港船隻人等多疑畏懼請英官吽他駛去

番六七月間廣東大雨比道光十三年水漲更滿各國基多崩爛省城街巷水滿不能往來行走有一街一邊屋盡倒塌壓死人屋舍皆敗壞

番七月二十三晚廣州沙面被火燒火勢甚猛兩點鐘之久燒去屋二百餘間半米路長或燒死或溺死大約婦女幼童約二百餘名有七位秀才亦被燒死後有善人稟官現今官府出示禁止不得在沙面創造木屋

番七月二十六日新秀才往學院衙飲酒今年八月大試以補上年乙卯科之缺

有一天主教和尚名匝亞地連係佛蘭西人到廣西被官府捉獲刑辱後殺死有二唐人亦被殺知此與前日之和約不合將來佛蘭西王聞之必動怒

九月二十七日香港新聞紙云廣東省城水消茶生意興旺已經賣出有一百四十六号未曾賣去者有六十号有一百五十号貨辦工夫茶易售

上海有大風有荷蘭國送禮船內有寶貝貨物送與日本國王在舟山被風打沉船主與四水手俱溺死其餘上岸被賊劫去衣服到寧波皆赤身露體又有幾隻船失去桅尾桅桿

上海新聞紙云咸豐大元帥向榮番九月初七日染水蠱病死蒲州人福齊接向榮職任金壇縣隔蘇州五十米路遠今金壇城已為太平王兵丁據守將來必得蘇州

英吉利先幾年吽唐人到亞尾利駕南邊係英吉利屬国名湛尾枷地方種蔗現今有唐人種蔗其蔗甚長價值得四百至六百銀一頓

新聞紙云廣東省城九月初九入口貨價暹羅米每担二元十先士至三十先士網買米每担二元七十先士至七十二先士福建厦門米每担二元四十先士至四十五先士寧波米每担二元六十先士水銀賣去五百二十噸每担五十五元至五十七元洋參每担價良一百一十至二十元頂好洋參每担價良一百七十五二百二十元出口貨價湖南工夫茶每担十八兩至二十兩五錢湖北工夫茶每担二十三兩至二十七兩五錢小種茶每担二十三兩五錢白毫花茶每担四十二兩熙春新茶每担十八兩至二十兩旧熙春茶每担八兩至十兩廣東工夫茶每担十七兩至二十四兩

沙加扛審洒市地二處新聞紙云該處甚多唐人採金日中所採工價甚穩亦無別国人欺凌

有一狀師名荷士今年到議律館請減省山汎思歌城內外之官職前日有府官有城內官兩處官職分理俸祿甚繁今本府城內外合用一官統理故費用減少一千八百五十三年六月至一千八百五十四年六月用去銀一百八十三萬五十四年六月至五十五年六月用去良二百六十四萬五十五年六月至五十六年六月用去良八十五萬依荷士之律法今年十一月初四選舉新官員現令山汎思歌分作十二坊設立一公所每坊公舉一人司理府庫合十二坊又選舉一人總理名補

李按察司名幹祿衣頭人名居得士街路司名跌扶佔價官名潘地收糧官名霸振驗尸官名可羅文司理死人產業名羅珠思理馬頭官二人一名枝繁一名耐士新按察司官先幾日接任各人多稱說他品行端正旧年曾在唐番書館做醫生

沙加緬渡省城想創造一議律院其形象如十字樣連土庫四層值價二十萬元

沙加緬渡埠有瑞国人名窩臣能鍊熟蛇將蛇戲弄或纏身或纏頸吽人觀看收良一錢八不料被蛇噬傷速往酒店飲羅蘭地酒方得不死現今在大埠亦未全愈

山鬼舍埠現令各人多製造亞的臣井即自來泉也其法用螺絲鑽穿通地內後用銅鉛管約八寸濶入地或二三百或百餘尺引其泉從下湧出有一人名扳耶淡有一自來泉井穿地二百六十尺深其泉湧出十二尺高用鉛管引泉屋內各房盥洗甚便未士司茂未士碗車厘兩人有一花菓園有一自來泉井穿地六十尺深其泉能灌溉百餘畝地方又埠內大衆有一自來泉井三百尺深外用鉄欄干圍住一水池該處人家到此取汲

本省總督出示准于十一月二十日各人到禮拜堂謝神合衆國規矩每於年尾收成之後各省總督出示選一日吽各人到禮拜堂酬謝神恩其意以為現年之無凶荒無地震無灾疫皆神之恩各人此日當頌禱酬報唐客到此處同享平安之福亦當知感謝萬物之主宰真神庇佑

十一月初二日汝嗶打埠有三賊在監牢掘穴逃走後汝嗶打之府官名鏟地同幾位朋友於初三日未黎明之時到山坑追尋適有幾人先到山坑捕賊章馬於樹匿藏坑中該府官之朋友見幾匹馬綁在樹疑是賊用口吽吹一声不料匿藏坑中之人轉疑其為賊喝声是誰竟將對面笑打傷府官鏟地面上胸前登即斃命有一人被傷後死

堅得忌扁士咈呢兩省有人始用煤炭蒸油初見黑色再用白炭製鍊甚清潔每一頓炭可蒸得三四十加倫計每加倫用本良二十先士買出每加倫值價一元其燈光明比別樣油更勝用以塗抹車軸鉄器亦覺潤滑

合衆国欽差蝦利時往暹羅国與伊国王立和約由敵渣仙渡兵火船返回香港現又往日本国因前有捕魚船與日本民人賣買不平互相打鬥之事

現今暹羅国海面賊勢猖獗有一番船見有賊船二十四隻擄捉甚多良民在內

佛蘭西新聞紙云今年絲疋在佛蘭西發賣價錢甚高先八年間一疋值價九元今年值價

The Oriental.

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V. WILLIAM SPEER, EDITOR. SAN FRANCISCO, NOVEMBER, 1856.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

MONTHLY, IN ENGLISH AND CHINESE.

"Behold, these shall come from afar; and lo, these from the north and from the west; and these from the land of Sinim."—[China.] Isaiah 49: 12.

Ancestral Worship in China.

The fears of mankind have been seized upon by our arch enemy and wrought into an hundred curious mythological systems. But the scheme of prostituting the purest natural sentiment of the heart, filial piety, is almost peculiar to China. There Satan, as if foiled in imposing darker forms of idolatry upon the common sense of its people, has woven this hallowed emotion into one the most permanent and least objectionable of all.

A Chinese scholar, if asked the number of religious sects prevailing among his countrymen, usually answers that are there three, the Confucian, the Tauist, and the Buddhist. The last two employ images, liturgies, and monastic systems; and they have many features in common. The first is more ancient and more simple, and its professed votaries are the more intelligent and elevated classes. But while the common people are the chief supporters of Buddhism and Tauism, they too are most deeply attached to the native Confucianism. And especially are they zealous in their devotion to the worship of the spirits of deceased progenitors and kindred, whose rites are most nearly allied to this system. Idols have lately been introduced to California, but the Chinese immigrants have from the first presented their vernal and autumnal offerings at the tombs of those relatives and friends who have been so unfortunate as to lay their bodies beneath the clay far removed from the beloved hills where the ghosts of their forefathers wander.

The worship of ancestors is both private and public. Each household pays certain daily acts of special devotion before the tablets of its own immediate deceased parents and grandparents, which are arranged in a room of the house, or an edifice of the enclosure, set apart for that use. The public ceremonies are performed in the spring, and perhaps also in the fall. Each family then repairs the tombs of its own dead and makes offerings to their spirits; while families of the same surname or clan meet at the great temple for common worship, for festivity, and for the discussion of business.

THE PRIVATE WORSHIP.

The private worship consists of the daily burning of incense and sacrificial paper and the occasional presentation of fruits, cakes, or meat before the tablets, which are arranged acaccording to the seniority of the dead whose names they bear. The memory and the example of those who have quitted earth are thus kept fresh, and endeared to their posterity. At the close of harvest the first fruits are presented here by the husbandman. Those that nurse the silkworm lay here the first skeins of their silvery produce. The trembling young bride on her arrival at the house of her future husband is met by him and conducted to this sacred spot, where they kneel and worship, and so consummate their engagement, as it were beneath the approbation of the spirits of the dead, supposed to be present. The young student, in his promotions to honor, first acknowledges his success by bowing before these tablets, surrounded by his rejoicing relatives and friends. This is a worship commanded, honored, and performed by all the sages of his country. It is said of Confucius, that "when he made the accustomed offering to the dead, he did it with great affection. To raise his warmth the more he imagined that he saw them and heard them speak; and because they had been long dead he often called them to mind." One of the maxims of Confucius is, "the dead must be honored as it still alive."

ANCESTRAL TABLETS.

The tablet, or *shin-chu*, is supposed to be the seat where one of the three or more spirits of a man abides after his death. It is therefore regarded with peculiar veneration and becomes an object of regular religious worship. This article is formed of a piece of flat, unpainted board, about three inches in height and nine broad, set by a moveable tenon into a carved block of the same wood some four inches square. A superstitious value is added to the tablet if the wood be so cut that the grain, like the shades in mahogany, shall represent a range of "hills" rising one above another, like those among which the disembodied spirits roam. This piece of wood proves on examination to consist of two pieces, a front and back. The principal inscription, down the centre of the face, may be thus freely translated:

"The seat of the spirit of the illustrious and honorable father Wang, whose sacred name is Tah-pang; deceased during the Tsing Dynasty."

The "sacred name" is one which differs from the infant, the adult, the official, or any of the other names which are commonly conferred on individuals, in being used during life only in religious solemnities, and in being the one which is inscribed on the tablet after their death. There is a superstition connected with the writing of the word "seat," which, in the Chinese arrangement of the inscription, comes at the bottom of the sentence. The character is formed by three horizontal strokes, with a perpendicular bar, not unlike a hieroglyphic figure of something to sit upon. But it is not complete till a dot is perched upon the top. This the family leave unwritten till a request can be preferred to some friend, of as high a station in society as possible, to some and add the final touch. And this must be in *red* ink though the inscription is in black. There is a resemblance in this ceremony to that of dotting the eye of a new-worshipped idol with blood, at its dedication, as a symbol of the entrance of the imaginary deity.

Notwithstanding the contempt for their sex, tablets are also set up for the spirits of female relatives, which resemble in appearance those for males.

A moveable back-piece in the tablet is designed for the purpose of enclosing a second inscription, recording the precise hour of the birth and of the death of the individual; which are preserved as the basis of astrological calculations affecting the welfare of succeeding generations. The tablets of the most honored personages are set within wooden shrines of proper size, whose doors are carved into an open lattice or filagree work.

TOMBS.

There are no cemeteries. The places for interment are selected by a class of diviners called *fung shwui sien sang*, "wind and water doctors;" the result of whose augury is supposed to have great influence upon the subsequent prosperity of the family. In many private residences there are bodies that have been for years awaiting interment. The tombs, in which they are at last permitted to find repose, whiten the barren, burnt-looking hills of sandstone, without any order. The coffin is then thrust into a horizontal vault, which is closed with a black marble slab, inscribed with the name, titles, and date of death of the occupant. A low stone wing extends forward on either side, to enclose a semi-circular area, which is paved with stones, and *chunam*, within which one sometimes beholds erected a pair of stone columns, like obelisks, entwined with figures cut in bold relief. The various angles are possibly surmounted with stone lions, crouching. The poor are interred in graves with, perhaps, no other memorial than what abides in the affections of those they leave.

ANNUAL WORSHIP.

It is to these lonely tombs and graves among the hills that, at certain seasons of the year, great multitudes repair for worship. The chief occasion is the *Tsing-ming* festival, which occurs usually in our month of April. When this arrives, all classes, without discrimination of rank, are seen tending in companies thitherward. Here approaches a family sad—whose plain cotton-colored costume betrays their poverty. The father has brought several sheets of coarse paper, a few inches square, some gilt with gold and some with silver; a prayer addressed to the spirits, written on a strip of red paper, and some painted candles; sticks of incense, and fire crackers. He sweeps the ground; clears off the grave, lights the candles and incense which are stuck into the earth, explodes his crackers to frighten away evil spirits that may be hovering round, sets on fire the gilt paper, which transmits its value thus to the unseen world for the use of the dead, burns the prayer, holding it up with both hands towards the sky, and with his family around him, prostrates himself, and altogether bow their heads nine times to the ground. The ceremony being concluded, they depart, leaving a number of strips of red and yellow paper the size of bank-notes, attached by a clod upon one end, to flutter as an evidence that the grave is still an object of care. But see! a company in figured and gay silks, wearing the comical summer cap surmounted by colored buttons of precious stone, approaches an imposing monument. A train of coolies bear trays containing roasted swine and fowls, numerous fruits and vegetables, pyramids of painted cakes and confectionary, and vessels of wine. They examine and repair the tomb, sweep the area in front, arrange upon it the offerings, cast the wine up into the air with cups, perform the necessary genuflections, burning the gilt paper, incense and prayer, and at length slowly retire. The provisions carried back suffice for a feast, or are bestowed upon the poor.

But there are of course multitudes in China entirely negligent of these and indeed of all other religious rites, just as are some men in Christian lands of those they owe to God. Some of these however, keep up the form of their supposed duty by proxy. Several families unite to employ a person to go out and make the necessary repairs and offer the worship. This man perhaps presents the same offerings at several tombs successively, so that we would imagine the spirits of the last served must find left in the viands but scant nourishment.

ANCESTRAL TEMPLES.

In walking through a Chinese city or village an edifice of a peculiar construction meets the eye. Resembling a temple, it is yet kept closed, except upon certain occasions. Within its spacious walls no images are seen. Obtaining access, one finds a large vacant hall, occupying the building first entered. Passing that, we enter a second, and mount a few steps to a more elevated floor. The pillars, the beams, the rows of chairs which surround the sides of this chief hall, may be of a black and costly wood, richly and deeply carved. The walls are covered with moral inscriptions. Little else in it attracts the eye save, at the farther extremity, a great framework of the same wood. The front is open, covered above and around with the most elaborate carving and gilding. Within are seen arranged a number of small cabinets, each enclosing one or two of the ancestral tablets already described. In front is an altar, also of wood, on which there may be outspread an oblation of fresh flowers and fruits, or set a few sticks of smoking incense. Such as this was at the time I visited it, the ancestral temple of the clan or family named Yeung, who inhabit the pretty village of Peh-shan, near Macao.

ANNUAL FESTIVAL OF THE CLANS.

The *Pih-kia-sing*, or "Catalogue of families," furnishes a list of about four hundred and fifty clans in the Empire. Many of these trace their genealogies down to ages before the Christian era; and branches of them occupy towns, or unite with other clans in forming portions of towns, in almost every province. These clans maintain a strict organization. A great annual festival is held by the members of each great family residing within a certain district. This is to the Chinese the most interesting celebration of the year. And, could we but divest it of the idolatrous excrescences, it would be acknowledged as something truly beautiful and laudible. It is held in the sunny months of Spring, or when Autumn has crowned the labors of the year with her fruits. Then kindreds gather at their temples, to pay a united tribute of respect to the venerable, the virtuous, the beloved, that "have gone to rove among the demi-gods." It is an occasion which refreshes somo of the best emotions of human nature, when all share in the accompanying festivities and mutual congratulations, and when the poorer brethren come forward to receive some fraternal gift. The festival affords an opportunity for consulting together as to their mutual interests, and for defence against the exactions of the Mandarins, or against the rivalry, knavery, or violence of other parties. And this last, the union of strength for mutual protection is, I am inclined to think, one of the strongest bonds of clanship among the Chinese,

At the appointed day the men of the clan meet at an early hour at the *Tsz-tang*, or "ancestral hall," all smiling, and clad in their best and brightest apparel. Sacrifices have been prepared: pork, mutton, roast fowls, all kinds of fruit and vegetables then in season, pyramids of white, yellow and purple cakes, confectionary in various forms, and spirits, of which there are many kinds, made by steeping fruits or spices in the liquor distilled from rice. Nor are the external wants of the deceased unprovided for. We see rolls of white silk, for garments, gilt and silvered paper for money, and perhaps the representations of some of the more common articles of use, formed of paper. Officers are appointed to perform the ceremonies of the day. The eldest or most important personage of the day is selected to act the part of *chu-tsai* or "priest," on behalf of his kinsmen, and to present the sacrifices. There are also assistant priests, and a master of ceremonies with assistants. The procession sets off in order; the sacrificial offerings borne on the shoulders of coolies, some in large wooden trays, some in highly ornamented hand carriages, covered and gilt. They are accompanied by painted lanterns and embroidered banners, and with a thundering noise, by bands of music, gongs and drums, and by discharges of firecrackers.

When the procession has at length reached the hills, they halt. The sacrifices are then arranged about the tomb, and the people are assigned their appropriate places. The priest is in a central place fronting the grave. The master of ceremonies calls aloud each act to be performed. At first, the soft notes of the smaller instruments of music alone are heard. At the word of command, all kneel, and the priest then places three sticks of burning incense in censers before the tomb. All rise up, fall prostrate, and thrice bow their heads to the ground. Thrice they prostrate themselves and at each time thrice touch their foreheads to the sward. This is counted the highest act of adoration to any being, human or divine. Next, the prayer is read. The form is but a few lines in length. It begins with the date, and proceeds thus: "Hien-fung, (emperor) ——year,——month,——day, we, the posterity of the family of ———, bearing with reverence the proper offerings of meats, fruits, and other provisions, and pieces of silk, approach to sacrifice to the names of our ancestry." It then beseeches that the ghosts would be present and accept the sacrifice. It prays for their protection and favor towards posterity, that those in the flesh may be granted long life, happiness, and abundant prosperity, that these blessings may be perpetuated to their offspring. It closes with some ascriptions of praise, and begs the ethereal objects of worship to accept the petitions now lifted up in their presence. When the voice of the reader ceases, the silk, paper-money, and whatever is combustible, is set on fire, and as the smoke rises, and the raiment and money are "transformed by the flames," the liquor is dashed up into the air for their refreshment, and the spirits stoop to partake of the subtle virtues exhaled from the generous feast spread out beneath them. And now the whole ceremony is concluded with the furious banging and blowing of all their noisy instruments together, and with the deafening roar of countless fire-crackers and rockets, great and small; making clangor enough to frighten off the boldest evil demon that might lurk in the air to disturb the joy of the occasion, or summon back the stupidest ghost that had wandered off to the ends of the earth, forgetful of his kindred, of all the gastronomic enticements, and of the need of "transformed" garments to supply the deficiencies of the ethereal gown and pantaloons, which, in the wanderings and exposures to wind and weather of the whole preceding year must have become rather seedy and tattered to appear at all respectable among the good folks in the cloudy region.

It may be here remarked with regard to the organization of the clans for secular purposes, that it is complete and effective. It is a strong protection to the feeble in that despotic country. The government rarely interferes with it but rather seeks to make it occasionally of service. The head men or elders are to a certain degree responsible for the acts of individuals of their clans. In extreme cases the mandarins seal up the doors of an ancestral temple till difficulties are settled. The quarrels of different clans are often prolonged and furious. We are not aware however that they have reached to this side of the water. The "Chinese fights" that sometimes occur in the mining regions of California are the squabbles of gamblers and rogues, and their partisans, of men from different districts of their native province, who often maintain hereditary dislikes resembling those existing among the immigrants from some of the old countries of Europe.

EVILS OF THE SYSTEM—ITS SANCTION BY THE JESUITS.

Is this worship idolatrous? Two classes of persons take the negative. The one is composed of those who dislike the severe truths of Christianity; who profess to regard one God and Father of the human race, but despise "sects" and "zealots," and especially that "bigotry" that can presume a sovereign bestowal of benefits upon any special people, or can credit the future punishment of some for using figures and pictures which the Bible forbids, and the necessity of a Divine atonement for human guilt. Such men censure the work of Missions as much as its principles. And indeed we may well be distressed in the application of these solemn and fearful truths to the spiritual condition and hopes of the myriads of China. The hearts of amiable, unregenerate men approve the excellence of one principle, a noble and lovely one indeed, upon which ancestral worship is based—that is, filial piety and faithfulness to the memory of the departed—forgetting that deeper than love to parents lies enmity to God; that such adoration substitutes men for God, robbing Him of His glory, and ascribing to them the acts of His providence and of His grace; that He has forbidden idolatry as the greatest of all sins, and adjudged upon it the severest curses as a fertile root of all other offences, and a deep foundation of all vices and crimes. Sir Andrew Ljungstedt characterizes these as "rational and innocent ceremonies—except in the eyes of the intolerant." The accomplished Sir John Davis says, "such are the harmless, if not meritorious forms of respect for the dead which the Jesuits wisely tolerated, knowing the consequences of outraging their most cherished prejudices," but which were condemned by the succeeding "crowd of ignorant and bigoted monks."

The second class who deny the idolatrous character of ancestral worship, is the Jesuits. Despairing of the tremendous work of Christianizing heathen China, they consented to beathenize Christianity. The arguments of Matthew Ricci were, that this worship could not be idolatrous for the following reasons: that "the Mahometans, who are the enemies to idolatry, perform these honors to their ancestors and to Confucius;" that "this reverence is only to them as persons to whom they owe their lives;" that "those who kill the beasts at these ceremonies are not priests, but butchers;" that "the same honors are paid to the living emperor, and the great officers of state;" finally, that "these customs were established in China before idolatry took place there, therefore they are not idolatrous." But the truth is that Mohammedanism has, like Romanism, become exceedingly corrupt; that the worship is the same in form as that the gods; that the butchers are the same that kill sacrifices for idols; that the worship to the Emperor is idolatrous, just as was that to the Egyptian kings who like him claimed to be of divine descent; and lastly, that this did antedate image worship, because it was one of the first steps by which the enemy of God led men downward in that course of idolatrous degradation which exhibits its last degrees in the bestialities of Babylon, or of modern India. The sophistries and untruths of the Jesuits sufficed for their superiors and for their patrons, the potentates of idolatrous Romanism, in the former days of ignorance concerning this Empire, but cannot suffice for enlightened Protestants. What can apologize for that treachery to truth and religion which yielded to such reasons? God will judge those, who, if they had preached the plain and unadulterated truths of Revelation, possibly might have bestowed on all China the light of life and immortality. The extraordinary history of the conflicts of the Jesuits with the Dominicans and Franciscans, the contradictory bulls of the popes, the imperial edicts, the alternate successes or the persecutions which resulted therefrom, the discussion of the questions of ancestral worship and that of Confucius, and of the use of the word signifying the name of God in Chinese, are evidences of the idolatrous nature of that system which none but Jesuits could sanction, of their own falseness to the truth of which they professed to be the preachers, and of God's condemnation of these wicked men and wicked principles.

The narrative of the forms of ancestral worship which we have given, forms which have been gradually corrupted through successive ages, will show partially a character that must be offensive to God. Its alliance with Buddhism will be most evident to one who gazes upon the splendid temples of the clans in any large city. There he may often see the sacred banyan extending over them its shades; the pools sheeted over with the great glutinous leaves of the sacred lotus, on which the water stands in globules of quicksilver, their brilliant bowl-like flowers of red and white lifted on single and lofty stalks; and possibly the *pai-lau*, or "honorary arch" of stone, like that near the temple of the "Yeh" clan at Canton, erected by the Imperial favor, to commemorate the uncloistered chastity of some female. You behold its Buddhist features in the red ridge-pole from which depends a red streamer with an inscription such as "*Tsz-ni kung chau*," "May the god Tsz-ni grant his illumination;" in the false doctrine of three souls; in the superstitions connected with the tablet, the offerings, the prayers, the prostrations and the processions. It were strange if such a worship could be pure amidst a people all whose thoughts are imbued from prattling childhood with idolatry; or if, with their sober national character, such were not of all idolatry the most bewitching, the most controlling, the hardest and last to eradicate from the Chinese heart.

The excessive anxiety for male posterity which these false conceptions of the future state of the soul begets, is confessed to be the cause of the fearful evils of the infanticide of female infants, and of polygamy. This too has been artfully taken by the Buddhist priesthood as a pretext for the erection of what they style the "temples for childless parents." In them, the tablets of that class of deceased persons are collected, and eleemosynary offerings made to the gods in their behalf.

Sincere Chinese converts express their belief from their own experience that this worship is idolatrous. To cease it is one of the tests of their sincerity. Its sanction would tend to seduce them to idolatry again; would be a fountain of kindred heresies fully as pernicious as ancient Gnosticism. It would open a door to many of heart unchanged, and bring down the anger of a holy and jealous God. Of this we have had enough proof from the history of the Romanists. And even the heathen natives often question the missionary whether this worship is allowed, and seem to regard the observance of it by a person professing conversion as an evidence of insincerity and inconsistency. The history of the Jews, of the previous inhabitants of Canaan, and of the neighboring kingdoms, and the threats and the judgments recorded in the word of Inspiration, demonstrate that Jehovah will permit no confusion of the first commandment of His decalogue with even that which stands the first on the second table, and records our highest duty to man.

POETRY.

Christ on the Sea.

Oh, where is he that trod the sea,
Oh, where is he that spake—
And dark waves rolling heavily
A glassy smoothness take;
And lepers, whose own flesh has been
A living, loathsome grave,
See with amaze that they are clean,
And cry, "'Tis He can save."

Oh, where is he that trod the sea,
My soul! the Lord is here:
Let all that fears be hushed in thee,
To leap, to look, to hear
Be thine; thy need He'll satisfy:
Art thou diseased or dumb?
Or dost thou in thine hunger cry?
"I come," saith Christ; "I come."

Mission to the Afghans.

One of the most interesting missions undertaken by the American Church is that to the Afghans, which has been commenced during the past year by the Presbyterian Board. This has long been looked upon as a remarkable nation, on account of their independent, hospitable, and martial spirit, and their possession of a country, lying between India and Persia, filled with the grandest mountains in the world, with the original fruits and grains that have spread over the earth—following the expansion of the human race, and with ancient ruins, tablets, coins, and legends, of great value to the religious or scientific archeologist. But the chief attraction has lain in the suggestion by Sir Wm. Jones, Vansittart, and others, that they might be a portion of the Ten Tribes of Israel. Though now Mohammedans, they claim descent from King Saul, through a son named Berkia, who had a son called Afghan. And those scholars have furnished translations from their legends describing the capture of the ark of the covenant by the Philistines, the anointing of Saul by Samuel, the battle of David and Goliah, and other events of Scripture history, which they claim as their own.

The seat of this new mission is appointed for the present, at Rawal Pindee, a town of 15,000 inhabitants, between the Indus and Jhelum rivers, 160 miles northwest of Lahor. This is not within the borders of Afghanistan, where a residence is forbidden by the present disturbed state of the country. The report of the Board says:

"The mission to the Afghans is undertaken in obedience to what are considered to be marked evidences of the call of Providence. The country of Afghanistan contains about five millions of inhabitants. These are a hardy and vigorous race, divided into tribes or families which bear some resemblance to the tribal divisions of the Israelites; this is one of the circumstances that have led some writers to consider them to be of Israelitish origin. They are Mohammedans in their belief, and it is not practicable at present to conduct missionary efforts in their country. Considerable numbers of them are found, however, living in different places in the northwest of India, and others visit these places for purposes of commerce.

"Little has been done for their evangelization. The New Testament and a part of the Old Testament was translated into Pushtu, the language of this people, and printed at the Serampore press, in the days of the venerable missionaries, Carey and Marshman; but from the circumstances under which these portions of the Scripture were translated, they will require revision; while other books are yet to be translated, and the whole province of Christian literature is yet untrodden ground. Within a year or two, the English Episcopal Church Missionary Society have formed a mission for the Afghans at Peshawar, a city well chosen for this purpose, lying west of the Indus. The prayers of Christians should be offered on behalf of this important mission of our Episcopal brethren.

"The attention of the Board has been directed to the Afghans for many years. Their country was contemplated by the first missionaries, as within reach of the evangelizing agencies of the Lodiana Mission. Several hundreds of Afghans were living at Lodiana when the earliest missionaries went to that city, and some of their sons have been in the mission school at that place. The want of men and means, however, have delayed the commencement of separate missionary efforts for this people. During the last year these difficulties have been in some degree removed."

It is stated that an English Christian friend, who is well acquainted with our missionary brethren, made the offer of the handsome sum of $7,500 to the Board, if a mission were established for this people; and accordingly an experienced and efficient missionary, the Rev. John H. Morrison and his wife, who are well known in connection with the missions in India, and the Rev. Isador Lœwethal, who reached the field last December, have been appointed to this station. We bespeak for these brethren and their work, the prayers of those that desire the wide and energetic spread of the blessings of Christ's gospel.

China Correspondence.

A friend at Canton, sends us the following:

Coolie Trade.—This sad business, which with much propriety might be placed in the same catagory with the African slave trade, has just met with another awful disaster in the destruction of the ship "Banca," with the loss of several hundred lives, including the captain, mate and steward, at Macao, on the 3d inst.—This ship after going to sea with 250 Coolies for Havanna, was under the necessity of returning to Macao, on account of her water casks. The captain refused to let the coolies go on shore, where perhaps they had wives and children, they rebelled against such oppression, commenced an attack, and was fired upon by two grape-shotted guns. They set the ship on fire and blew her up, and hence the disaster. The Chinese are *free men*, and must not be treated like slaves. What could be expected from free Americans or Englishmen if thus treated, but to do equally as bad or worse? We most earnestly protest against the *Chinese coolie trade*, as not allowed by Chinese law, as not according with the principles of freedom and reciprocity. Nor should any enlightened government countenance it in their traders, sooner than they would the African slave trade."

A Legend of Babylon.

While the researches of Layard, Botta, Rawlinson and others, into the ruins of Babylon, are exciting so much curiosity, our readers will be pleased to read an extract from the remains of almost the only writer, of that wonderful people, whose works or name are now known. Berossus was a priest of the great temple of Belus, and is supposed to have sketched his history to some extent from representations on its walls. He lived about two centuries after the Captivity of the Jews among his countrymen. We read with the deepest interest this evidence of the influence of the book of Revelation upon the opinions of the Magi. We understand hence the source of the traditions of the Creation, the Deluge, and of the leading ideas of religious truth, that have been made manifest in India, China, and other countries of Eastern Asia. This fragment was preserved in the writings of Alexander Polyhistor, a Greek of the second century of the Christian era:—

Berossus, in the first book of his history of Babylonia, informs us that he lived in the age of Alexander the son of Philip. And he mentions that there were written accounts, preserved at Babylon with the greatest care, comprehending a period of above fifteen myriads of years; and that these writings contained histories of the heaven and of the sea; of the birth of mankind; and of the kings, and of the memorable actions which they had achieved.

And in the first place he describes Babylonia as a country situated between the Tigris and the Euphrates: that it abounded with wheat, and barley, and ocrus, and sesame; and that in the lakes were produced the roots called gongæ, which are fit for food, and in respect to nutriment similar to barley. That there were also palm trees and apples, and a variety of fruits; fish also and birds, both those which are merely of flight, and those which frequent the lakes. He adds, that those parts of the country which bordered on Arabia, were without water and barren; but that the parts which lay on the other side were both hilly and fertile.

At Babylon there was (in these times) a great resort of people of various nations, who inhabited Chaldæa, and lived in a lawless manner like the beasts of the field.

In the first year there appeared, from that part of the Erythræan sea which borders upon Babylonia, an animal destitute of reason, by name Oannes, whose whole body (according to the account of Apollodorus) was that of a fish; that under the fish's head he had another head, with feet also below, similar to those of a man, subjoined to the fish's tail. His voice too, and language, was articulate and human; and a representation of him is preserved even to this day.

This Being was accustomed to pass the day among men; but took no food at that season; and he gave them an insight into letters and sciences, and arts of every kind. He taught them to construct cities, to found temples, to compile laws, and explained to them the principles of geometical knowledge. He made them distinguish the seeds of the earth, and shewed them how to collect the fruits; in short, he instructed them in everything which could tend to soften manners and humanize their lives. From that time, nothing material has been added by way of improvement to his instructions. And when the sun had set, this being Oannes retired again into the sea, and passed the night in the deep; for he was amphibious. After this there appeared other animals like Oannes, of which Berossus proposes to give an account when he comes to the history of the kings. Moreover Oannes wrote concerning the generation of mankind; and of their civil polity; and the following is the purport of what he said:—

"There was a time when there existed nothing but darkness and an abyss of waters, wherein resided most hideous beings, which were produced of a two-fold principle. There appeared men, some of whom were furnished with two wings, others with four, and with two faces. They had one body but two heads: the one that of a man, the other of a woman; and likewise in their several organs both male and female. Other human figures were to be seen with the legs and horns of goats: some horses' feet: while others united the hind quarters of a horse with the body of a man, resembling in shape the hippocentaurs. Bulls likewise were bred there with the heads of men; and dogs with fourfold bodies, terminated in their extremities with the tails of fishes: horses also with the heads of dogs: men too and other animals, with the heads and bodies of horses and the tails of fishes. In short, there were creatures in which were combined the limbs of every species of animals. In addition to these, fishes, reptiles, serpents, with other monstrous animals, which assumed each other's shape and countenance. Of all which were preserved delineations in the temple of Belus at Babylon.

The person, who presided over them, was a woman named Omoroca; which in the Chaldæan language is Thalatth; in Greek Thalassa, the sea; but which might equally be interpreted the Moon. All this being in this situation, Belus came and cut the woman asunder: and of one half of her he formed the earth, and of the other half the heavens; and at the same time destroyed the animals within her. All this (he says) was an allegorical description of nature. For, the whole universe consisting of moisture, and animals being continually generated therein, the deity above-mentioned took off his own head: upon which the other gods mixed the blood, as it gushed out, with the earth; and from thence were formed men. On this account it is that they are rational, and partake of divine knowledge. This Belus, by whom they signify Jupiter, divided the darkness and separated the Heavens from the Earth, and reduced the universe to order. But the animals, not being able to bear the prevalence of light, died. Belus upon this, seeing a vast space unoccupied, though by nature fruitful, commanded one of the gods to take off his head, and to mix the blood with the earth; and from thence to form other men and animals, which should be capable of bearing the air. Belus formed also the stars, and the sun, and the moon, and the five planets. (Such, according to Polyhistor Alexander, is the account which Berossus gives in his first book.)

(In the second book was contained the history of the ten kings of the Chaldæans, and the periods of the continuance of each reign, which consisted collectively, of an hundred and twenty sari, or four hundred and thirty-two thousand years; reaching to the time of the Deluge. For Alexander, enumerating the kings from the writings of the Chaldæans, after the ninth Ardates, proceeds to the tenth, who is called Xisuthrus, in this manner:)

After the death of Ardates, his son Xisuthrus reigned eighteen sari. In his time happened a great Deluge: the history of which is thus described. The deity, Cronus, appeared to him in a vision, and warned him that upon the fifteenth day of the month Dæsius there would be a flood, by which mankind would be destroyed. He therefore enjoined him to write a history of the beginning, procedure, and conclusion of all things; and to bury it in the city of the Sun at Sippara; and to build a vessel, and take with him into it his friends and relations; and to convey on board everything necessary to sustain life, together with all the different animals, both birds and quadrupeds, and trust himself fearlessly to the deep. Having asked the Deity, whither he was to sail? he was answered, "To the Gods:" upon which he offered up a prayer for the good of mankind. He then obeyed the divine admonition: and built a vessel five stadia in length, and two in breadth. Into this he put everything which he had prepared; and last of all conveyed into it his wife, his children, and his friends.

After the flood had been upon the earth, and was in time abated, Xisuthrus sent out birds from the vessel: which, not finding any food, nor any place whereupon they might rest their feet, returned to him again. After an interval of some days, he sent them forth a second time; and they now returned with their feet tinged with mud. He made a trial a third time with these birds; but they returned to him no more: from whence he judged that the surface of the earth had appeared above the waters. He therefore made an opening in the vessel, and upon looking out found that it was stranded upon the side of some mountain; upon which he immediately quitted it with his wife, his daughter, and the pilot. Xisuthrus then paid his adoration to the earth; and having constructed an altar, offered sacrifices to the gods, and with those who had come out of the vessel with him, disappeared.

They, who remained within, finding that their companions did not return, quitted the vessel with many lamentations, and called continually on the name of Xisuthrus. Him they saw no more; but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to religion; and likewise informed them that it was on account of his piety that he was translated to live with the gods; that his wife and daughter, and the pilot, had obtained the same honor. To this he added, that they should return to Babylonia; and, as it was ordained, search for the writings at Sippara, which they were to make known to all mankind: moreover that the place, wherein they then were, was the land of Armenia. The rest having heard these words, offered sacrifices to the gods; and taking a circuit, journeyed towards Babylonia.

The vessel being thus stranded in Armenia, some part of it yet remains in the Corcyræan mountains of Armenia; and the people scrape off the bitumen, with which it had been outwardly coated, and make use of it by way of an alexipharmic and amulet. And when they returned to Babylon, and had found the writings at Sippara, they built cities, and erected temples: and Babylon was thus inhabited again.

Testimony of Chinese.—It is with great pleasure we observe the presentation by our late Grand Jury, of a subject which the *Oriental* has repeatedly and earnestly urged, as of extreme importance to justice both to Chinese and Americans. Their exclusion from this right insults and irritates the Chinese to the quick. It is wrong, and oppressive, and impolitic. We hope to see such a rule, by some means, soon abolished. The report alluded to says:

"A serious obstruction to the administration of justice exists in the law prohibiting the Chinese and African races from giving testimony against any white person. Many of the worst criminals in this community go unwhipt of justice from this cause. Were all persons allowed to testify, and the jury left to judge of their credibility, there is not a doubt that the ends of justice would be greatly promoted thereby: The officers who have had most experience in the administration of criminal law here, so far as we can learn, are of the same opinion. As only white men could sit on juries, there would be no fear that the interests of that class would be endangered thereby.

Ancestral Worship.—The importance of an understanding of this most cherished of all the superstitions of the Chinese to an insight into their religious character, their most marked festivals among us, and to some points in their history, has induced us to present on our first page a full and careful article on the subject.

Mission to Japan.—Dr. McCartee, of the Presbyterian Mission at Ningpo was last year requested to make a visit to those islands, in order to gain information and prepare the way for the establishment of a mission, He accordingly went to Shanghai, but was unable to obtain a passage thence in any vessel to the Japanese ports, and after some time returned to his post at Ningpo. It is considered to be doubtful whether it is practicable at present to commence a mission among the Japanese people. The Board feel it a duty to watch the further developments of Providence concerning them, in view of making a well planned aad vigorous effort to introduce the gospel among the Japanese.

The Reflex Influence.—Mr. Howard Cunningham an esteemed American merchant at Fuchau, having been murdered, difficulty was experienced in obtaining redress. A correspondent of the "Friend of China," says, this has arisen partly from "the manner in which the Chinese are treated in California and Australia; particularly the former, where the most atrocious murders have been committed without any redress. I am not an advocate for murder without redress in any place; but do say, such a state of things leaves the foreign politician and officers here in an awkwark predicament, when they come to ask for and enforce redress."

Borneo Coal.—A cargo of coal from the island of Borneo, has recently been imported into this port. Although, so far as we are advised, it has not yet been thoroughly tested as regards its suitableness for generating steam; still, samples have been tried with the most satisfactory results. It is said that this coal can be landed here far cheaper than that shipped hither from the Atlantic side or Fayal.—*Alta.*

Meeting of the American Board.

The forty-seventh annual meeting of the American Board of Commissioners for Foreign Missions, was held in Newark, N. J. Oct. 28th. Many members and friends of the Board from abroad were convened by the interesting occasion, and were very courteously entertained by the people of that city. Their hospitalities, it is said, were thus extended to fourteen or fifteen hundred persons from abroad. No place could be more desirable for such a convocation.

The Board met on Tuesday, the 28th ult., in the First Presbyterian Church, and was called to order by the Hon. Theodore Frelinghuysen, President of the Board.

The large church was densely crowded to hear the annual sermon, by Rev. G. W. Bethune D.D. The Doctor took his text in 1 Tim. i. 16: "This is a faithful saying," etc., and presented the conversion and ministry of Paul as an example of the missionary spirit.

The Report of the Prudential Committee stated that since the last annual meeting of the Board, six corporate members have deceased. Four missionaries and three female assistant missionaries have also gone to their final reward. Forty-six missionary laborers—twenty-one males and twenty-five females—have been sent to their respective fields. The number of *ordained* missionaries has never been exceeded in any one year since the Board existed, though the number of *assistant* missionaries has in two or three instances been greater.

The Treasurer's Report states that the receipts of the year from all sources have been $307,318 69; $3,109 less than those of the previous year. The expenditures have been $323,000 49; leaving a deficiency of $15,681 80; which, added to the already existing debt of $20,507 90, makes the present indebtedness of the Board $36,189 70.

In one of the morning prayer meetings Rev. Dr. William Adams reverted to the fact, that in this church, Brainard was ordained to the gospel ministry, and sent to preach to the Indians at the forks of the Delaware. He alluded to the letter on the subjects of his labors appended to his memoirs, as interesting in itself, and giving an excellent directory upon this subject which now commands the attention of the Board. He reverted to the meeting of the Board held here nineteen years ago, and to the solemn effect of Dr. Griffin's address and prayer, delivered as he sat in his pew, for he was unable, by reason of his age and infirmity, to rise. That meeting, at which 156 members were present, was regarded as the largest assembly of religious men which had been held in this country. The effect of this meeting was most salutary upon the Christian public, and particularly upon the younger men; and the speaker regarded this as one of the most important of the results of these gatherings. Here the young ministers receive impressions which are powerful through life.

The great feature of the meeting, however, was the

Report of the Committee of Thirteen.

Dr. Beman, of Troy, commenced the reading of the report of the Committee of Thirteen appointed at the late special meeting of the Board at Albany.

That the matter under the consideration of the committee may be fully understood, since it is the most important presented during the late session, a brief review is essential. A feeling has long been prevalent that the Indian Mission should be visited by a deputation of the Board. Accordingly in August, 1854 Bev. Rufus Anderson, D. D., Senior Corresponding Secretary of the Board, and the Rev. A. C. Thompson, one of the members of the Prudential Committee, departed upon this service. The report of the deputation was presented at a special meeting held at Albany in March last, and excited warm discussion, since it was supposed to recommend changes involving the abandonment of the English language, the relinquishment of schools for the heathen, and in short, a new basis of missionary effort. A Committee of Thirteen was at length appointed with Dr. Beman as chairman, and instructed to report at the present meeting of the Board.

The result is a report of great thoroughness and ability, filling fifty-nine octavo pages, expressing the views of the entire committee, and which is a strong vindication of the appointment and proceedings of the Deputation.

After considerable discussion, the report of the Committee was adopted. Providence, Rhode Island, was chosen as the next place of meeting, and Rev. Dr. Thompson, of Buffalo, was appointed to preach the next annual sermon, with the Rev. Dr. Shepard of Maine as his alternate. The contributors to the Board were urged to add 20 per cent to their donations this year, in order to remove the debt One gentleman gave $5,000 as a special contribution towards the removal of the debt.

A Better Feeling.—On the Klamath and lower Trinity there is a field for any number of miners who can content themselves with moderate but steady wages. There are quite a number of Chinamen in these mines at different points, who seem to be making very good wages, and to the credit of our citizens in this section of the State be it said, they are not persecuted so outrageously as in many other places.

Power of the Unknown World.—A thousand living fibres connect us with the unknown and unseen state; and the strongest hearts, which never stand still for any mortal terror, have sometimes hushed their very beatings at a breath of a whisper from within the veil. Perhaps the most resolute unbeliever in spiritual things has hours of which he would be ashamed to tell, when he, too, yields to the powers of those awful affinities which bind us to that unknown realm.—*Mrs. Stowe.*

Life's Irritabilities.—What's the use of it? Don't worry yourself to death on account of what other people may say of you, as long as you know it is not true. Take care of the truth; that's your business. All falsehoods go to the bosom of their father, the devil, and their framers soon follow. So much as to falsehoods *of* you, as to falsehoods *to* you, and as to every tale the most remotely prejudicial to another, treat it and the narrator with the utmost possible indifference, until you hear the story of the other party; this only is just, and wise, and kind,

Tea Plant.—The Pacific *Sentinel* says that an old resident of Santa Cruz has near his dwelling three young plants of green tea, from seeds found last spring in a caddy purchased for consumption. They looked well, and were about a foot high and in blossom.

A man should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser to-day than he was yesterday.

The Oriental.

PUBLISHED MONTHLY IN ENGLISH AND CHINESE

ADVERTISEMENTS.

Business Cards, in Chinese, at $3 per quarter for 25 words
" " in English, $2 per quarter.

Other advertisements in Chinese and English inserted at much lower than ordinary rates. This paper is the only medium for reaching an important part of the trading population of the country.

Handbills, circulars, business cards, signs, etc., translated and printed in the Chinese language.

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Rev. WILLIAM SPEER, Pastor.

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Preaching, Sabbath at 1 P. M., and 6 P. M. Bible Clas at 10 A. M.
Pryer Meeting, Wednesday evening, at 6 o'clock.
English School, (free) Tuesday and Friday evenings.
Dispensary for the Sick, on Wednesday and Saturday a 1 P. M.; Medical Attendants, Drs. W. O. Ayres and F Downer.
Chinese Tracts and Scripturns distributed gratis.
The Oriental may be obtained here, or at the publishin office, 68 Merchant street. Price, two dollars a year.

ENGLISH SERVICE.

Monthly Concert for prayer and missionary address, on the first Sunday of each month, at 3 o'clock P. M., which all friends of the Missionary cause are invited to attend.

Advertisements.—We ask the attention of those wishing to advertise in Chinese to our terms. The Oriental is widely circulated among this important class of buyers.

CHINESE DIRECTORY.

GENERAL MERCHANDISE, GROCERIES, &c.

Kung-Wo, No 217 Sacramento st, south side.
Man-Ke, No 205 Sacramento st, s side, n Dupont.
Li-Hing, No 199 Sacramento, s side.
Sui-Wo, No 197 Sacramento, s side.
He-Ke, No 195 Sacramento, s side.
Hung-Shing, No 191 Sacramento st, fire-proof warehouse.
Sau Cheung, No 187 Sacramento.
Yu-Fung, No 181 Sacramento st, s side.
Yu-Tai, No 179 Sacramento, s side.
Yu-Yeu, No 177 Sacramento, s side.
Sam-Wo, No 175 Sacramento, s side.
Chung-Sun, No 173 Sacramento, s side, brick house.
Tung-Wo, No 198 Sacramento, s side.
Shing-Ke, No 22 Sacramento, s side.
Mancheung, No 186, Sacramento st.
Hop-Ke, No 184, Sacramento st., n side.
Kwan-On, No 182 Sacramento, n side.
Luen-Wo, No 180 Sacramento, n side.
Cheung-Wo, No 178 Sacramento, n side.
Kwong-Wo, No 176 Sacramento, n side.
Hung-Yuen, No 174 Sacramento, n side.
Seung-Ke, No 172 Sacramento, n side.
Tung-Shang, warehouse, Dupont, w side, cor Sac.
Kop-Cheung, Dupont, w s, near Clay.
Yun-Shing, Dupont, w s, near Jackson.
E Wo, Dupont, w side, n Jackson.
Tai-Cheung, Dupont, w side, n Jackson.
Kwong-Man-Le, Dupont, e side, n Sac.
Tung-Ki, Dupont, e side, n Clay.
Le-Ching, Dupont, e side, n Clay.
Tin-Yuk, Dupont, e side, n Clay.
Lung-Shan, Jackson, n side, near Kearney.
Kwong-Shing, Jackson, s side, near Dupont.

BROKER.

Le Kan, agent for American Merchants, Interpreter of the Chinese language and documents, No. 139 Sacramento st., or at the Oriental Office.

RICE PACKERS.

Sam-Ke, Rice Salt, etc., cleaned and repacked, No 189, Sacramento st., south side, in basement.

CANDLE FACTORY.

On-Shing, Manufacturer of Adamantine Candles, according to the American process, in n w corner Brannan and Third street. Store at Kung-Wo's, No 217, Sacramento street.

SILK GOODS. LACKER WARE, etc.

Chay-Lung, Chinese, Dry Goods, &c., No 188, Washington st., in Kearney. Also, at various stores, on Sacramento and Dupont sts.

CURIOSITIES, CARVED WORK, etc.

Lai Chun-Chuen, No 181, Sacramento st., front room on 2d story. Also at various stores on Sacramento and Dupont streets.

SILVERSMITH.

Sai-Shing, Jackson, n side, in Dupont, basement.
Tin-Shing, Jackson, s side, near Dupont.

WOOD ENGRAVER.

Kau-Cheung, Du[illegible] Commercial st.

[illegible]

[illegible]-Wai-Ke, Dupont, east side, n Commercial.
[illegible]-Cheung, Dupont, east side, n Commercial.
Kwong-Hop, Dupont, east side, n Clay.

BARBERS.

Fu-Ke, No. 110 Dupont st.
E-Hop, No. 200 Dupont.
Man-Lung, No. 195 Sacramento.
Shing-Ke, No. 173 Dupont, basement.
Po-Ke, No. 212 Dupont st.

BUTCHERS.

San-Tsoi-Hop, Dupont, west side, near Washington.
Sze-Le, Dupont, est side, n Washington.
Kwong-Wo, No. 193, Sacramento, South side.
Cheung-Hop-Lin-Ke, No. 189 Sacramento.
She-Wo, No. 189 Sacramento street.

BAKERS.

Cheung-Shing, Jackson, south side, in Dupont.
Yut-Cheung, No. 185 Sacramento, South side.

OTHER MERCANTILE OCCUPATIONS.

Craftsmen of various kinds, such as Weavers, Painters, etc. etc., are scattered over the country, but as yet, have no shops or employment in their original pursuits.

FISHERMEN.

Village on Rincon Point.

WOOD-YARDS.

Shing-Yeun, Sacramento, North side, in Dupont.
Yuen Wo, No. 189, Sacramento street.
Lo-Au, Sacramento, above Dupont, South side.

BOARDING HOUSES.

Wo-Shing, Dupont street, west side, near Clay.
Lav-Cheun, Sacramento street.
Wing-Lung, Sacramento street.

RESTAURANTS.

Me-Heung-Lau, Dupont, West side, n Washington st.
Ping-Heung-Lau, Dupont, east side, n Sacramento.
Yuen-Chan, Dupont, east side, corner Commercial.
Tsu-Chan, Dupont, East side, n Washington street.
Tsuen-Chan, Jackson, north side, n Dupont street.

DOCTORS.

Wutsan-Yuen, South-East corner Sac. and Dupont.
Tam Ngai-Lam, Dupont, East side, near Clay street.
Lo-Chik, Commercial near Dupont.
Cheungshi-Fun, Dupont uear Jackson.
She Yuk-Lan. Dupont, corner Sacramento.

DRUG STORES.

Po Yuen-Tong, South-West corner Sac. and Dupont.
E-Tsai-Tong, No. 195 Sacramento.
Pui-Shang-Tong, No. 210 Sacramento.
Chai-Wo-Tong, No. 194 Sacramento.
Tsan-Ning-Tong, No. 193 Sacramento.
Chung-Wo-Tong, No. 185 Sacramento.
Yan-Shau-Tong No. 183 Sacramento.
Hau-Tai-Tong, No. 184 Sacramento.
Yan-Chai-Tong, No. 172 Sacramento.
Hang-Wo-Tong, No. 235 Dupont st., near Jackson.
Man-Ning-Tong, No. 233, DJpont st., near Jackson.
Po-Chi-Tong, No. 231 Dupont, near Jackson.
Kwong-Chai-Tong, No. 225 Dupont, near Washington.
Tin-Po-Tong, No. 206 Dupont, near Clay.
Hang-Chan-Tong, No. 173 Dupont, near Sacramento.

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Corner of Clay and Kearny streets,
. E. COLE. SAN FRANCISCO. C. G FINNEY.

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Importer and Commission Merchant,
WHOLESALE DELER IN
READY MADE CLOTHING,
General Harrison Block, Battery Street,
Between Clay and Merchant, third door from Clay,
San Francisco.

FLINT, PEABODY & CO.,
SHIPPING
AND
COMMISSION MERCHANTS,
Corner of Front and Broadway Street,
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DEALERS IN
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CORNER OF E AND 2ND STREETS.
Marysville.

三十二元紮約新聞紙云先八九年間絲疋入口一千二百萬納稅一百八十二萬旧年入口絲疋入口二千四百萬納稅六百一十二萬阿係柯省有人種桑養蠶有絲能織綢疋別處亦有人種桑養蠶

雪梨新聞紙云今年正月至五月有一百頓金沙寄歸蘭敦現今雪梨每年採得金沙一萬萬磅

檀香山新聞紙云唐人在埠內創造戲棚演戲有一唐人名亞燕八月殺死檀香人名土備審判十一月初七日定罪吊死前三年檀香山未有死罪之案吊死之罪自亞燕而始

前日三邑與人和在士丹士蕳坑鬥殺合衆國與及各国人等新聞紙俱議笑厭惡唐人大概言出外作客理宜親愛和睦艱辛帮助乃不容忍相諒因此些小之事以至两家花費銀六萬元傷情害命每月收礼臣紙良其出甚艱難何以鬥殺出六萬銀如此之易自後各唐人在此切宜親愛和睦不可争鬥如不能改悔復蹈前轍恐被人厭惡驅逐唐人之議矣耶穌曰矜恤者福矣以其將見矜恤也勸和者福矣以其將称為神子也神子之意合世好心真神垂憐迎接如愛子無異故曰而子若你害兄弟是魔鬼之子各唐人切宜愛人如已和睦相親是所厚望

昔天父欲以道覺一時特假聖人之口以宣之欲以道訓萬世特假聖人之手以筆之名曰聖書書凡兩部其一著于救主未降之前其一著于救主既降之後以其書為天父默示已皆故稱新旧兩詔書以其八書為天父立約救人故亦称新旧兩約書旧約書係猶太國古文希伯來字後太猶人服于希臘習希臘字故新約書係希臘文字此兩約書天父以之啟示大道不獨其義不任人擅改即其文亦以聖靈默牖不使有魯魚亥豕之訛記書之人代天宣化故称之曰聖人其才德豈有高下學問豈有淺深而各述已所默受不必參以已意故所著之書初無是非彼此之別譬如為徒者記錄師傳即義有未明必盡錄之以待後日之領悟記聖書者既受默示豈未深知其意亦必盡錄之不敢少為增減以待後日之研究故彼得曰昔先知預言尔所沾之恩探索救道考基督之靈牖先知衷預明基督何時遭艱苦何時受榮光旧約書之文為天父所默牖新約書可為之證亦為神所默牖字字各有精義其書載人類之所自始所自終及立心之要道修身之要務並載神跡以証耶穌救世之權又叙先知與使徒辨論之道以明耶穌救世之功錄天父所降之律法俾人知所從違錄先知所撰之聖詩使人知其敬虔

A. Ellison & co.

嗾厘臣号現有一号唐山白糖一号唐山白米併埕載生油發賣 貴客光顧可也本店在加科尔街并拔打厘街之角

Sterett & Co Publishers.

末士士打律号印字樓承接印掃字式 貴客倘有店号貼紙單頭不論何樣設式亦能刊刻工價亦極相宜本店在和勝頓街第一百十一号即書信館對面便是

A. Ellison & co.

末士嗾厘臣号有貯棧一間不妨火燭之患租貯貨物棧租甚平本棧在散沉街西邊併側臣巴思拂二街之中便是 貴客光顧可也

San Fransisco Gas Co.

本埠氣灯公司名散汎思歌加士公司出帖云本公司所供氣灯每一千個倂扎吥價銀一十二元半每一枝灯管每一點鐘久約燒氣計價銀三個先士至三個半灯火輝煌過于洋烛三枝至十二枝之光凡用此法之火不同于用嘿吩併各樣火水常有

失火之悞

John P. Simonds.

末士西文包接印掃唐番字式併各樣畫景鋪在吠打街之中或問李根便知如有字樣到印者工價亦甚相宜 貴客光顧可也

G. V. Gray.

末士継礼狀師專包辦官衙案件事務凡唐人有案情者請末士継礼包辦定然隨機應變妥當寫字楼在契礼街第一百八十二号即噶博落行第一号房便是

California Steam Navigation Co.

加利科尔亞火船公司本年八月内船隻号数及行船日期規條列左

本公局火船一号妝寫船主西摩一号嘎地笠船主捕厘一号干非頓士一喊嗹咂之忌一号希倫希士厘以上俱是前往沙加免度埠

又火船往士得頓的名白叻頓船主思厘被一号名吠厘打船主加叻又一号吁呢厘也船主吁建連此船灣泊巴思拂馬頭定于每日下午四点鐘或二隻船開行前往二埠惟逢礼拜日不往寫字楼在側臣街併佛倫街角便是值理人軒士厘謹識

Tuck Lung.

德隆号在沙加免度埠唐人街第 号常有油糖茶米雜貨發行 貴客光顧可也

Janson Bond.

毡咂号常有紅藍各樣哔嘰發賣價錢亦甚相宜如有唐人欲買者請至光顧可也本店在拔打厘街第九十五号便是

Chas Baum.

末士哪歷年包辦稅館事務甚是忠厚妥當寫字楼在稅館对面便是倘欲報稅者請至光顧可也

Wm. Reynolds.

末士喊嗹哪常接办稅館報稅事務極之精通價錢亦甚相宜寫字楼在拔打厘街第一百四十七号近側咂街便是

R. H. Vance.

末士彎時精于照相前本埠陳列玩器畫景惟末士彎時所照之相為第一業經二次上取兵照相房四間各器俱備無論何樣人等至此光顧定然十分相似照相房在沙加免度街併孟甘麻厘街角樓上從孟甘麻厘街柯士頓鋪側边梯上便是

Waite & Battles.

末士屈拔地並士現有火烟櫳房二間在散汎思歌街附近包嗶街之角器具齊備接造白米不特能造本埠之白米即各国之至白者亦能与之

比較 貴客有米到本店復糖包能潔白無悞写字樓在佛倫街併孟甘麻厘街交角便是 貴客光顧可也

Wm. G. Badger.

末士八嗜買賣經紀並自運至衣服發行如有 貴客欲買衣服者請至光顧可也本店在移毡街併拔打厘街交角便是

Wells. Fargo. & Co.

威炉士花高公司包寄來往書札金砂會单銀行在孟甘麻厘街口加利科尔亞街两角本行併找換金砂收貯銀两 貴客光顧可也

Thos J. Haynes & Co.

末士軒士号接办船隻併買賣經紀事務 貴客有貨交本店代沽若先取银两多寡不討其息但取用艮而已又或有貨到本貯棧欲揭艮两亦任其便本店在加利科盆街第三十七号便是

Schreiber.

末士施蘊罷有各樣鋪蓋並有補罗維發賣補羅即檀香山所來之黃綿也本店在側臣街一百七十九号近諫尼街番大客寓对面 貴客光顧可也

A. Barbier.

末士吧嘩常有運來併自造各色燒酒發行亦有火水及檸檬糖出賣價極相宜務平別店凡唐人欲買者請至光顧可也鋪在和勝頓街併孟甘麻丕橫街下第一百四十八号便是

Smith & Co.

末士士減号常自運各項銅鉄器具發行亦有掘金及種植之鉄鋤鏈便賣價錢相宜鋪在契礼街第八十一号便是 貴客光顧可也

Rev. Wm Speer Editor.

J. P. Simonds Printer.

The Oriental

東涯新錄

OR TUNG-NGAI SAN-LUK.

卷貳 第十號 唐丙辰年十二月下浣

耶穌 一千八百五十六年十二月下浣日錄

加利尔亞省散汎思歌埠

大呂宋史記所載云大呂宋於前三百廿初到亞美利駕地方見有幾様土人有數類支派不同有好獵好勇好戰野性的似山內之烟獐無異又有一類有城有田耕種有花園有知礼儀軟性的此類至今名亞士狄国係亞美利駕南方現在墨是哥国界內前日呌做亞士狄国此国有書載云先數百年伊祖宗北邊來後暫到南方有教門似釋道教信陰陽輪迴茹素不娶妻傷害身體以示警悟沐浴盥洗有時喃嘸焚香死即焚化骸骨有尼姑有公正律法百姓貢納稅餉耕種灌溉田畝有餘剩積聚防備凶荒識得造瓦器漆具織綿花布有一樣奇物係虫似蠶有美槃之音有弄法戲本有熟烟有花園叢聚美花用鳥毛繡織華美衣服有書籍史記有詩有考試亞士狄国王有宮殿有權勢內有金器重物大呂宋人到此看見驚駭奇異呂宋兵頭名哥的士戰敗亞士狄国王名門地蘇麻罷而本国金銀寶物甚多各国聞之無不驚畀亞士狄国降服後有殊致史風俗改換現在墨是哥城內尚有些零碎遺跡亞士狄古蹟

有幾部流傳亞士狄土人從何處而來其承伯仆[illegible]西提北邊[illegible]到亞美利駕[illegible]北邊與西提北墨[illegible]十米之遠歷代有[illegible]中華[illegible]洋海被風打落東[illegible]不能返回本國或有男女棲[illegible]內流傳風俗自成其家国亞士狄[illegible]及土人[illegible]所由來此一說也現[illegible]利近有北邊見有日本銅錢[illegible]人此錢從何而來土人云自[illegible]未到之先船失水帶來前數十年有幾隻船失水或到檀香山或到亞美利駕此土人夫水遺落之憑據也南北亞美利駕不論何国人皆過東洋海而來記載此事何故追念往古初開即可知萬国人等同一始生中華書云過崑崙山入中国大竺国書亦如此說創世傳云天父造一男名亞丹一女名亞娃在猗甸園之處由此觀之可知萬国人同一地方所出即同一始祖均為兄弟何分彼此唐番人見烟獐人每生輕忽藐視之心追尋本源當不惜他派落此處改變野性遙想前數千年來亦同是祖宗兄弟不論何国人當親愛憐恤不可存心欺藐勸讀新聞紙者思念耶穌書云爾間有言同者愛之敵者憾之惟我語爾敵爾者愛之詛爾者祝之憾爾者善視之陷害窘逐爾者為之祈禱如此則可為天父之子蓋天父以日照夫善不善以雨濡夫義不義也

前日有一位客人到俄羅斯京城內觀看宮殿旧年身故一皇帝名汝個拉士聰明才智俄羅斯国中所未曾有其英雄可比中華唐太宗明永樂二皇帝無異合天下萬国討俄羅斯土地至廣大屬国衆多其宮殿華美天下莫能與之比虽然宮殿內有一睡房客人見之甚驚異房內有一總門望入有一空地此房旧皇帝在此獨睡看書三十年間緊要事件常在此謀畫書寫房內各樣物件多是平常粗器具有一寫字櫈櫈上有紙幾張筆幾枝有一椅椅褥係麥草所造椅傍邊有刀仔痕近牆边有一旧長椅摺蓋綠色牛皮有一張鉄床與兵營鉄床無異客人用手摩壓褪褥係牛皮所造極堅硬其枕內係麥艸有一旧灰色大袴有一對靴此靴係極要皇后之日皇后所送旧皇帝甚愛皇后常穿此靴至死後尚在房角有一枝兵鎗常教其太子習鍊武藝兵法櫈仔有一盔冑皇帝出行戴此以防人刺害客人見此不覺私有感慨云此大皇帝其權勢天下莫能與之敵而其所用之物不過如此而已出入要衛護防人刺害可知世人不論大小尊卑小則小掛慮大則大掛慮一世營謀可惜者不過飲食穿着起居而已此外総是空虛無庸繫懷普天下萬国下等人紙良平安勝過上等下等人財帛少迷惑少憂慮亦少不怕人妒忌無傷害之虞令世之福虛浮來世之福永寔觀客人所云亦可謂看破紅塵

番十一月初四日合衆国選舉新倫厘士頓十九省人皆中意一人姓佰諫晏名朕士明年三月初四日在和頓京城接任佰諫晏係扁士哔呢省飛冷連府冷加士笫城之人此人生於一千七百九十一年四月二十日即中国乾隆五十八年朕士之母聰明異常其才智可比男子博學書籍品性純良朕士之善皆因其母栽培教訓十八歲考試秀才第一後讀律法至廿一歲入衙門為狀師屢次得勝廿三歲百姓選舉入本省議律館廿九歲選舉往京城入下議律館在下議律館十年後往俄羅斯為欽差與俄羅斯始立合約三年後回国一千八百三十四年在京城入上議律館在上議律館凡国家內外大事各議律官皆聽其訓謀一千八百四十四年百姓選舉樸倫厘士頓選舉佰諫晏入閣為吏部尚書合衆国與墨是哥打仗後立和約買加尔科尼省皆其辦理一千八百四十八年至五十三年往英吉利国為欽差旧年回国現百姓又選舉他為倫厘士頓其人品行公正廉潔較之合衆国官員寔卓越其名声無一点之污其少年時與一女子相愛約為夫妻後女子之父與佰諫晏口角相爭女子之父不許其女嫁他女子飲藥而死佰諫晏心常記憶誓不再娶現今無妻子待其妹之子女如已子女無異視為倫厘士頓將吽其外甥女在宮殿內辦理宮中事務

末士哥的士係祿衣頭人出告示勸諭差人勤力辦事有七欵規例革條一不帶衣上似星様之銀牌二未經審判先行釋放三辦事後受人銀四或飲醉酒怒罵嘈雜讀譁五無事或往戲棚娼寮不應往之處六辦事怠惰七人有緊急事推卻不肯幫助前祿衣多受賄賂現祿衣頭人正大如有祿衣不正准唐人同花旗人到祿衣頭人處或別官府處稟訴

洒市打沙加兒度河边在葡度幾輔律九月間夜晚十一点鐘有三賊入唐人布帳一人看守一人刧取金沙刧去唐人揩星銀六十元亞炳艮二千八元揩星與他爭論賊人用刀傷其左膊聊行歎死命五位唐人與賊相拒賊失落帽一頂对面笑一枝靴一对賊去後花旗人皆竭力捕捉有二人形跡可疑一名卑剌一名士丹厘士丹厘走脫逃入烟獐地方現捉獲卑剌解到洒市打審判定死罪

散汎思歌府城估價官已經估定今年之產業地價值一千七百八十三萬七千六百一十八萬屋價值八百三十四萬五千六百六十七元所用之貨物值價四百一十九萬四千九百七十七元總共三千零三十六萬八千二百五十五元府城內之粮一百元納粮艮二元零二十先士共計收得六十九萬八千四百七十元至省庫之粮未計合衆国該納四項稅粮一納外国出入船隻之

The Oriental.

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REV. WILLIAM SPEER, } SAN FRANCISCO, DECEMBER, 1856. {EDITOR.

The Oriental:
OR, TUNG-NGAI SAN-LUK.

MONTHLY, IN ENGLISH AND CHINESE.

"Behold, these shall come from afar; and lo, these from the north and from the west; and these from the land of Sinim."—[China.] Isaiah 49: 12.

SIAM.

The conclusion of a new treaty between the United States and the kingdom of Siam imparts to this country a new interest. Multitudes know its sovereign only as the 'Brother of the moon and Worshiper of the two White Elephants," and its people only as represented by the duplex wonder, Chang and Eng, who after being exhibited over America and Europe, have settled down as peaceable citizens of North Carolina. Yet in name they are our brethren, for they style themselves the *Thai* or "Free people." Some travelers have stated that few countries are capable of supplying richer exports, or affording better opportunities for acquiring wealth or extending the domain of useful and agreeable knowledge. "The wild beasts of the forest," says Neale, "would furnish very many valuable skins and very valuable ivory; the trees yield a great variety of gums, and spices, and dyes; the fields and banks of the river, rice, pepper, tobacco, sugar, spices, and eventually tea, coffee, &c.; best supply of silks, both raw and manufactured." In 1833 a previous but imperfect treaty was made by Edmund Roberts in behalf of our country. The attention of several European powers has lately been turned thither. A favorable treaty with England has been made by Sir John Bowring, Governor of Hongkong, who speaks in the most exalted terms of the present king's intelligence, information, liberality to foreigners, and encouragement of Western arts and sciences. And it is probable that American vessels may yet import thence rice, as from the Indian Archipelago, for our Chinese population in California; or find cargoes of the numerous articles of food, wear, ornament, or medicine, annually carried by thousands of tons to Singapore, India, the Archipelago, China, or England.

POPULATION.

Mr. Roberts estimated the number of Siamese to be 1,600,000; of Laos, 1,200,000; of Chinese, 500,000; and of Malays. 320,000. This is somewhat higher, however, than the computation of the French missionaries and others. Bangkok, the capital, is chiefly built on piles, or rafts rising and falling with the rapid tides; a measure] adopted by a former king from sanitory considerations, on account of the terrific pestilences which desolate the hot valley of the Meinam. The Laos, and mountain tribes, are said to be more bold and warlike, but the proper Siamese, whom I have seen occasionally in Canton, are much inferior to most other Asiatic races; an indolent, licentious, ignorant, crafty, servile and superstitious race. Their dirty appearance is not at all improved by the red streams of saliva, stained with betalnut and lime, that [ooze from both corners of the mouth.

THE PRESENT KING.

Contact with European and Americans of intelligence from an early age has led the present king, Chou Fa, to take an extraordinary interest in the civilization of Western countries, more active indeed than that of any other ruler of Eastern Asia. He has workshops of various kinds, specimens of European machinery, a small steamboat, an armory, electrical and other scientific apparatus, a handsome library of authors in our own tongue, and a considerable navy of vessels built in Western style. A few years since he possessed twelve, of which the largest were the Conqueror, of 1413 tons; the Victory, of 1400; and the Caledonia, of 1000. He takes and reads newspapers published in the English language in various parts of the world; ahd lately sent specimens of official seals, with an autograph note requesting wood-cuts of them to be taken for publication in the London *Illustrated News*. Sir John Bowring, after returning from his late embassy, used his influence to have him elected a member of the China Branch of the Oriental Society. The king admires America, commends Washington as one of the greatest of men, and has a picture of him suspended in the palace. He has planned a ship canal to connect the Gulf of Siam with the Bay of Bengal, a measure important to trade between China and India. Hopes are entertained that he may prove a great benefactor to his nation. Were he to adopt Christianity sincerely, his power would be almost sufficient to revolutionize the religious system of his nation. Christians regard him with great interest. "The king's heart is in the hand of the Lord; as the rivers of water, he turneth it whithersoever he will."

CHINESE POPULATION.

One of the most remarkable, and to us in California most suggestive, features of the history and present state of Siam, is the influence of the Chinese. The Siamese became for the last time independent, after having been repeatedly subject to Burmah, about a century ago, under the leadership of Pye-ya-tak, the son of a Chinese merchant by a native wife. During two centuries the Chinese immigrants have been pouring in, until at present they amount to near half a million of inhabitants. About two hundred junks annually visit their ports from Canton, Amoy, Chiu-chau, and other Chinese cities. Malcom says, "sugar, the principal export, is wholly made by Chinamen, and most of the other staples are the fruits of their industry. Indeed, to these emigrants Siam owes much of what elevates her from among barbarians; not only in commerce, manufactures, and improved husbandry, but in domestic habits." Other authors might be cited to the same effect. The remarks of Mr. Finleyson, who went there with the English embassy of Crawfurd, will suffice:

"It is to the Chinese nation that the Siamese are indebted for whatever knowledge they possess of the advantages of commercial intercourse. In defiance of the laws of the Celestial Empire there would appear to be scarcely any limit to the extent of emigration from the great empire. Her subjects are the best and most industrious part of the population of the surrounding nations, over whom their industry, their superior intelligence, and knowledge of the arts, have given them a great and decided superiority. Siam, a country sunk under the most debasing tyranny, destitute alike of arts and commerce, offered a fair field for the development of their superiority. Fear had long opposed obstacles to the increase of the Chinese, till at lengtd the government, either from conscious incapacity of restraining them longer, or from motives of a different nature, has at length given them the most unbounded encouragement, and granted them privileges which render their condition infinitely preferable to that of the natives of the country. On the other hand, the benefits which the Chinese emigrants have conferred on this rude nation are of obvious and striking utility, and of no ordinary importance. They have sown the seeds of commercial enterprise. They have created commerce where none previonsly existed, and with their hands they have, as it were, called into existence some of the more valuable objects of commerce. Scarce twenty years have elapsed (he is writing in 1821) since the first sugar-canes were planted in this kingdom. The annual produce in sugar at the present time is stated to amount to 30,000 peculs, of 133½ lbs. each, or 1788 tons. This constitutes, in fact, the most valuable commercial article of the realm. The culture is managed solely by the Chinese, and it is the opinion of the chief Suri-Wong that it may be carried to an almost nulimited extent."

RELIGION AND MORALS.

Buddhism prevails in Siam, as in China, Burmah, and most Oriental countries. Gaudama, or Buddha, is honored with numerous splendid *wats*, or temples; and with magnificent processions and offerings. Charms, amulets, the observance of lucky days, and other superstitious means, are relied on to protect from pestilence, fire, and bad luck. The morals are described as most low and debased. Polygamy prevails: the late king had fifteen hundred wives. Gambling is carried to a ruinous extent, by all classes. The Chinese are said to be greatly injured by the use of opium.

MISSIONS.

The efforts of Romanist sects to convert the Siamese, though backed with all the influence of French and Portuguese kings, have only resulted in disaster. In the 17th century Louis XIV sent two religious embassies, both of them powerful and splendid, supported by vessels of war, and conveying rich and curious presents. For a time they were treated with courtesy and favor. But as one friendly to Romanism confesses "the haughtiness and insolence of the French had gone on increasing till the nobles became alarmed for their own influence." Intrigues, mingling in politics, the presumption of assistance from the French power, the hostility of the Dutch merchants, and the disgust of the people, at length ruined them. They were expelled from the country, the king dethroned, and a new dynasty established. Such is the history of Jesuitism in almost every nation of the Old World. It is said that at present, notwithstanding renewed subsequent efforts, there are but between two and three thousand proselytes. Many of these are descendants of early Portugese settlers.

No English, or any other Protestant European Societies, have maintained missions in Siam. Regular labors among the Siamese proper commenced with Rev. J. T Jones, who was sent from the American Baptist Mission in Burmah in 1833. Messrs Dean, Davenport, Reed, Shuck, and others have continued the work, among both them and the Chinese. The mission reports at present one station, with four out-stations, nine American missionaries and four native preachers with some assistants, a church with thirty-five members at present, and two boarding-schools and two day-schools, with forty pupils.

The American Board of Commissioners, after the departure of Mr. Abeel in 1832, sent out other laborers; the mission is however now connected with the American Missionary Association. Until within a few years there has not been a large force. Now ten ordained ministers are reported, with their wives They speak hopefully of the prospect of success at present.

The only other missionary efforts among the Siamese have been those, somewhat irregularly, having been once entirely suspended for several years, of the Presbyterian Board, which were commenced in 1840. At present there are connected with the field the Rev. Messrs S. Mattoon, S. R. House, A. B. Morse, and their wives and a Chinese assistant, named Quakieng, They look upon the present as an era of encouragement in regard to Siam. Their labors have been abundant and not unblessed. During the past year they maintained a promising boarding-school of twenty eight boys and young men; and printed 23,500 copies of gospels, tracts, &c., more than half of which were distributed among the sick, inquirers, houses, and boats. Mr. Mattoon thus notices the present labors in the way of preaching and religious services:

"A daily service in Siamese, of reading and exposition of the Scriptures, singing and prayer, has been held with the school and all in our employ. In connection with this, the pupils of the school commit and recite a portion of the Scripture each morning. They have in this way gone nearly through the Gospel by Matthew. The Chinese assistant has one service in Chinese for those who understand the language. On the Sabbath a preaching service and Bible class in Siamese have been held throughout the year. An English Bible class, which the pupils study in English; and a third exercise, in Siamese, were held by Dr. House till he left Bangkok, at the end of April, and have been continued by Mrs. Mattoon, when sickness has not prevented. Mrs. Mattoon has also a class of females, when able. One service each has been held in two dialects of Chinese. In these various ways some forty or fifty persons have been under constant instructions; and we have had some occasional hearers, but they have not been numerous."

We may close our article with the words of the last report of the Board in relation to the present prospects of this nation, and the duty of American Christians to a country whose ruler and people seem so favorably inclined towards us and towards the knowledge we possess; a country now Providentially presenting greatly increased facilities for the residence and traffic of the American merchant, and the benevolent activity of the American preacher of the gospel of the "Lord of the whole earth." It remarks that—

"It may be hoped that enlarged views of international policy will henceforth prevail in the court of Siam, which is already the most enlightened and enterprising of the native Eastern Asiatic governments. Without the light, the morals, and the motives of the Christian religion, no government nor any nation can permanently enjoy prosperity Having enjoyed opportunities denied to many others of understanding the true nature of the Christian religion, as having promise of the life that now is, and of that which is to come, they may readily perceive that all the best interests of their country, no less than the eternal interests of themselves and their subjects, would be promoted by the prevalence of the gospel in the land. For this, let the Church pray unto Him, who turneth the king's heart as the rivers of water.

What appears urgently required now, is the vigorous prosecution of this mission, in view of the present work and its widely open field. More laborers should be sent forth. More prayers should be offered unto God for them and their work. Faith should abound. The Church would then soon see the success of her labors. The power of Divine grace in future years, like the interpositions of a kind Providence in past, would signally mark the progress of this mission."

MISSIONARIES IN CHINA.—There are, says the *Puritan Recorder*, laboring in China 86 missionaries, the representatives of 18 missionary organizations, and of five nations—American, English, Swiss, German and Dutch. Of the Societies engaged, 8 are American, 6 English, 2 German, 1 Swiss, and 1 Dutch. Of the missionaries, 46 are American, 33 English, 4 German, 2 Swiss, and 1 Dutch.

An important Decision in favor of Christianity and British literature has just been made at Bombay. The Parsees had demanded that English books referring to Christianity, should be excluded from the course of study at "Elphinstone College." The Governor in Council, has decided, as Dr. Wilson states it, that "the use of Christian books shall be continued."

GOVERNMENT SUPPORT OF IDOLATRY IN INDIA.—A Calcutta correspondent says: "I am told that the allowance granted by Government to the idol temple at Pooree has been discontinued under orders from home. The abolition of this grant has been an object with Indian missionaries and philanthropists for some years."

STEAM ON THE RED SEA.—The Viceroy of Egypt has chartered a Steam Navigation Co., with a capital of three millions, of which the Government will furnish two millions, to establish steam communication between various points on the Red Sea. Mustapha Boy, nephew of the Viceroy, will direct the enterprise.

CHINESE ON THE KLAMATH.—The Chinese on the Klamath River, in the vicinity of Orleans Bar, are the most numerous class of miners, and hold the richest claims. One company, a short time ago, paid $6000 for a flat.

CHINA CORRESPONDENCE.

Canton, Aug. 20, 1856.

TREATY WITH SIAM.

I am gratified to be able to forward information of our treaty with Siam. We have had both commercial and missionary intercourse with Siam hitherto, but rather on the footing of sufferance than authorized permission, now it will be otherwise. Our relationship with that country I have no doubt will be very amicable and cordial. But it is to be feared it will be otherwise in Japan where Mr. Harris is now gone as Consul General of the United States Government.

CURRENCY FOR TRADE WITH CHINA.

The subject of a silver currency adapted to this trade is one of great importance to the merchants of California, and indeed to those of America and Europe in general, considering the present enormous rates of exchange. Herewith is an able article, extracted from the *North China Herald*, published at Shanghai, which must interest your readers. The writer first considers the inadequacy of any of the present forms of silver, and then proposes a new coin. I like his idea, and it may be possible when Tai-ping-Wang gets himself well established. "New lords, and new laws." Then I should expect to see something of the kind—not before, unless upon the principle that Carolus dollars are often made to order, brand-new, fifty years old by the date. The Manchu Government will never join in any such an innovation upon old customs, and a foreign government can never make it go. But Tai-ping Wang is the man for this accommodation. But not in dollars and cents, but in their own currency, equally as easy counted, going by tens from the smallest fraction upward. And by coining it just as it is weighed it will save much trouble and add much to the convenience of the mercantile community. Such a coin with a suitable device, say Tai-ping Wang's crowned head upon it, would soon come in favor among the people. Something must be done, that is certain, but it cannot be done efficiently just now. Such a coin devised by the old government will not be adopted by the new, even if the old government would agree to the plan proposed. But it is well enough to keep agitating the subject, something will come out of it after a while. But to our writer; he proceeds to argue thus:—

The Carolus dollar is now hardly to be obtained in quantity, at any price, and the Chinese merchants and bankers feel its scarcity as fully as we do. It is the same in the Phillipine Islands, whither silver dollars have been flowing for a long time. The natives there must now hold many millions more than they need for currency, yet the coin is so regularly withdrawn from circulation that it has become quite scarce in commerce, and within two years has risen to 14 per cent premium. The Carolus dollar should be abandoned. As to *Sycee*, every man's experience must inform him that the Chinese do not willingly use it for currency. Its cumbrousness; the necessity of testing and weighing it on each transfer; and the great irregularity of the bars in size and value, make it as unsuitable for circulation in this civilized country, as bars of silver and gold would be in in our own lands. In the principal tea and silk districts known to us, dollars of some sort are almost the only circulating medium; while the sugar of the South, and the cotton of this valley are bought and sold with the same useful coin. The main objection to *Mexican dollars* is of recent origin. It is simply that the Mexican Government now proposes, like the other Governments of America, to debase its coin in order to prevent the exportation of it. This is likely to be done; and the prompt consequence will be that that coin will be rejected by the Chinese. There are even now so many base coins imported into China, and the coarse die of the genuine coin is so easily imitated in this country, that Mexican dollars are not liked, even where current. There is besides no certainty of a continuous supply.

But is it possible to obtain a currency which shall be at once sufficient, permanent, and acceptable to the Chinese? I propoes that *a new coin adapted to the Chinese, and of the same value as the dollar, should be minted in China*.

The coin issued might be so finely cut as to be inimitable by Chinese counterfeiters, and this would greatly promote its acceptance. It should have on one face some foreign device *that need never be changed*, and on the other an inscription in Chinese stating its weight and quality, and *by whom these were warranted*. The Chinese now acknowledge the integrity of the British coins, and if such a coin as I describe could be put into circulation it is more than probable that it would soon win its way to public favor.

The English Government is now, it is said, about to send an Embassy to China to effect a revision of the Treaty of 1842; and it is probable that this Embassy will demand large concessions from the Chinese Government. Now if, among its other efforts for the benefit of commerce, it could arrange with the Emperor for a liberal recognition of the proposed mint; for the appointment of a Mandarin to supervise its operations in conjunction with the foreign officers; and for the use of the Imperial name upon the coin (as it is now used upon *cash* the main obstacles to the circulation of the new dollars would be removed.

If all the treaty powers would combine to establish such a mint, it would be desirable; but it is evident that the British Government is best qualified to initiate the measure.

The expenses of the establishment could be met by a small seignorage, and if it were necessary to promise the Emperor some revenue in return for his support, this seignorage might be slightly increased without serious detriment.

This plan seems to me simple, effective, well adapted to circumstances, and easy of execution; and I beg to suggest the present moment as the best for the presentation of such a plan to the British Authorities."

Yourrs sincerely, I. J. R.

The Posterity of Cain.

Cain's settlement, after the curse set upon him by the Lord, was in "the land of Nod on the east of Eden." If Eden represent the whole district between the Indus and the Nile, then this must have been in the wild, mountainous regions of Northern India and Western Tartary. The exact country our geography cannot define. Two peculiarities have characterized the inhabitants of that region in every age. It has been a "land of Nod," that is "wandering, unsettled," as to a large share of its population; and yet it has been, strange to say, a land remarkable for the magnitude, grandeur, wealth, manufactures, learning and commerce of its cities—just as the early cultivation of the arts by the descendants of Cain might suggest. Nowhere else in the world has been seen the mingling of such contrarieties, and of such extremes. And to this day, it is a wonder. The traveller with peril penetrates to the centres of these wild and grand landscapes, where even Nature collects the highest mountains and deepest chasms in the world—the most savage sterility, and gardens of the very primeval Paradisaic fruits. But when he does so, he is amazed by the fortifications, the palaces, the libraries, the founuries, the bazaars, the temples. He meets there with men who seem the genuine offspring of Cain; prodigies of learning, that wander over the continent like vagabonds; speaking many languages, poets, philosophers, yet murderers and thieves; claiming descent from Israel, or from Alexander the Great, yet lying, abject, knavish beggars; peddling in the same hour diamonds, pills, manuscripts, garments, pearls, antiquarian relics, musk, shawls, or cutlery, which they have carried immense distances, but with distrust of every one, they keep concealed till opportunity for their disposal presents itself; the acutest, basest, unhappiest of mankind. The temper and the ban of the first murderer's family remain with them after all the changes of six thousand years, till this day.

PROSCRIPTION OF THE CHINESE.—Since the thorough discussion of the questions relating to the Chinese last winter in the Legislature, there has been a complete turn in the tide of public feeling; so that until a few days since we do not remember to have seen a notice of any popular acts of oppression. A number of miners round Drytown, Amador county, had recently a meeting however, in which the old spirit was revived and a motion carried to exclude the Chinese from the surrounding diggings. To the honor of the residents of the town it is to be said that they resisted this action, and were only defeated by a majority of three; and that they had called another meeting for the re-consideration of the matter.

STEAM COMMUNICATION BETWEEN SYDNEY AND PANAMA.—The Royal Mail Steam Company have issued a circular to their shareholders, proposing to establish the long desired connection between Sydney and Panama. They recommend a fleet of auxiliary screw steamers, and calculate upon a satisfactory return, not only from the passenger traffic from England, but also from the United States, as well as by obtaining postal allowances from both countries. The line will also possess the advantage of being of incalculable importance to New Zealand.

GROWTH OF THE AMERICAN CHINA TRADE.—This trade shows a large increase from 1849, when we imported from China 18,000,000 lbs. tea. This year we have imported about 40 000,000 lbs. The annual import has varied since 1849 from 18 to 40 millions lbs.; some years, as in 1853, having 40,000,000, and 1855 31,000,000. The India trade to Calcutta, Manilla, Batavia, Pedang, &c. increases at a very rapid rate, and is perhaps more than any other business, conducing to the wealth, prosperity and importance of Boston.—*Bos. Tran*

OPIUM.—The production of opium has been increased by the East India Company, and over seventy thousand chests have been sent into China every year. The North China *Herald* estimates the annual profits of the company out of this branch of their business, at about fifty millions of rupees, say $23,000,000, and their total net profits since their trade began, the enormous sum of 678,518,534 rupees, in round numbers $310,000,000.

AMERICAN ENTERPRISE IN ASIA MINOR.—At Berlin, Carl Ritter, the geographer, is at work on Asia Minor, and, like all who have any knowledge of that country, thinks it has great capabilities for enterprise and civilization. An American, it is said, has got a firman to examine the practicability of navigation on the principal rivers.

MINER'S LICENCES.—From foreign miners' licences there was realized, in Tuolumne county, during the last two months, $52,376. The commissions of the officers amounted to $16,000.

THE ORIENTAL.

The Close of the Year.

The departure of the last month, the last day, the last moment of another complete year—the placing of the seal, that cannot be broken until the Great Day, upon its catalogues of actions, words, and thoughts — the comparison of the amount and turpitude of all that is evil with the little that will pass the judgment of the Dread Searcher of hearts—the apparent selfishness of our reigning principles; the painfulness and insincerity of our exertions for the relief, comfort and benefit of fellow men in need of them —the vacancies opposite the memoranda of duties to be done; the blank pages in the diary; the small residue from our plans, and employments; the remembrance of profitless reading of the Scripture, profitless Sabbaths, profitless hours of devotion, profitless meditations, resolutions, repentances, wishes—the gloomy sense of the Savior's absence from the soul; the want of communion and comfort and peace with God, the consciousness of His deserved displeasure with our general employment of the privileges He has bestowed, the trusts he has committed, and the opportunities He has opened in vain—a deep uneasiness and dread, for the past and the future—how do all these things link themselves in every heart at this period of the year. Is not the reader conscious of such a train of reflections? Then how shall the new year be commenced? Shall there be no improvement? Shall there not be more happiness, more delight with God, more benefit from His providence, from his Word, from his worship? Can you not do more for His cause, to honor His name, to save perishing unbelievers, to bestow relief upon the suffering in body and so lead them to the Physician of souls? "Ye are my friends if ye do whatsoever I command you." "If ye keep my commandments ye shall abide in my love." "Bear much fruit; so shall ye be my disciples." "Follow me."

For those who have a heart to learn, and to seek God's service on earth in hope of a reward in the day of Christ's appearing, no counsel can be given better than the following from Edwards.

I would advise you to keep up as great a strife and earnestness in religion, as if you knew yourself to be in a state of nature, and were seeking conversion. We advise persons under conviction, to be earnest and violent for the kingdom of Heaven; but when they have attained to conversion, they ought not to be the less watchful, laborious, and earnest in the whole work of religion, but the more so; for they are under infinitely greater obligations. For want of this, many persons, in a few months after conversion, have begun to lose their sweet and lively sense of spiritual things, and to grow cold and dark; and so have "pierced themselves through with many sorrows;" whereas, if they had done as the Apostle did, (Phil. iii. 13—14,) their path would have been "as the shining light, that shines more and more unto the perfect day."

Do not leave seeking, striving, and praying for the very same things that we exhort unconverted persons to strive for, and a degree of which you have had already in conversion. Pray that your eyes may be opened; that you may receive sight, that you may know yourself and be brought to God's footstool: and that you may see the glory of God and Christ, and may be raised from the dead, and have the love of Christ shed abroad in your heart.—Those who have most of these things, have need still to pray for them; for there is so much blindness and hardness, pride and death remaining, that they still need to have that work of God wrought upon them further to enlighten and enliven them, that shall be bringing them out of darkness into God's marvellous light, and be a kind of new conversion and resurrection from the dead. There are very few requests that are proper for an impenitent man, that are not always in some sense, proper for the godly.

When you hear a sermon hear for yourself. Though what is spoken may be more especially directed to the unconverted, or to those that, in other respects, are in different circumstances from yourself, yet let the chief intent of your mind be to consider, "In what respect is this applicable to me? and what improvement ought I to make of this, for my own soul's good?"

Though God has forgiven and forgotten your past sins, yet do not forget them yourself; often remember, what a wretched bondslave you were in the land of Egypt. Often bring to mind your particular acts of sin before conversion; as the blessed Apostle Paul is often mentioning his old blasphemy, persecuting spirit, and his injuriousness to the renewed; humbling his heart and acknowledging that he was the "least of the Apostles," and not worthy "to be called an Apostle," and the "least of all saints," and the "chief of sinners;" and be often confessing your old sins to God, and let that text be often in your mind, (Ezek. xvi. 63,) "that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

Remember, that you have more cause, on some accounts, a thousand times to lament, and humble yourself for sins that have been committed since conversion, than before, because of the infinitely greater obligations that are upon you to live to God, and to look upon the faithfulness of Christ, in unchangeably continuing his loving kindness, notwithstanding all your great unworthiness since your conversion.

Be always greatly abased for your remainings in, and never think that you lie low enough for it; but yet be not discouraged or disheartened by it; for though we are exceedingly sinful, yet we have an Advocate with the Father. Jesus Christ the righteous; the preciousness of whose blood, the men of whose righteousness, and the greatness of whose love and faithfulness, infinitely overtop the highest mountains of our sins.

When you engage in the duty of prayer, or come to the Lord's Supper, or attend any other duty of Divine worship, come to Christ as Mary Magdalene did (Luke, vii. 37, 38,) come and cast yourself at his feet, and kiss and pour fourth upon them the sweet perfumed ointment of Divine love, and of a pure and broken heart, as she poured the precious ointment out of her pure broken alabaster box.

Remember, that pride is the worst viper that is in the heart; the greatest disturber of the soul's peace, and of sweet communion with Christ: it was the first sin committed, and lies lowest in the foundation of Satan's whole building, and is with the greatest difficulty rooted out, and is the most hidden, secret, and deceitful of all lusts, and often creeps insensibly into the midst of religion; even, sometimes, under the disguise of humility itself.

That you may pass a correct judgment concerning yourself, always look upon those as the best discoveries and the best comforts that have most of these two effects: those that make you least and lowest, and most like a child, and those that most engage and fix your heart, in a full and firm disposition to deny yourself for God, and to spend and be spent for him.

If at any time you fall into doubts about the state of your soul, in dark and dull frames of mind, it is proper to review your past experience; but do not consume too much time and strength in this way: rather apply yourself with all your might to an earnest pursuit, after renewed experience, new light, and new lively acts of faith and love. One new discovery of the Glory of Christ's face will do more towards scattering clouds of darkness in one minute, than examining old experiences, by the best marks that can be given, through a whole year.

When the exercise of grace is low, and corruption prevails, and by that means fear prevails; do not desire to have fear cast out any other way, than by the reviving, and prevailing of love in the heart; by this, fear will be effectually expelled, as darkness in a room vanishes away when the pleasant beams of the sun are let into it.

When you counsel and warn others, do it earnestly, and affectionately, and thoroughly; and when you are speaking to your equals, let your warning be intermixed with expressions of your sense of your unworthiness, and of the sovereign grace that makes you differ.

Under special difficulties, or when in great need of, or great longings after, any particular mercy, for yourself or others, set apart a day for secret prayer and fasting by yourself alone; and let the day be spent, not only in petitions for the mercies you desire, but in searching your heart, and looking over you past life, and confessing your sins before God; not as is wont to be done in public prayer, but by a very particular rehearsal, before God, of the sins of your past life, from your childhood hitherto, before and after conversion, with the circumstances and aggravations attending them, spreading all the abominations of your heart, very particularly, and fully as possible, before him.

Do not let the adversaries of the cross have occasion to reproach religion on your occount. How holily should the children of God, the redeemed and the beloved of the Son of God, behave themselves. Therefore, "walk as children of the light and of the day," and "adorn the doctrine of God your Savior;" and especially, abound in what are called the Christian virtues, that make you like the Lamb of God; be meek, and lowly of heart, and full of pure, heavenly, and humble love to all; abound in deeds of love to others, and self-denial for others; and let there be in you a disposition to account others better than yourself.

In all your course, walk with God, and follow Christ, as a little, poor, helpless child, taking hold of Christ's right hand, keeping your eye on the marks of the wounds in his hand and side, whence came the blood that cleanses you from sin, and hiding your nakedness under the skirt of the white shining robes of his righteousness.

Pray much for the Ministers and the Church of God; especially, that he would carry on his glorious work which he has now begun, till the world shall be full of his glory.

Remember Jesus.

It is a mark of grace that the believer, in his progress heavenward, grows more and more alive to the claims of Jesus. If you "know the love of Christ," his is the latest name you will desire to utter; his is the latest thought you will desire to form; upon him you will fix your last look on earth; upon him your first in Heaven. When memory is oblivious of all other objects; when all that attracted the natural eye, is wrapped in the mists of death; when the tongue is cleaving to the roof of our mouth, and speech is gone, and sight is gone, and hearing gone, and the right hand, lying powerless by our side, has lost its cunning, Jesus! then may we remember thee! If the shadows of death are to be thrown in deepest darkness on the valley, when we are passing along it to glory, may it be ours to die like that saint, beside whose bed wife and children once stood, weeping over the wreck of faded faculties, and a blank, departed memory. One had asked him, "Father, do you remember me?" and received no answer; and another and another, but still no answer. And then, all making way for the venerable companion of a long and loving pilgrimage, the tender partner of many a past joy and sorrow,—his wife draws near. She bends over him, and as her tears fall thick upon his face, she cries, "Do you not remember me?" A stare—but it is vacant. There is no soul in that filmy eye; and the seal of death lies upon these lips. The sun is down, and life's brief twilight is darkening fast into a starless night. At this moment, one, calm enough to remember how the love of Christ's spouse is "strong as death," a love that many "waters cannot quench," stooped to his ear, and said, "Do you remember Jesus Christ?" The word was no sooner uttered than it seemed to recall the spirit, hovering for a moment, ere it took wing to Heaven. Touched as by an electric influence, the heart beats once more to the name of Jesus; the features, fixed in death, relax; the countenance, dark in death, flashes up like the last gleam of day; and with a smile, in which the soul passed away to glory, he replied, "Remember Jesus Christ! dear Jesus Christ! he is all my salvation, and all my desire."—*Guthrie.*

Rev. E. W. Clark and Mrs. Clark.—These estimable missionaries, who are well known to the readers of religious journals as among the first in the Sandwich Islands, having gone there twenty-nine years ago, arrived in our city by the steamer Sonora, from the East. Mr. C. is at present the pastor of the old church attended by the Royal Family at Honolulu. The health of Mrs. C, on account of which they have made this first visit to the State, is in some respects improved. We trust both may be long spared for usefulness in the missionary work. They have taken passage for home, on the bark Frances Palmer, and by the time this is read will be on their way.

San Francisco Temperance Society.

Pursuant to notice given at a previous meeting, a large number of citizens met Friday evening at the Police Court Room, to organize a society with the above title.

The committee appointed to draft the constitution reported the following, which was unanimously adopted:

Article 1.—The name of this society shall be the San Francisco City Temperance Society.

Art. 2.—Its object shall be to discourage the sale and use of intoxicating drinks by circulating the temperance pledge, and by acting on the public mind through meetings, lectures, the press, and other means.

Art. 3.—Any person signing the following pledge shall become a member:

PLEDGE.

We hereby pledge ourselves to each other, that we will not make, buy, sell, or use as a beverage any intoxicating liquors, and that we will, by all honorable means, induce others to take and keep the same obligation.

Art. 4.—The officers shall be a President two Vice Presidents, a Corresponding Secretary, a Treasurer, and an Executive Committee of five members, who shall be elected at the stated meeting in January.

Art. 5.—Auxiliary societies may be formed throughout the city, consisting of not less than twelve members each. Such societies may be composed of males and females, and signing the pledge shall be the only qualification for membership.

Art. 6.—The Executive Committee shall have charge of the affairs of the society in its recess, make arrangements for its meetings, and adopt all measures that they deem proper to promote its objects. The other officers shall perform the ordinary duties of their offices respectively.

Art. 7.—This constitution may be altered at any stated meeting, after one month's notice of the proposed alteration.

The same committee reported the names of the following persons for officers of the Society, viz:

President—Dr. H. Gibbons.
Vice Presidents—Gen. John Wilson, Judge H. P. Coon.
Recording Secretary—I. M. Blood.
Corresponding Secretary—Joseph Weed.
Treasurer—Henry H. Haight.
Executive Committee—Z. Snyder, Caleb Burbank, Hon. D. O. Shattuck, Dr. N. Thurston, and B. T. Hodgson.

The report was accepted, and the gentlemen proposed elected.

A resolution was passed authorizing the officers to call upon the superintendents of the Sabbath Schools and request them to use their influence to procure to the pledge as many signatures as possible from among their scholars.

It was also resolved that a number of copies of the temperance pledge be printed and circulated throughout the city for signatures.

Gen. Wilson, Dr. Gibbons, and Caleb Burbank, Esq., were appointed a committee to draft an address to the public, requesting citizens not to furnish intoxicating drinks to their guests on New Year's day.

A resolution was passed directing the Executive Committee to make arrangements for the semi-monthly meetings by engaging rooms, procuring speakers, &c.

On motion, adjourned.—*S. F. Union.*

The African Slave Trade.—The recommendation of the Governor of South Carolina to re open the slave trade already meets with opposition in that State. The *South Carolinian*, published at Columbia, takes exception to the proposition, and a personal friend of the Governor, who has generally approved of his administration, thus expresses his dissent through the Charleston *Courier*.—

It is not only impracticable, but undesirable, in every point of view. Humanity, and the interests of the South, alike forbid it. It would array against us the sentiment of the civilized world; it would revive, or at least extend, the horrors of the middle ages; involve Africa in intestine wars to furnish subjects for the proposed traffic, and convert her into an aceldama, a field of blood; and it would render slave property as cheap as to be worthless, and perhaps, so worthless, as to be dear at any price. Our slaves multiply in a ratio quite rapid enough for the good of the South—an importation of 375,000, (the entire importation into the Union, as Colonists and as States, from the commencement of the slave trade to its abolition, in 1808,) has multitudinously increased into *four millions*, and, we need not the aid of new importations to swell the already "populous number" of slavery—of a fresh horde of savages and heathens to barbarize and un christianize our now civilized, gentle and religious peasantry. I have neither time nor space to pursue this theme, and must conclude with the expression of perfect confidence that the unwise project will scarcely enlist a decent support.

New Bible House.—The respected agent of the Bible Society, the Rev. F. Buel, has engaged in the erection of a new and commodious Depository, in a more central location, on Montgomery Street near Sutter. He requests the payment of outstanding debts owed to the Society. And without doubt many under a much heavier "debt," that of ransom and life and the hope of glory through the precious blood of Christ, will desire to make some returns. A supply of bibles should be maintained here in all the tongues spoken on the Pacific coast and in the Islands of the Ocean. Our society can only be regenerated morally or politically through influences from on high, of which this is the chief. Now is the time to encourage and materially aid this great work, and one who has proved himself an efficient instrument. It will be remembered that the largest portion of the bibles distributed are gratuitously given to enrich those who are doubly poor.

Chinese Entertainment.—The Chinese of Honolulu gave a grand entertainment to her Majesties the King and Queen, on the night of the 15th ult. The *Polynesian* says it was the most splendid affair of the kind that has ever occurred in Honolulu.

The Holy City of the World.

The idea of a metropolitan centre of sanctity and influence prevails in every false system of religion. Hence the Mecca, the Rome, the Benares, the Lassa, the Yuthia, and an hundred other "holy cities," of the present age.—And so in the old world too. No idea could be more familiar to a Jewish mind, at whatsoever time of his nation's existence Ephesus had her Diana, whose shrines were distributed over the world; Rome her Jupiter; Babylon her Belus. Each consistent creed had its capital. And further still, each empire had some patron deity, and place of special manifestation and consultation. And again there were thousands of places of special pilgrimage,—mountains, caverns, oases, islands, that became populous at stated periods with throngs that came from distant lands, perhaps to worship, perhaps to be healed, perhaps to fulfil vows made in danger, perhaps to become scholars, perhaps to hide their weary souls from the cares of the world or the anguish of an accusing conscience, perhaps to prepare for a dark and dreaded future to them left unrevealed. Sects and nations and priests multiplied such localities. Their renown was echoed hither and thither among men.

Taking this as a key note to the interpretation of the Forty-eight Psalm, we see in it great additional beauty and power. The poet of inspiration looks over the world, and upon all its sacred localities and all its tutelary Deties, and cries "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness! Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the North, the City of the Great King!"—(verses 1, 2.)

There his power and glory are displayed—(verses 5–8) The kings and nations that see, are astonished, and, if his enemies, haste away. Their fleets even, the gigantic Indiamen ("ships of Tarshish") with which they thought they had conquered the sea, that rode so proudly on its bosom, and roamed so far over its remote latitudes, He pursued with His "east wind," and dashed in pieces. Of this the Jews had testimony, possibly in some recent typhoon, sweeping over the Mediterranean, or more likely coming from the East, crossing the Red Sea, and devastating the coast of Africa southward, spreading ruin over land and sea, while Jerusalem was mercif[illegible] in a remarkably manner spared.

The lessons from the consideration of God, as their own God, and of His deliverences, are adoration and praise to Him in the temple, as full of loving kindness, as righteous, as worthy of being known as the God of *all the earth* (9, 10): the duty of studying the history, laws, religion, of Israel, meditating upon and learning the power and protection of her God, in order to teach it and hand it down on record to *coming ages* (v. 11, 12, 13): the fidelity of the nation to Him "forever," and in the ease of believers, (v. 14) piety, confidence and obedience, "unto death."

This noble missionary psalm seems only to be adequately comprehended through the enlarged vision of inspiration. It must be interpreted in the spirit of not a mere ignorant antiquated Israelitish patriot, but in that of a man whose sympathies, piety, and revealed knowledge, were far beyond his era and his nation, who has the grace, the love, the zeal of a Peter or a Paul. The second, the seventy-second, the sixty-seventh psalms are parallel and illustrative.

Wealth.—The less you leave your children when you die, the more they will have twenty years afterward. Wealth inherited should be an incentive to exertion. Instead of that, "it is the title deed to sloth." The only money that does a man good, is that which he earns himself. A ready-made fortune, like ready made clothes, seldom fits the man who comes into possession.

Childhood is like a mirror, catching and reflecting images all around it. Remember, that an impious or profane thought uttered by a parent's lips, may operate on the young heart like a careless spray of water thrown upon polished steel, staining it with rust which no after scouring can efface.

Protestantism in France.—A French correspondent of the *Christian Advocate* estimates that the Protestants in France number about two millions, or one eighteenth of the population. The official census makes the Protestants only about 700,000 to 36,000,000 Catholics, and 74,000 Israelites.

He is the best accountant who can cast up correctly the sum of his own errors.—*Nevins.*

Robbery.—Two Chinese camps upon Sherlock's Creek, a short distance below Williams, store, on Whiskey Flat, were robbed on Wednesday night, the 10th inst. Thirty dollars from one, and fifty dollars from another, was the booty. The Chinamen were handled very roughly.—Two Mexicans and a negro, were the perpetrators of this outrage. They have not been taken yet, and probably will not be, as the mountainous country in the vicinity affords every facility for concealment and escape.

"The Mines Giving Out."—Within the past three months, says the Calaveras *Chronicle*, the Chinamen have paid $21,000 for claims on the Mokelumne river, within three miles of Mokelumne Hill. This does not look much like the mines giving out in this section. The most of these claims are located on the bars and in the banks, some include the bed of the river. John is a good judge of diggings, a close prospector, and successful miner.

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POETRY.

For the Oriental.

THE GOLDEN RULE.

Do to all the human race
As you wish them do to you—
Such the rule of golden grace,
Rule Confucius never knew.

But, as skeptics falsely tell,
Had the sage such precept given,
Would this save the soul from hell?
Would this lead the way to heaven?

This may be but selfishness;
This may have no spark of love;
Own no God to help and bless;
Mourn not when from Him we rove.

The mount that Sinim's sages climb—
To the world so high, so bright,—
Like the peaks of Arctic clime,
In the Judgment fades from sight:

Like them high, but hid with cloud,
Like them bright, but deathly cold.
Who will point the mount of God?
When the path of life be told?

The Missionary Ship.

When at the Sandwich Islands, we observed how much the native Christians and missionaries were exhilerated with the promise on the part of the American Board, of a vessel to be used exclusively for the maintenance of communication between the several groups of islands where American missionaries are at work, and for carrying the "good news" to other and numerous portions of the Pacific Ocean, where whalers and other ships rarely go, and yet where men are found who know not God She was to be built, like the Duff and other missionary ships sent out from the other side of the Atlantic, by children's contributions. The young folks have entered into the matter with much spirit. The Essex Street School of Boston, by a contribution of $200, purchased an excellent chronometer for the ship. One school contributed enough ($300) to pay for the masts. The school at Ipswich presented to the vessel an elegant Bible. The Mariners' school of Boston raised $40. The Pine street, Bowdoin street, and other schools also contributed liberally to the same object. The vessel was expected to cost $12,000, the amount being divided into 120,000 shares, of ten cents each. Every scholar who takes a share receives a certificate from the Treasurer of the Board. The vessel is rigged [illegible] hermaphro[illegible] brig, and it is said has a fine [illegible]. She [illegible] built at Chelsea, and [illegible] full-rigged [illegible] presence [illegible] a large number of children and adults. She was to sail at the end of November, and is now doubtless on her way.

The young folks of San Francisco will feel a special interest in this vessel. Some have a pecuniary share and are part proprietors. She will sometimes visit our port, and go hence with treasures and blessings for those far over the billows that roll in at the Golden Gate. Shall we not pray for her? Shall not our eyes watch for her coming, and our hearts follow her voyages? Shall we not hope she may bear the divine light to kindle in many new points, and look with increased confidence upon the prospect of a day when "the glory of the Lord shall fill" all the islands and coasts of the Pacific Ocean? The Missionary ship, as an instrument of the Almighty in the accomplishment of his promises to his Church, shall have our warmest sympathies. May winds and waters prosper her holy mission.

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spread from pole to pole;
Till o'er our ransomed nature
The Lamb, for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

The Oriental.
PUBLISHED MONTHLY IN ENGLISH AND CHINESE

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Business Cards, in Chinese, at $3 per quarter for 25 words
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Other advertisements in Chinese and English inserted at much lower than ordinary rates. This paper is the only medium for reaching an important part of the trading population of the country.
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創造橋路等項費用或書館醫西先生
脩金三府税四城內税

加尔科尼省共有八十一新聞紙館每
日出者二十五間每礼拜出者五十五
間每月出者一間散汎思歌城有二十
六間每日出者十五間花旗話十亞
耳曼話二呂宋話一佛蘭西話二每
礼拜出者十每月出者一沙加免渡
每日出者五每礼拜出者三尾利雲
每日出者三士鐸頓每日出者三每礼
拜出者二每礼拜出者有一呂宋話
至大新聞紙係正埠加利打所講係
每日接貨市價合衆国新聞紙比之
別国為最多最重屋內無新聞紙
覌看即為下等人家此新聞紙彰
善瘴惡捉於影響故官府人等
不敢作惡者皆畏此新聞紙故也

新聞紙云加拉密河阿連巴有一
隊唐人買一金硍價良六千元

天竺国之北有一城名熙辣俄羅斯
国有人擺弄波斯国王侵奪英吉利
国起兵防護有六枝步兵有三枝馬
兵有大炮兵及各樣戰具從陸路
起程又有水師火烟船十四隻大
炮船二隻二枝桅兵船四隻粮船二
十六隻各項預備待訊問不允
然後起程

加尔科尼省於一千八百五十四年
五月間始立農圃會議律館議定
每年出良五千元賞給以鼓勵農
圃種植之人每年設立一鋪者較瓜
菜菓子豆麥六畜等項大小美惡
至大至美者得上賞今年十月初七
八九十幾日在山兔舍埠陳列者較
此省地土甚肥菓子極好有一菓
菓番瓜週圍十七寸濶重二磅三

個辛安士桃之好不及旧年至好
者周圍九寸四分三[illegible]其每一
似橙其肉白色[illegible]
而甜沙梨至大者[illegible]
寸量四分一長週圍廿二寸半
重三磅零十二個辛安士橙至
大者週圍十二寸厚皮檸檬
週圍十七寸半石榴十二寸[illegible]
花菓西瓜葡提子梅其好不及
旧年番瓜至大二百四十磅其次
二百一十邪椰菜至大五十邪臙
脂蘿白至大二百零三磅有二位
亞耳曼人有葡萄得賞良二
十五元山兔舍地方現有二萬
五千株樹由農圃會人云此處
甚好種桑以為日後養蠶之
用有一人云裸傘之裸士內方
有好燕不曾帶來陳列[illegible]
厘有數根茶樹甚茂盛農
圃會人中意此處種茶水土
比日本更勝又有日本鵝中華
鴨綿羊鷄馬至好得賞良一
百元牛牯至好得賞良一百
元牛乸至好得賞良五十元
有幾個人作耕種文有一
篇文能講明荷蘭薯之
病得賞良五十元明年一千
八百五十七年八月在士鐸頓
埠開設農圃會陳列者較
唐人如有奇樣瓜菜菓子
到此陳列取賞可也

都奥林美府收外国礼拜紙
十月十一兩個月總計共收得
銀五萬二千三百七十六元

麻李保沙府賒落坑有幾隊
唐人布帳在此有二呂宋人
同一黑人劫去一布帳良三十
元又往別布帳劫去良五十
元其盜賊走入山林現今未曾
捉獲

埋加林美布厘週圍三米路
澗先三個月內唐人買得硍
值良共計二萬一千元

檀香山新聞紙云漢奥裸
盧之唐人於舊十一月十五日請
檀香山王與王后大宴王后係
新娶的所宴之飲食極精美
漢奥裸盧地方從前所未有
○檀香山王出示諭告百姓准
於十一月廿五日各人到礼拜堂
祈禱上帝感謝今年賜享之
平安○十一月初一至初七日
有十五隻捕魚船入漢奥
裸盧港口有一萬四千餘
桶魚油有二十萬八千邪魚
骨價值五十萬良十一月
間日日有捕魚入口十一
日至廿四日有三十六隻
捕魚船入港漢奥裸盧港
口冬天生意極興旺至春
天各船返去北邊洋海捕
魚

礼拜日係聖日萬物之主成
聖安息之日遺諭書云誌安
息日以成聖之六日可勞作
尔諸工至第七日乃耀華尔
神之安息於[illegible]日爾與子女
僕婢家畜及門內之客毋作
工蓋六日內耀華造天地海
并宇內之諸[illegible]而于第七日
安息故耀華[illegible]安息日成
聖之由此觀之[illegible]論何国人
當守安息日前番四月司魔
有病往檀香山現今稍愈
准于十二月初十日上午十一
點鐘時候新聞礼拜堂講
書請諸君到來叙會是
所厚望

John P. Simonds.

末士西文包接印掃唐
省字式并各樣畫景
鋪在唊打街之中区問
李根便知如有字樣到
印者工價亦甚相宜
貴客光顧可也

C. V. Gray.

末士繼礼狀師專包
辦衙案件事務凡唐
人有案情者請末士
繼礼包辦定然隨機
應變妥當寫字樓在
契礼街第一百八十二号
即噶博落行第一号房
便是

California Steam Navigation Co.

加利科尔亞火船公司
本年八月內船隻号数
、行船日期規條列左
本公局火船一号妆窩
船主西摩一号嘤地笠船
主捕厘一号干非頓士一
号喊喱臣之恳一号希
倫希士厘以上俱是前
往沙加免度埠
又火船往士得頓的名
叻頓船主加叻又一号名
咲厘打船主思厘被又
一号吁呢厘也船主吁建
連此船灣泊巴思拂馬頭

Cal. Nav. Co.

定于每日下午四點鐘或
二隻船開行前往二埠惟逢
礼拜日不往寫字楼在側
臣街并佛倫街角便是
值理人軒士厘謹識

Tuck Lung Co.

德隆号在沙加免度埠唐人
街第　号常有油糖茶
米雜貨發行　貴客光顧
可也

Janson, Bond & Co.

毡喱常有紅藍各毡發
賣價錢亦甚相宜如有唐
人欲買者請至光顧可也本
店在拔打厘街第九十五号
便是

Chas. Baum.

末士邪歷年包辦税館事務
甚是忠厚妥當寫字樓在税
館対面便是倘欲報税者請
至光顧可也

R. H. Vance.

末士灣時精于照相前者本埠
陳列玩器畫景惟末士灣時所
照之相為第一業經二次上取矣
現有照相房四間各器俱備儻
照無論何樣人等至此光顧者定
然十分相似照相房在沙加免度
街并孟甘麻厘街角楼上從孟甘
麻厘街柯士頓鋪側边梯上便是

S. L. Jones & Co.

末士專時号夜冷館每逢礼拜
一三五数日有油糖茶米忽髮及
各項雜貨開投本館并代沽發
貨物經紀　貴客光顧請至加
利科尔街第六十一号并六十三号
便是

W. G. Badger

末士八嗜買賣經紀並自運至
衣服發行如有　貴客欲買衣
服者請至光顧可也本店在在孖
毡街并拔打厘街交角便是

Wells, Fargo & Co.

威炉士花高公司包寄來往
書札金沙會單銀行在孟甘麻
厘街口加利科尔亞街西北角本
行并找換金沙收貯良兩　貴客
光顧可也

Thos. J. Haynes & Co.

末士軒士号接办船隻并買賣
經紀事務　貴客有貨交本店
代沽若先取良兩多寡不計其
息但取用良而已又或有貨到本
財栈欲揭良兩亦任其便本店
在加利科尔亞街第三十七号
便是

Parish & Co.

末士花梨士号常有雜貨發賣
發行價錢相宜鋪在尾利雲
衣街並巴拉沙街之角便是
貴客　光顧可也

J. Schreiber.

末士施遮羅有各樣鋪蓋並
有補羅發行補羅即檀香山卧
末之黃綿也本店在側臣街一
百七十九号近諫尼街番大客
寓対面　貴客光顧可也

A. Barbier.

末士吧卑常有運来并自挈
各色酒發行亦有火水及[illegible]
檬糖出賣價錢極相宜務平
過別店凡唐人欲買者請至
光顧可也鋪在和慎頓街并
孟甘麻厘横街下第一百四十
八号便是

Smith & Co.

末士士滅号常自運各項銅鐵
器具發行亦有掘金及耕種鉄
鋤鏟便賣價錢亦甚相宜鋪在
契礼街第八十一号便是　貴
客光顧可也

Chinese Mission House.

唐人礼拜堂從唐人街直上
在士鐸頓街東北边角頭每
礼拜日上午十點鐘講解耶穌
圣書敢請在正埠唐人各朋友
勿惜遠行皆到此叙會礼拜六
日一點鐘看病施藥礼拜六晚
候七點鐘唐人想學習番話
番字及有事講論者即請到
來

稅之納者稅或議學院官府俸祿或
創造橋路等項費用或書館醫薗先生

個辛安士桃之奶不及四年至好
者周圍九寸四分三人其台一

充其盜賊走入山林現今未曾
捉獲

點鐘時候新開礼拜堂講

定于每日下午四點鐘或

書札金沙會单銀行在孟甘麻